

The Advent Sabbath
Review Herald
THE FIELD IS THE WORLD

Vol. 97

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No. 30

A Little While

"A LITTLE while, and ye again shall see Me."
Surely thou tarriest long,
Bridegroom beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure us and beguile,
How long? Oh! thou didst promise but to tarry
"A little while."

"A little while;" my flesh and heart are failing,
So long the night;
My feet are sore, mine eyes are dim with straining
Toward the light.
Oh! when wilt thou array me
In glorious body, no more weak and vile?
Come quickly? Thou didst promise but to tarry
"A little while."

"A little while," I say, with wistful glances
At yon bright skies.
"Where is the promise of thy Master's coming?"
The world replies.
How long shall I be weary
With hearing man thy name revile?
Oh! teach them that thou didst but mean to tarry
"A little while."

"A little while;" the whole creation waits thee
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.
O earth! earth! arouse thee!
Wake from thy tears, put on thy glory smile!
Surely he cometh; and he will but tarry
"A little while."

—"*The Second Advent in Poetry and Song.*"

Incidents of European Travel---No. 6

Our Scandinavian Publishing House

BEING connected with a publishing house, it was with particular interest that we visited the Skandinavisk Bokforlag, our publishing establishment in Christiania, Norway. This is one of our older publishing houses. It was established in 1886 by Elder J. G. Matteson and his associate workers in the early days of our work in these northern countries. We recalled their struggles and the later crises through which the institution passed. The large amount of good it has done through the years in sowing broadcast the seeds of gospel truth, and its present state of prosperity, prove that its founders did not labor in vain, but that the seed sown in tears will produce a harvest of rejoicing.

At one time in its history our American brethren rendered to the Scandinavian publishing house, in a severe financial crisis, substantial assistance. This our Scandinavian brethren have remembered, and now rejoice that they are able to begin to return this benefit in the help they will render our world-wide work.

The manager kindly supplied us with the following data of progress and development:

The building in which the plant is operating is owned by our people; and besides the printing plant, the building contains a small health institution belonging to the conference, and also a meeting hall, called "Bethel," used by the church in Christiania.

The publishing house produces the literature used by our people in Norway and Denmark. Chief among these publications is a missionary paper called *Evangeliets Sendebud* (the Gospel Messenger), and also a health periodical, *Sundhedsbladet*. The first is issued twice a month, while the health journal is published monthly. There is also published a small church paper, *Missionsefterretninger* (Missionary News).

Our publishing house in Christiania has, in the course of years, put out quite a number of our larger books, which have been sold by our colporteurs, chief of which are: "The Life of Christ," "The Great Controversy," "Thoughts on Daniel and the Revelation," "The Coming King," "Sunshine in the Home," "Steps to Christ," "His Glorious Appearing," "Thoughts from the Mount of Blessing," "Prophecies of Jesus," "Et Blik paa vor Tid," "Et Ord i rette Tid," etc. This last book is the main subscription book at present, about fifty-five thousand copies having already been printed, and an edition of twenty or thirty thousand more is in preparation. Besides these larger books, many tracts and pamphlets have been published.

The printing house has two presses, one of which was bought by Elder Matteson. One of them has of late been furnished with a feeding apparatus. The house has also two small job presses and one linotype machine. Owing to great scarcity of room and the difficulty of renting suitable rooms elsewhere, no effort has been made to operate a book bindery. It is hoped that this may be done in the future.

The publishing house has been an important instrument in the work of the last gospel message in Norway and Denmark. In the year 1919, the sale of literature in those two countries amounted to kr. 643,161.25, which is the largest figure reached

thus far. In this time of trouble and disturbance in the industrial world, making production of literature very difficult, it is a great blessing that we have our own printing plant, where consecrated and faithful workers are doing gladly what they can to help forward the cause of truth.

To our workers in the Scandinavian Publishing House it was a cause of joy and encouragement to learn about the extended plans laid by the General Conference to supply the whole world with literature containing the precious truths that are to ripen the world's harvest. They desire to have a part in this work, and are anxious to do their share in such a way as to accomplish the great purpose of God. May God richly bless our brethren and sisters in this important center.

F. M. W.

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A Word from Greater Rumania

FROM a letter written to a brother in Saskatchewan, Canada, by Brother P. P. Paulini, in charge of the Rumanian Union Conference in Southern Europe, dated April 8, we extract the following encouraging paragraph:

"The cause of the Lord is spreading here as on the wings of an eagle. The message is not hindered in its flight, and will not cease until the Lord comes. In Bukharest we have more than 300 members, and in all 'Greater Rumania' we have more than 2,000. In the beginning we had great difficulties, but now, with God's help, the time has arrived in our country when the Rumanian is allowed to believe what his conscience dictates. Many of our brethren were imprisoned and beaten for their belief. Just now the case of one who was condemned to hard labor for life, has been reversed; the judges, moved by the Spirit of God, acknowledged his innocence, and one week ago he was acquitted and given his liberty, after he had been in prison for two years, engaged in cutting salt. If it were necessary for me to relate the experiences I have had, it would take hundreds of sheets of paper. I hope sometime we shall have the privilege of speaking face to face, and then you will wonder at God's care for his people and for the spreading of his gospel."

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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The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath HERALD

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JULY 22, 1920

No. 30

An Important Statement

IN the June *World Outlook*, organ of the Inter-church World Movement, is a statement by Dr. Arthur Judson Brown, secretary of the Presbyterian Board of Foreign Missions. The facts set forth are of deep significance to us. The situation suggests how doors that have been open before us for years may suddenly be found closed or partially so. We have realized this very keenly in the Mission Board office this year. One appointment after another has had to be canceled because the way of entrance was closed. It is an experience that this people have never had before.

The situation into which the nations have come through the changes of recent war times emphasizes the solemn duty we are now under, in this older field of our work where a hundred thousand believers live, to strengthen the work in the various national home bases. We must help the churches in France, for instance, to do strong work in increasing the membership and in building up the educational and publishing work, that they may be able to look after the vast mission fields under French influence. So at every national base. Our brethren in Africa are inquiring as to the possibilities of getting Belgian citizens as missionaries in the vast Belgian Kongo. Yet in all the years we have done very little in Belgium, and our work there is weak. We thank God for the strong bases for this movement that Providence has planted in Great Britain, Australasia, Canada, and South Africa. Everything possible must be done to aid our brethren at these great bases of supply to hasten on their work and to grow in strength, developing workers and securing means.

The more the world situation develops rivalries of political and other interests, the more earnestly will believers of all nations who know the meaning of these conditions, give themselves to the missionary cause with unity of spirit and in the love of Christ that knows no boundary lines in things of God. Events everywhere in the world are shaping toward the last great crisis; and there is much yet to be done in the mission lands where the millions are unreached. The statement we quote is somewhat long, but the facts set forth as to the tendency among all the nations assuredly constitute a solemn and startling call to earnest haste in pressing into doors still open, and an appeal to us to pray that God may still hold the winds of strife, and help our missionaries to keep clear of every influence or suggestion in their work that could in any way bring just criticism from those called in God's providence to the civil administration of native peoples. These are times of unrest. They are difficult and delicate times for governments. The gospel teaches those who follow Christ to be loyally subject to the powers that be; and we

know well that our missionaries will ever be found emphasizing this New Testament principle.

Dr. Brown's article follows:

"How Governments Can Hinder Mission Work"

"Before the war many governments paid scant attention to mission work, but with the beginning of hostilities officials became concerned lest missionaries who were subjects of enemy powers might also be agents for unwelcome propaganda.

"And propaganda was a matter with which governments were gravely concerned at that time. Tides of unrest were sweeping through subject lands, and the talk of self-determination had fired the imagination of native people until the governing powers feared that alien missionaries might be tempted into entangling political alliances.

"At the same time the war—which we had hoped would foster internationalism—was developing a narrow nationalistic spirit. This added to the disposition of governing powers to regard their dependencies as national preserves to be administered in the political interests of their rulers.

"Governments were also entering the realm of education, so that the missionary no longer had the field to himself. This is as it should be, for peoples need more schools than it is possible for mission boards to provide; but it means that the relative position of mission schools has been fundamentally changed, and that missionaries may expect increased governmental regulation for their institutions. The relation of mission work to these changed conditions, and particularly to the intensified spirit of nationalism, forms one of the gravest questions which mission boards must face today.

"Naturally, the regulation of alien missionaries centered about the German missions, especially as Great Britain feared to open her large colonial empire to representatives of the nations with which she was at war. All persons of alien nationality or birth were excluded from India 'for a period to be determined hereafter.' In addition to this, the government claimed, as a result of war-time experience, that the supervision of all non-British mission workers was necessary, and that such missionaries must be required to secure a government license before they could be permitted to enter certain parts of the empire.

"Representatives of British societies strongly objected to this proposal on the ground that it discriminated against missionaries as a class. The government replied that missionaries had exceptional opportunities for influencing the people, and that if they chose to abuse their privileges, they could do more harm than those engaged in industry or trade. The government finally agreed to place no restrictions on representatives of societies which were recommended by the Conference of Missionary Societies in Great Britain or the Foreign Missions Conference of North America.

"It is undoubtedly the purpose of the British government to administer this regulation sympathetically; but even in its modified form the measure, intended to deal with a temporary war-time exigency, may establish a precedent which will react injuriously upon all mission work—that of Great Britain as well as that of other countries. It is easy to predict that other governments may adopt similar measures, and administer them in such a way as seriously to hamper mission work. Suppose France, for instance, should adopt some such policy toward British and American missionaries. Although the French were our allies in the war, they make no secret of the fact that in their Asiatic and African possessions they are embarrassed by British and American missionaries who do not understand the French language and spirit and nationalistic policy.

"At this moment, a danger is threatening in the Near East. During the war Great Britain and France agreed that French claims in Syria should be recognized, and as a result France

is now administering the government of that country. But some friction has developed between the two governments. Britain views with concern the pushing of a French wedge across the road to Mesopotamia, and the French allege that British military and civil officials connected with and following General Allenby's expedition have made France's task harder by prejudicing the Syrians against their new masters. Missionaries, American as well as British, are included in this suspicion of Anglo-Saxon influence, and a French official has intimated to a representative of the Paris Missionary Society that he hoped that the society would prepare to take over the Protestant work in Syria, as the authorities did not like to have mission work in that country conducted by non-French organizations.

"It is, therefore, not improbable that American missions and colleges which have been established for a generation may face serious difficulties because they do not conform to French ideas as interpreted by officials on the ground — officials who, as experience shows, may get their advice in religious matters from French Roman Catholic bishops and priests. There is real peril that, if the principle is recognized, it may be applied in other non-Christian lands, and that British and American missionaries may either be excluded or hampered as they were in Madagascar, or forced out as they were from the valley of the Gaboon River in West Africa.

"Japan has even greater reasons for wishing to restrict mission work in her dependencies. To be sure, the Japanese set an example of forbearance during the Russo-Japanese War by permitting Russian missionaries to remain in the country unmolested during the whole period. But since that time, the extension of Japanese influence in Korea has brought about entirely new conditions. Every well-informed student of Far-Eastern affairs knows that the Japanese regard the large American and British missionary work in Korea as an obstacle to their plans for amalgamation. Responsible government officials are not likely to admit this; in fact, they will suavely and courteously deny it; but the fact remains that Japan would like nothing better than to have the Christian powers of the West set the example of regarding missionary work as an enterprise to be utilized, restricted, or eliminated as the government's political plans may require. . . .

"These instances do not by any means exhaust the possibilities of governmental restrictions. China is rapidly falling under Japan's influence, and the Japanese attitude toward American and British work in certain sections, notably in Shantung, finds open expression in the Japanese vernacular press, which does not hesitate to demand the expulsion of missionaries, because, it is alleged, they hinder Japan's plans. . . .

"In Siam the king is energetically trying to develop a nationalistic spirit among his subjects, and is using Buddhism, the state religion, as one of the most effective agencies for the accomplishment of his purpose. In spite of the personal kindness of officials to American missionaries, some of them feel that foreign missionary work does not fit in well with the king's policy, and a veteran missionary has recently said that there is more active opposition to Christianity today than at any time for thirty years.

"In Africa also there is a new opportunity for governmental interference with mission work. In 1882 the Berlin Conference, which established the Kongo Free State, guaranteed religious liberty to a large part of tropical Africa. This act was no mere scrap of paper, but has been appealed to time and again by missionaries both in the Kongo and in other parts of Africa. Now, as a result of the Great War, the Berlin agreement has been virtually set aside, and no similar guaranty has been drafted to take its place. Just now, when so many African colonies are changing hands, it is particularly desirable that the freedom of missionary activity should be assured.

"Such a guaranty is particularly needed in Portuguese territory. The Mozambique Company has been a continual hindrance to missionary work in Portuguese East Africa, and the Methodist mission on the Kongo border has been unable to establish schools because of the interference of Portuguese officials, who immediately drafted all the young men who enrolled. The natives soon found that attendance at a mission school was the sure forerunner of conscription into the army which they regard as virtual slavery. So they stayed away. . . .

"The problems involved in these governmental relations are more difficult and ominous than any which missionary boards have had to face in this generation, and their solution calls for all the wisdom that we can command. If the major powers are to deal in a nationalistic spirit with the hundreds

of millions of people that they directly or indirectly rule in Asia and Africa, and hold that missionary work for the evangelization and moral uplift of these people must be conducted with supreme reference to the political purposes of the ruling government, only a small fraction of the non-Christian world will be left free for mission work.

"There is no small danger that in dealing with a temporary exigency regarding German missions we may see war animosities projected into the period of peace, and may be led into conceding that religious liberty may at any time be denied on political grounds.

"In dealing with these large questions it is essential that Christian agencies the world over should work together, and insist upon the principle of the freedom of missionary work within its proper sphere when missionaries abstain from interference with political matters.

"The effort to secure the insertion of a clause in the covenant of the League of Nations in Paris, unfortunately failed; but we should put forth every effort to get such statements in the mandates for the government of the ex-Turkish and ex-German territories. The influence of such action would not be confined to the immediate territory affected but would relate by way of precedent to the entire future colonial policies of many nations.

"For example, if we get a guaranty of certain liberties in Syria under the French mandate, we shall be able to insist that these liberties, instead of being just for Syria, should be made effective in the French colonies of North Africa as well.

"We should also seek to have such guaranties incorporated into the acts which will take the place of the old Berlin Act. Such standards established in the mandates would be of incalculable value as a leverage for the future, and would go far toward making the government of subject peoples the sacred trust that it ought to be.

"We should move wisely in these matters and not unnecessarily antagonize the civil authorities; but we must preserve our Christian liberties. The work of Christ cannot be subordinated to political considerations. Christianity, which stands for universality, may collide with policies which stand for nationalism, and our missionary duty cannot always be defined in terms of political expediency."

This statement is surely a call to activity and prayer for missionary advance. Great societies, with millions of people in their constituencies, may be able, by favor of Providence, to influence the League of Nations or governments to preserve general freedom of access as in former years. But the hope for ways and means of carrying God's message to every creature rests in the power of God alone in these times of trouble for all the world. We must work and pray in deepest earnestness.

W. A. S.

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Spiritualists Recognize Adventists as Opponents

In a recent number of the official organ of the Spiritualists of America, the *Progressive Thinker*, in its issue for June 19, under the heading, "Adventists Are Fighting Us," an attempt is made to assail the position taken by Adventists, a position based upon the Bible, that man is unconscious in death, and therefore communication with the dead is impossible.

Rev. H. W. B. Myrick frankly acknowledges that Ecclesiastes 9:5 says that "the living know that they shall die: but the dead know not anything." He also acknowledges that other passages of similar import from the Psalms, Job, and other Old Testament books, "do most emphatically teach the unconscious state of the dead."

Against these statements he arrays the new Testament. Referring to Matthew 22:23-33, he quotes the thirty-second verse as proof that the dead live on after the body perishes. A reading of the entire passage referred to, however, shows that Christ was prov-

ing the fact of the resurrection, not continued existence after death. The resurrection would be unnecessary if life continued after bodily death; but the fact that God says that he is the God of Abraham, Isaac, and Jacob,—men who have died,—makes it necessary that they shall rise; and to him for whom the future is as the present, they now live.

The second reference made by Mr. Myrick is concerning the appearance of Moses and Elijah on the mount of transfiguration. They are spoken of as "spirits from beyond the grave," and it is claimed that it is plain that they "came and showed they were still living and conscious." We remember, however, that Elijah was taken to heaven without seeing death, and Moses was raised from the dead, as is indicated by Jude (verse 9).

It is true, Paul said that Jesus brought immortality to light, but this was not done by showing that all, both wicked and righteous, live on after death, but only by making possible, through Christ's resurrection, the resurrection of those who serve him. The time when this immortality is received by the righteous, Paul plainly states when he says:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

Granting the Adventists' claim that the soul is not immortal and that both the soul and the body die, Mr. Myrick seeks to avoid the conclusion that death is a sleep by arguing that the spirit cannot die. He says: "It is not a question of the immortality of the soul at all. It is a question of the existence of spirit." He holds that because God is a spirit, and man is his offspring, and because God cannot die and become unconscious, therefore man cannot. He concludes that "if the spirit survives, then it is reasonable to suppose that it may communicate with earth friends."

The fact is, however, that throughout the New Testament, death is represented as a sleep, and the apostle Paul plainly tells us:

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

It is true that Paul presents the fact that at the resurrection the dead do not come up with the same body with which they went into the grave, for he says: "It is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 44. But the spiritual body is not given until the resurrection day, as is shown by the context where Paul says, "So also is the resurrection of the dead." Verse 42.

Again, Paul tells us (Rom. 2: 6, 7) that God will render to every man according to his deeds, and that he will give eternal life to those who continue in well-doing, seeking for glory, and honor, and immortality. This would be absurd if the immortality brought to view by Christ was a natural immortality possessed by all mankind. If that were the case, why should any one seek for it? Would he seek for anything if he already had it? No, immortality is a gift, and it is conferred upon the righteous, as we have seen, at the second advent.

Other than the parable of the rich man and Lazarus,—which cannot be cited to prove doctrine, being only a parable,—there is nowhere in the New

Testament any intimation of continued consciousness after death. In fact, it is plainly stated that all sleep until awakened by the voice of the Son of God at the last day.

L. L. C.

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"Forty Clerical Ambassadors"

UNDER this heading the *Herald*, one of the daily papers of Washington, D. C., in its issue of June 16, printed this editorial:

"The Federal Council of Churches of Christ in America has just sent forty leading Protestant clergymen of eminence to Europe to bring about more amity between that continent and the people of this country. They will preach, consult, take part in numerous international conferences in which German and Austrian delegates will sit; and they will state to the European leaders whom they meet that the United States has more people who want a league of nations than it has persons who do not. They intend to add to this prophecy the admission that it is a cause of deep regret that the United States has not officially entered the League.

"This council is representative of 21,000,000 church members, most of them voters, especially in States that have equal suffrage. These ambassadors are informed, of course through correspondence, of the action of the larger denominational assemblies this summer, almost all of which have indorsed the League now functioning. Some of these denominations are made up of adherents who carry their religion into politics, and who have no hesitancy in voting as they pray.

"How much such facts were discounted by the Chicago Convention before acting, we will not say. That the San Francisco Convention managers have their ears attuned to the reaction of the millions of persons who wanted the League quickly indorsed and who still believe in it, is a safe conjecture. Neither they nor the Republicans, of course, are so naïve as to suppose that this church vote can be or will be thrown *en bloc* in the coming election; but he knows little of the trend of national life and the forces that settle elections who ignores the aroused, organized, and militant voters who make the church the equal of the state as an object of loyalty, and who will follow their bishops and preachers more docilely than they will political party leaders."

As all our readers well know, the REVIEW AND HERALD is not in politics, nor will it become a party to any political issue. It is, of course, impossible at this time to tell certainly just what the final result of the Presidential campaign will be, but one thing we are sure of; namely, that upon the League of Nations or some other claimed moral issue, or an issue with a moral phase, the religious forces of the country will ultimately unite with some political party or faction; and not only mold the destiny of the country, but seize the "moral" leadership of the world, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 14.

We are living in the age of confederacies spoken of by the prophet Isaiah:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 12, 13.

No scheme of human devising can possibly bring salvation to the nations or change the purpose of God. The world and a worldly church talk of peace, but the word of God tells us there will be war. We can expect nothing else. It is vain to attempt to save the world as such; it is doomed to perish; but there are still many who may be saved out of it, and the Lord wants us to be instruments in his hands for their salvation. To this end should we live, and for this should we labor, even while the winds and waves of human strife beat upon us and dash against us. To God's people there is but one danger, and that is

the danger of taking their eyes off the mark of the high calling of God in Christ Jesus, and of losing their way in the darkness and the turmoil of strife in this world. Now is the time to—

“Keep the eye single, the head upward lifted;
Watch for the glory of earth's coming King;
Lo! o'er the mountain tops light is now breaking;
Heir of the kingdom, rejoice ye and sing.”

C. P. B.

* * *

Vegetarianism Increasing

THE study which in recent years has been given to the question of proper diet, and the discussion which has been carried on both in public and in private, have done much to enlighten the people upon the benefits to be derived from a sensible well-balanced, well-cooked, and properly combined vegetarian diet, and to show its superiority to a diet which consists largely of flesh foods. Particularly is this so when the diseased condition of the animal world is taken into account.

The *Chicago News* of June 12 contains the following, which indicates something of the change in the viewpoint of large and popular hotels concerning this question:

“According to the *New York Times* the diners of the American metropolis are becoming vegetarians. Approximately from one seventh to one fifth of the guests at the hotels here today are ordering vegetables for their meals instead of meats. All the big hotels keep a very careful record of the sale of the different items on the menus for each day, and a recapitulation made last week at the Hotel Pennsylvania revealed that a surprising percentage of patrons omitted meat items entirely in their lunch and dinner orders. While the percentage for lunch was much higher than that for dinner, the number of dinner guests who refrained from meat entirely was also very large.

“In the opinion of Chef Julien Jacquier of the Pennsylvania, this is the result of years of emphasis on the value of vegetarianism. The vegetarian, a few years ago, was very generally the target of the comic papers; but with the war, increased respect was accorded him by people who found that a thoroughly satisfactory meal could be made from vegetables and at much less cost. Chef Jacquier believes that this is responsible for the many calls given nowadays in the big hotels for vegetable luncheons and dinners, which have a special place on the menus.

“As recently as three years ago the man or woman who made a meal entirely of vegetables was a rarity at any of the big hotels. Today statistics show that there are many who ask for vegetable luncheons. One of the entrées every day at most of the large hotels is either a vegetable plate luncheon or a vegetable plate dinner, the one alternating with the other from day to day.

“One day at the Pennsylvania there were seven entrées listed among the special dishes ready for service, one of them being a vegetable plate luncheon. The abstract of the restaurant checks in that particular dining-room showed that out of the seven entrées approximately 20 per cent sold were vegetable luncheons. For dinner the following day the percentage was much less, but the orders for special vegetables without meat orders made the total percentage of vegetable dinners nearly one seventh of the total of the dinners checked.”

We have been instructed that good sense and health reform go hand in hand. As we become involved more and more in the perplexities and perils of the last days, we shall appreciate to a greater extent than now the instruction which has come to us concerning the principles of health. We should study this instruction for ourselves personally, and follow the light as God reveals it to our hearts. G. B. T.

* * *

To ease another's heartache, is to forget one's own.
— *Lincoln*.

False Optimism

THERE is a false optimism prevalent in the world today that causes many to take a wrong view of life. It was given a new impetus during the war by the postmillennialists, who taught that it was every man's duty to dry all tears and talk victory even in the darkest hour. This prevailing idea led to the use of the term “pessimist” for all who believe in a catastrophic end of the world, and who point to the conditions of sorrow, trouble, and war as signs of that end. It has grown to such an extent that people almost feel it a crime to speak of the wreck and ruin into which sin has brought this benighted world. Hence there is a tendency to smooth over sin with the polish of society, and to drown the great sorrow of the world with a flood of hilarity that is falsely called optimism.

Dr. John Roach Straton, pastor of Calvary Baptist Church, New York, in lamenting the awful condition of his city, asks, “What is the matter with New York?” then answers his own question by saying:

“The same thing that is the matter with all America—the people are money mad and pleasure crazed. The trouble is that America is on a joy ride when she should be at a prayer meeting. With the shadow of anarchy and starvation hanging over half the world, we are rushing on in our wild career after pleasure and gold.”

Solomon says there is a time for everything under the heaven; therefore if it is time to weep, woe to the man who laughs, or who dances if it is time to mourn. It is better to “call a solemn assembly” now and “sigh and . . . cry for all the abominations that be done,” than to smooth over sin and turn a deaf ear to the crying need of a suffering world, only to be found later cast out where there shall be weeping and gnashing of teeth.

We live in the great antitypical day of atonement, in which the people of God are to afflict their souls and see that every sin is confessed. Truly courage and optimism are needed, but it is not courage that leads one to dance on the slippery edge of a great precipice and say, “No danger;” nor is it optimism that makes one laugh on a sinking ship, or cry peace and safety when he knows that every nation throbs with the spirit of unrest and war. It is better to recognize the danger, and with brave heart and strong arm meet the crisis hour. It is anything but pessimism to recognize the perplexing and distressing condition of the world, for it is of this time that the Lord says, “Look up, and lift up your heads; for your redemption draweth nigh.” K. L. G.

* * *

OPTIMISM is the microscope by which we perceive the pearl of blessing in every experience.— *W. J. Murray*.

* * *

WHO never knew misfortune, lived but half;
Who never wept, ne'er heartily did laugh;
Who never failed, could scarce have striv'n and wrought;
Who never doubted, hardly could have thought.

— *Julie Burlow*.

* * *

HE drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in.

— *Edwin Markham*.

Baptism and Its Meaning

THE ordinance of baptism is one of the most sacred rites of the church. At his baptism Jesus was anointed with the Holy Spirit and with power. From the waters of baptism he went forth to his earthly ministry, which terminated on the cross.

On the day of Pentecost, while Peter addressed the multitude, many earnestly inquired, "What shall we do?" In response, he said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

When Paul, on his way to Damascus, met the Saviour, he asked, "What shall I do, Lord?" and the Lord said unto him, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Acts 22:10. At Damascus Ananias came to Paul, and said:

"The God of our fathers hath chosen thee; that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:14-16.

I was very much interested in a church building that I visited in India. It was so constructed that the church members who occupied the front of the building near the pulpit, were separated from the congregation of heathen at the rear by a high iron fence. When one gave his heart to God and was baptized, he was led down the steps from the rear into the baptistry by the administrator, and after burial in the watery grave, he ascended the steps leading to the inner assembly, consisting of the church members. This arrangement of the church building served as a constant reminder to the heathen of the way into the church through the waters of baptism.

By the door of the ancient sanctuary stood the laver, where the priests who ministered in the sacred inclosure must bathe themselves before passing beyond the veil into the holy place. God's people to-day are "a royal priesthood." But before we enter upon the service which we are to perform inside the sanctuary, which in this connection is the church, we must wash away our sins by baptism.

Though there is no virtue whatever in the waters of baptism to wash away sin, there is virtue in obedience to God's commands. The baptismal wave is the grave in which we are to bury "the old man" with all his lusts. Before we go down into the waters of baptism, we should bid adieu to the world,— "the lust of the flesh, and the lust of the eyes, and the pride of life,"— for it "is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:16, 17. We should arise from the grave in which we have, by baptism, been buried, to walk in newness of life.

The vows which we take upon ourselves in baptism embrace much more than many realize. Baptism constitutes the marriage ceremony that unites us to Christ as our spiritual husband, whose name we are henceforth permitted to bear. How important that we should never for one moment bring reproach upon that worthy name by the which we are called! The child should honor the name of his parents. If true filial love exists in his heart, he will strive very zealously never to tarnish it. We are taught daily to

pray, "Hallowed be thy name." If this prayer is answered in us, the character which that name represents must be ours.

We are now living in the sealing time. The name of the Father is now being written by the Holy Spirit on the foreheads of all who are to stand with the Lamb on Mount Zion. From the moment, therefore, that we rise from the waters of baptism bearing the new name of Jesus, to the moment when the Spirit of God fixes indelibly the seal of God upon our foreheads, we should watch and pray always, guarding sacredly each moment the honor of that ever-blessed name.

We are passing through extremely perilous times — perilous both to the church and to the world. In addressing the 1920 graduating class of the George Washington University, Sir Auckland Campbell Geddes is reported as having said:

"I doubt if ever before was the future for as many nations, as many individuals, so closely shrouded in dark clouds, pregnant with storm. As one looks ahead, there is little light save when dazzling flash on flash writes a great interrogation on the murky background."

We are passing through the dark hours that just precede the dawn of eternal day; and if ever we needed divine guidance moment by moment, it is now. Those who occupy responsible positions in the church of God must lead it forward and upward and heavenward, making its separation from the world more and more distinct.

"With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her."—*Special Testimony for Ministers and Workers*, No. 11, p. 4.

E. E. ANDROSS.

* * *

JESUS — THE RISEN ONE

MRS. E. M. PEBBLES

ALL cold in death they laid him away
In Joseph's new tomb at the close of day,—
Laid him to rest with the silent dead,
And weeping returned, their hopes all fled,
But death cannot hold the King of kings—
A message from heaven an angel brings;
Can Roman guard hold the Slumberer now
In the rock-hewn tomb, with pallid brow?

As lightning pierces the murky sky,
So the angel hastes from the courts on high;
The keepers fall; they cannot rise,
As he flings the stone away and cries,
"O Jesus, awake, the morning has come—
Thy Father has sent, he calls thee home.
Thy mission to earth is finished now,
The debt is paid, thou canst life bestow.

"And thou hast unlocked the prison door
Of sleepers whom death can hold no more
These too shall come, thy purchase dear,
To be with thee in the mansions fair."
He wakes—the napkin he folds with care,
The grave clothes leaves in the darkness there,
And forth he comes whence the Conqueror lay,
Bringing the keys of the grave away.

Rejoice, rejoice, O ye sons of men.
Go tell his disciples and Peter when
In sorrow they weep over sin so dark,
Say, "Jesus is risen—forgiveness seek."
Tell the weary of earth that from Olivet's brow
His words came floating in tones so low,
So sweet, so true—"If I go, I'll stay,
I'll be with you all till a brighter day."

"Will a Man Rob God?"

MRS. ELLEN G. WHITE

THE Lord, by the prophet Malachi, asks the question, "Will a man rob God?" He would seem to imply that such a crime could not be possible. But despite the heinous character of the offense, he adds, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." The fact that this solemn charge is brought against the professed people of God, should lead us to earnest self-examination, watchfulness, and prayer, lest we be included in its condemnation.

The Bible does not condemn the rich man because he is rich; it does not declare the acquisition of wealth to be a sin, nor does it say that money is the root of all evil. On the contrary, the Scriptures state that it is God who gives the power to get wealth. And this ability is a precious talent if consecrated to God and employed to advance his cause. The Bible does not condemn genius or art; for these come of the wisdom which God gives. We cannot make the heart purer or holier by clothing the body in sackcloth, or depriving the home of all that ministers to comfort, taste, or convenience.

The Scriptures teach that wealth is a dangerous possession only when placed in competition with the immortal treasure. It is when the earthly and temporal absorbs the thoughts, the affections, the devotion which God claims, that it becomes a snare. Those who are bartering the eternal weight of glory for a little of the glitter and tinsel of earth, the everlasting habitations for a home which can be theirs but a few years at best, are making an unwise choice. Such was the exchange made by Esau, when he sold his birthright for a mess of pottage; by Balaam, when he forfeited the favor of God for the rewards of the king of Midian; by Judas, when for thirty pieces of silver he betrayed the Lord of glory.

It is the love of money that the word of God denounces as the root of all evil. Money itself is the gift of God to men, to be used with fidelity in his service. God blessed Abraham, and made him rich in cattle, in silver, and in gold. And the Bible states, as an evidence of divine favor, that God gave David, Solomon, Jehoshaphat, Hezekiah, very much riches and honor.

Like other gifts of God, the possession of wealth brings its increase of responsibility, and its peculiar temptations. How many who have in adversity remained true to God, have fallen under the glittering allurements of prosperity. With the possession of wealth, the ruling passion of a selfish nature is revealed. The world is cursed today by the miserly greed and the self-indulgent vices of the worshipers of mammon.

The wealthy are tempted to employ their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects professed Christians do not hesitate to spend freely, and even extravagantly. But when solicited to give to the Lord's treasury, to build up his cause, and to carry forward his work in the earth, many demur. The countenance that was all aglow with interest in plans for self-gratification, does not light up with joy when the cause of God appeals to their liberality. Perhaps, feeling that they cannot well do otherwise, they dole out a limited sum, far smaller than they freely spend for needless

indulgence. But they manifest no real love for Christ, no earnest interest in the salvation of precious souls. What marvel that the Christian life of this class is at best but a dwarfed and sickly existence! Unless such persons change their course, their light will go out in darkness.

The end of all things is at hand; and what is done for the salvation of souls must be done quickly. For this reason we are establishing institutions for the dissemination of the truth through the press, for the education of the young, and for the recovery of the sick. But the selfish and money-loving inquire, "What is the use of all this, when time is so short? Is it not a contradiction of our faith to spend so much in publishing houses, schools, and health institutions?" We ask in reply, "If time is to continue but a few years, why invest so much in houses and lands, or in needless and extravagant display, while so meager a sum is devoted to the work of preparation for the great event before us?"

My brother, in no way can you more profitably employ your means than in aiding our various institutions. With God's blessing, the power of the press can hardly be overestimated. It has been truly called the right arm of our strength. Let the publishing houses be sustained, and the message of truth be sent out to all the nations of the earth.

Schools have been established that our youth and children may receive the education and discipline needed to prepare them for the searching test so soon to come to every soul. In these schools the Bible should be made one of the principal subjects of study. Attention should be given to the development of both the moral and the intellectual powers. We hope that in these schools many earnest workers may be prepared to carry the light of truth to those who sit in darkness.

In a health institution we provide a place where the sick can enjoy the benefit of nature's remedial agents, instead of depending upon deadly drugs. And many who thus find relief, will be ready to yield to the influence of the truth.

To advance this work, means are needed. Let all who have the ability come to our help. Here is an opportunity for those who, possessing a competence, have no children to claim their love and care. Some of these are aged persons. Brethren, what will you do with the means which God has intrusted to you? Are you content to let it remain invested in houses and lands, in bonds and bank stock? We have a work to do for God,—a solemn and important work. We are to give the last message of warning to the world. The various instrumentalities are crippled for want of the financial assistance which God has put it in your power to render. We are not doing the good which we might do with your co-operation.

There are young men among us who can exert a good influence, and who should be encouraged to enter the ministry. But the want of means prevents us from offering them such support that they need not sacrifice time, health, and even life itself, in the work of the gospel. Faithful workmen can earn good wages in the various departments of secular labor, mental or physical. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any temporal consideration? Are

not those who faithfully engage in this work justly entitled to at least an equal compensation? We show our appreciation of the heavenly in contrast to the earthly, by our estimate of the relative value of labor for moral and for physical good.

Wealth is a great blessing if used according to the will of God. But the selfish heart can make the possession of wealth a heavy curse. Those are not to be envied who shut up their sympathies within their own hearts. They are strangers to true happiness. The ones who obtain the most real enjoyment in this life are those who use God's bounty and do not abuse it; who live to a purpose, to bless their fellow men and to glorify God.

We should feel that it is not only a duty but a pleasure to aid in the advancement of the highest, holiest work committed to men,—the work of presenting to the world the riches of goodness, mercy, and truth. If the stewards of God do their duty, there is no danger that wealth will increase so rapidly as to prove a snare; for it will be used with practical wisdom and Christlike liberality.

However large, however small, the possessions of any individual, let him remember that they are his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God. This is an individual work; God gives to us, that we may become like him, generous, noble, beneficent, by giving to others. Those who, forgetful of their divine mission, seek only to save or to spend in the indulgence of pride or selfishness, may secure the gains and pleasures of this world; but in God's sight, estimated by their spiritual attainments, they are poor, wretched, miserable, blind, naked.

When rightly employed, wealth becomes a golden bond of gratitude and affection between man and his fellow men, and a strong tie to bind his affections to his Redeemer. The infinite gift of God's dear Son calls for tangible expressions of gratitude from the recipients of his grace. He who receives the light of Christ's love, is thereby placed under the strongest obligation to shed the blessed light upon other souls in darkness.

Jesus left the heavenly courts and came down to earth, that he might reach men where they are. He sought them in their wretchedness and debasement. He took their sorrows to his own heart. The King of glory became poor, that we through his poverty might be made rich. He lived a life of toil and humiliation, and suffered a shameful death, that he might exalt men to share his kingdom and his throne. His life is an example to all his followers.

God is the rightful owner of the universe. All things belong to him. Every blessing which men enjoy is the result of divine beneficence. He requires that a portion be returned to him, not because he needs our offerings, but that we may show our appreciation of his gifts and our gratitude to the Giver. He justly bids us consecrate to him the first and best of his intrusted capital. If we thus acknowledge his rightful sovereignty and gracious providence, he has pledged his word that he will bless the remainder. But if we fail to bring an offering to God, his curse will rest upon all our possessions.

Even when our first parents, in their innocence, were placed in the garden of Eden, God did not give them unlimited control. One prohibition was given to test their loyalty and obedience. But they saw that the forbidden tree was beautiful and attractive, and, as they vainly imagined, "to be desired to make

one wise." They appropriated what God had reserved to himself, and his curse fell upon them and upon the earth.

We deplore the disloyalty and ingratitude of our first parents, which opened the floodgates of woe to our world, and yet how many are pursuing a similar course. They are not content with their rightful share of the bounties intrusted to them. The more abundant the gifts of God, the more eager are they to appropriate all to their own use, and the more unwilling to render to him that which he claims as his own. Like our first parents, many reach out their hands for the portion which belongs to God.

Let us turn to another scene. Cain and Abel each brought an offering to God. The object presented by each was good in itself, but the Lord accepted the offering of Abel, while he rejected that of Cain. Wherein lay the difference between these offerings? Abel brought the firstling of his flock, Cain the first fruits of the earth. Abel presented his offering in faith, depending upon the merits of Christ's blood to make it acceptable. He felt that all he had was the Lord's; and he freely gave back to the Giver his own. Cain proudly brought his offering as a gift from himself, not acknowledging that all the blessings he received came through the mercy and love of Christ. He felt that he merited the divine favor, and he accepted the blessings of God as a right. Thus many professed Christians bring their gifts to the Lord's treasury, feeling that they are deserving of special commendation for their liberality, when, in fact, their offerings have fallen far below what the Lord claims as his own. Like Cain, they are unwilling to acknowledge that all their blessings have been purchased by the blood of Christ. Like Cain, they are rejected of the Lord. . . .

"Honor the Lord with thy substance, and with the first fruits of all thine increase." This command is positive. God's claims must be first met. We are not to consecrate to him what remains of our income after all our real or imaginary wants are satisfied; but before any portion is consumed, we should set apart that which God has specified as his.

Many persons will meet all inferior demands and dues, and leave to God only the last gleanings, if there be any. If not, his cause must wait till a more convenient season. Such was not the course pursued by Abraham. Upon his return from a successful military expedition, he was met by Melchizedek, "king of Salem, priest of the most high God." This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations.

See also the example of another of the heroes of faith. While journeying from his father's home, a lonely exile, Jacob entered into covenant with God. He entreated the Lord to be gracious unto him, and pledged himself to render in return grateful sacrifice and willing service. "If God will be with me, and will keep me in this way that I go, . . . then shall the Lord be my God: and of all that thou shalt give me, I will surely give the tenth unto thee."

Such was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified

Christ. As long as God has a people upon the earth, his claims upon them will be the same.

A tithe of all our increase is the Lord's. He has reserved it to himself to be employed for religious purposes. It is holy. Nothing less than this has he accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, his treasury would be full. They would have no occasion to resort to fairs, lotteries, or parties of pleasure, to extort means from worldlings for the support of the gospel.

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a tithe of our income is "holy unto the Lord." The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained.

God has made an absolute reservation of a specified portion of our time and our means. To ignore these claims is to rob God. Christians boast that their privileges far exceed those of the Jewish age. Shall we then be content to give less to the cause of God than did his ancient people? The tithe was but a part of their liberalities. Numerous other gifts were required besides the freewill offering, or offering of gratitude, which was then, as now, of perpetual obligation.

The claims of humanity and religion, the constantly increasing opportunities for usefulness, the providential openings for the truth to be presented to the people, demand of us liberal offerings to the cause of God. The popular churches of the day, being in harmony with the world, receive aid from them in educational and philanthropic enterprises. Our position as observers of the true Sabbath cuts us off from popular sympathy and support. Our institutions receive help only from those who are of the faith. Hence we should feel it our duty to do all in our power to keep the Lord's treasury supplied. While we as a people are seeking faithfully to give to God the time which he has reserved as his own, shall we not also render to him that portion of our means which he claims? — *Review and Herald, May 16, 1882.*

Justice

IRWIN H. EVANS

"JUSTICE is the soul of the universe," said Omar Khayyam, and Joubert declared, "Justice is truth in action." In these days we hear a great deal about justice, and modern civilization is supposed to be the outgrowth of laws and restrictions insuring justice to all. Madison said: "Justice is the end of government; it is the end of civil society. It ever has been and ever will be pursued until it is obtained, or until liberty be lost in the pursuit."

The law of God is founded on eternal justice. The laws of nations are human endeavors to compel man to do justice to his fellows; they are made with the intent that the weakest may enjoy equal protection with the strong.

It should be the aim of all who are called upon to decide any question from evidence, to judge righteously, in order that justice may have its way. Every one is satisfied if he feels that he has received justice, and no true man is satisfied when injustice is meted out to him. He may be silenced, cowed, terrified, but he is never satisfied. Children are often dumb when wronged, punished unjustly, or charged as guilty when they know themselves to be innocent; but the injustice rankles in their hearts like a deadly poison.

Justice takes but one path — the straight one. It recognizes no party, no friend, no foe, but seeks only the right. It is higher than earthly honor, more to be desired than wealth, nobler than fame. "Above all other things is justice. Success is a good thing; wealth is good also; honor is better; but justice excels them all."

Men sometimes win apparent success by dealing unjustly. They spread evil reports, and tear down the work of others by sowing discord, by making evil suggestions, subtle insinuations, and actual misstate-

ments, all in order that they may have their own way and triumph over their fellows. We see this often in politics; sometimes — shall we say? — in the church.

Every Christian should stand for justice, as a matter of course. When right is at stake, not numbers nor wealth nor position can count. Righteousness alone should sway the judgment. The church must seek justice; for when it acts justly, it acts after the example of its great Head; it is godlike.

Wendell Phillips truly said, "God gives manhood but one clue to success,— utter and exact justice; that, he guarantees, shall be always expediency." And another said:

"Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

The golden rule laid down by Christ points the way to justice. One cannot go far wrong who practises the precept, "Whatsoever ye would that men should do to you, do ye even so to them."

As Christians we must not forget that all our wrongs and injustices to others come back for settlement before we enter heaven. If only we would seek the right way when misunderstandings come in, how much we should all be the gainers! And the only true success we can ever attain is to seek the path of justice every day, and not deviate from it. That is success. Carlyle wrote a wonderful paragraph on this topic on one occasion:

"In this God's world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong

thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it, I would advise thee to call a halt, to fling down thy baton, and say, 'In God's name, No!' Thy 'success'? Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just thing lay trampled

out of sight, to all mortal eyes an abolished and annihilated thing. Success? In a few years thou wilt be dead and dark — all cold, eyeless, deaf; no blaze of bonfires, dingdong of bells, or leading articles visible or audible to thee again at all forever. What kind of success is that!"

Our truest interest compels us to seek after righteousness and to follow justice, which will lead us on to the goodly land we seek, and without whose steady light we shall lose our way.

Sabbath Keeping at Camp-Meeting

J. BRUSH ANDERSON

"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." Ex. 20: 8-11.

We lose many a blessing by not studying more closely the instruction given us in God's word and the spirit of prophecy concerning the observance of the Sabbath day. Nehemiah recognized that the people in his time had lost sight of the Sabbath, as many have at present; for he commanded "that the gates should be shut" to keep the people from trading on God's holy day.

As we come together at camp-meeting, let us search our hearts and put away the things that grieve the angels of God, and shut the gates to all those who wish to make the camp-ground a place of business for gain.

There have been many mistakes made in the past, and some have not realized the sacredness of God's appointed meeting place; for often there is more work done there on the Sabbath day than would be done in our own homes.

If we were invited to a picnic, we should not wish to work all day, as we find some doing on the camp-ground. There is much necessary work to be done in caring for the people, which God commends; but there is also a great deal of unnecessary work in catering to the wants of those who have not obtained control of the appetite.

We go to a picnic with our cold lunch, and come back telling what a fine time we have had, forgetting

all about the warm meals we are accustomed to at home; but how about it on the camp-ground, when mealtime comes on the Sabbath? From the way people form in line, one would think it was impossible for these same people to enjoy a cold dinner at a picnic. We need to reform in this respect, and get into harmony with the wonderful message we have for the world, and show by our actions that we have the victory over appetite.

Many who have attended expositions, picnics, etc., have in the past carried lunches for the day's outing, and have not suffered any ill effect from so doing. We could follow this plan on the Sabbath at our gatherings with much profit to ourselves in spiritual blessing, besides witnessing for the truth to those who come to visit us.

By preparing box lunches on Friday, every one could be provided before the Sabbath, and thus give those who work in the restaurant, or dining-tent, a day of rest. The Lord has commanded us to "remember," and how much better it would be to see everything that pertains to business closed on God's rest day!

We cannot expect the blessing of the Lord to be poured out upon us in full measure until we are overcomers on all points; and since appetite was one of the first things to be overcome by Christ, let us follow in his footsteps, that we may hear the words, "Well done, thou good and faithful servant" (Matt. 25: 21); you have obeyed my word, and have overcome, and you "shall inherit all things;" and "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 14.

Odors from Broken Hearts

JOHN M. HOPKINS

"BEING in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." "And the house was filled with the odor of the ointment." Mark 14: 3; John 12: 3.

What a contrast — odors from broken hearts, and odors from broken boxes of precious ointment! The contrast lies in the cause for the breaking, and the after-effect. Mary broke the costly vase because she loved her Lord; and the perfume from that precious ointment not only filled the house where they were, but it has been borne by love's breezes to every part of earth. Its inspiration has gladdened hearts and homes for nearly two thousand years, and seraphim

in glory have repeated the glad story, and made the arches of heaven re-echo with the sweet song of Mary's loving devotion.

Would that only vases of precious ointment were broken! Would that only loving words of commendation were ever spoken! How vastly different our earth-life would be! How the angels would love to dwell below, and mingle with us in our homes!

A wife had committed to her husband's keeping a priceless jewel — her pure heart, her true love, her lifelong loyalty and devotion. She had gone down into the shadow of death to become the mother of his children; patiently, faithfully, for years she had

toiled through poverty and weariness to build up the home. Year by year the stately forest had melted away before the ax of the sturdy woodman. The cabin home had given place to one of comfort and refinement. Rich grain fields and orchards, flocks and herds, told the story of the success which their united efforts had achieved.

The children, their mutual heritage and pledge, were growing up. The only daughter had left the home nest to build another not far away, so the fond mother might often meet and greet her as in former days.

All seemed happy. Little did that loving mother dream that ere long odors of sorrow would burst from her broken heart! Ah, how little we know what bitterness the future may hold in store for us! How restless, unsatisfied, how quickly disturbed, are our human natures! How often, even amid the most prosperous conditions, are we lured away!

Some one, in glowing terms, told him—her husband—of a far-away El Dorado. In vision he saw its rugged mountains with mines of gold; he saw its sunny vales and fertile plains; he heard the music of its laughing waters, and the whirl of the thousand saws in its mighty forests of pine and fir. His home lost its attraction, its sacredness, and he longed to go to the far-distant land.

But she—oh; that tie, the only girl—how could she leave her? Poor grieving mother! The odors from her breaking heart ascend to heaven. In the bitterness of her soul she pleads and prays to keep the old home and stay near her girl, the very counterpart of herself. But the glittering gold of that El Dorado has riveted his vision, the music of that

distant clime has deafened his ears and hardened his heart. He decides to go. From necessity? To better supply present and future needs? No, they have sufficient. For health? No, they are well. To obey the call of the Master? No, the Macedonian call did not come to him, and really the little home church needed their presence and help. Why go then? The moving spirit had seized him. The green hills of the far away, and the charms of its "Minnehahas"—"Laughing Waters"—he has "heard them in his dreams."

The farm, the scene of so much toil and joy and sorrow, is sold. Neighbors, friends, and relatives have said "Farewell." As the train speeds away mile after mile, how the tendrils of that fond mother's heart are drawn out and stretch over plain and hill and lake and mountains, as onward they hasten to the new abiding place.

O thou God of pity, from thy throne in glory look down upon the sorrowing, weeping ones below. "Bind up the broken-hearted," "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Comfort all that mourn." Isa. 61:1-3. O God, help us to be kind; to consider the interests, and rights, and happiness of others. Hasten on that glad day when cruel selfishness shall no longer hold sway over the hearts and lives of men; when husbands shall indeed love their wives as their own flesh; when wives shall sacredly regard the rights and happiness of their husbands; when our homes shall be as the entrance gate to our heavenly home; when nevermore shall be heard the loud, unkind word; when nevermore shall be seen the falling tear, no odors of pain be wrung from broken hearts.

The Price of Victory

D. U. HALE

It is prayer and the study of the word of God that will enable God's children to be victorious in the last conflict. A final test will come to every one, and that test is just before us. Every one who receives the seal of God must come to the place where Jesus was when he said, "The prince of this world cometh, and hath nothing in me." John 14:30. That is, the devil had tempted him on every possible point, and Christ had so completely gained the victory that when Satan presented a temptation there was nothing in him to respond to it. Self was indeed completely crucified.

You know when you first leave the world to follow Jesus, there are many things that draw you back toward the world. You pass the window of a jewelry store. There you see a lovely gold bracelet, or a beautiful ring, or a charming chain. Your very nature longs for them. But the thought comes, "I am a Christian, and God says not to wear gold." You overcome the longing and pass on. At another time you again pass through this experience and again you overcome. This is repeated until you have so completely overcome the desire for jewelry that when you pass a window full of beautiful gems or see a person wearing jewels, you are not particularly attracted by them. In other words, when Satan comes with jewelry he finds nothing in you that responds to his temptation. You have mastered, cru-

cified, the lust for jewelry, and there is nothing in you to respond.

Some may not be tempted by jewelry, but in some other way. It may be appetite, as a lust for tobacco or a desire for strong drink or some other hurtful indulgence. With some it may be an ardent longing to make money which increases until they grow penurious and argue for the last penny, or become crooked in business dealings; or it may be pride and self-esteem, rendering the feelings easily hurt; or it may be the animal passions, causing every look and every thought to be filled with impurity.

If any one ever receives the seal of God, these things must all be overcome so that he can say, like Joseph, "How then can I do this great wickedness, and sin against God?" Gen. 39:9. This temptation did not come to Joseph just once, but was repeated from day to day (see Gen. 39:10) until he had completely mastered his feelings and lusts and was victorious. In like manner God's people must be victorious over every sin with which Satan tempts them.

Clinton, Mo.

* * *

"We should remember that God's laws are unchanging, and realize that co-operation with divine love, and not New Year's resolutions, is the needful thing."

IN MISSION LANDS

Solomon Islands --- No. 3

G. F. JONES

THE most forbidding people, those held in least esteem by others, are often the ones who prove to be of the greatest service in God's work. We know not "whether shall prosper, either this or that," therefore none should be passed by. The people of these islands are, to all appearances, of an undesirable kind, but we find, after patient teaching, that they make equal progress with those more advanced in knowledge and having greater advantages. From this despised material we are now drawing excellent mission workers to help spread the message. Some of them are still in their teens, but are already powerful witnesses.

On going through the bush on his way from one mission to another, one young man stopped to hold a meeting with a family. In his remarks he told them of the soon coming of the great Chief, Jesus. As the people are naturally undemonstrative, the meeting passed off quietly. But it was learned that the next day the people who attended pulled up their native food from their gardens. The reason was, that the food they had planted was not ordinary food for themselves, but for special feasts for the dead. They had learned from the boy preacher that the spirits whom they thus honored were not their dead friends, but spirits of devils who worked miracles to deceive them. Fearing Jesus would be displeased with them, they made haste to destroy every vestige of spirit worship before he should arrive. This is a sample of the effect of our mission boys' humble efforts to do what they can. God's Holy Spirit follows them, and makes their labors effectual.

Another native boy of only fifteen, who was looking after one of our smaller missions, preached so powerfully that the community became alarmed at its unprepared condition, and sent him on an errand to bring back with him quickly the white missionary to instruct them more.

But an interest of this kind never fails to produce persecution. The wrath of Satan is soon made manifest through one channel or another. One young man and his wife, who were having success in their first experience on a small mission, were several times surrounded by hostile natives using threats and violence to intimidate them and make them leave the district to which they had been especially invited by many of the natives. One night we were surprised to see these young people returned to their home mission against their will in a large war canoe containing about forty natives belonging to another mission society. But we got our own vessel ready, and took our young mission workers back to their

field, along with a white worker. In a few days six canoes, with about seventy men, attacked the island, and violently abused our white worker and carried him by force off the island. Our native members, who kept quiet and acted the Christian part, said it was exactly like their former head-hunting raids.

Thus we are made to realize the truth of the scripture that the dragon is "wroth with the woman," when he goes "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus."

* * *

Searching for Jewels in Manchuria

EDWIN BYE

DINGY and dilapidated wayside shrines, covered with gaudy placards in black Chinese characters, challenge us at every turn of the crooked and rutty cart road as we approach a city in Manchuria. The cracked and weather-beaten brick walls of these shrines of idolatry testify to their age, and the abundance of half-burned paper the worshippers have scattered about, witnesses to the esteem in which they are yet held by the superstitious populace. We notice persons



Elder O. J. Grundset, and a Native Evangelist in Manchuria

bowing before them as they offer their gifts of incense to the spirits of their departed dead. If we stop to look into the little square opening in front, we shall see burning incense sticks and dishes of food and cakes, deposited there by well-meaning devotees, so that the spirits shall not starve. This food, however, is often consumed by hungry human beings, who thus take advantage of the superstition and generosity of these zealots.

As our cart wends its way toward the city, we go through endless graveyards. Ages of travel have cut deep into many of the old graves, and everywhere we see coffins and human bones protruding from the drab knolls. To one unaccustomed to these sights, so common all over Manchuria, they are depressing; and the mind of the spectator soon begins to reflect on the ultimate fate of these myriads of Chinese dead when they shall face the great judgment throne. As we draw still nearer to our destination, a large Buddhist temple comes into view, crowning the highest hill overlooking the city. The hill is bleak and bare, and for centuries has been nude of trees, setting off the temple in sharp outlines against the blue sky. Priests now begin to appear along the road in their long, loose robes, carrying their strings of prayer beads behind their backs, counting them over and over, mechanically, habitually. Their stroll is lazy and aimless. There is but the shadow of a faith that once was real. They and their temples are the last struggling defenders of a belief that once was

alive and active, but which now is but a religion of forms and dogmas and a series of superstitious practices. Our hearts are pained for these men as we see them thus groping in the darkness of superstition. Few of them have been won for Christianity, though great numbers of their sect in the common walks of life have been rescued from their heathen influence.

We are now passing through the heavy wooden gate that bars the entrance to the city. The city is surrounded by a mud wall, centuries old, and the uniformed city police guard the gates, which are still closed at night. The streets are narrow and indescribably dirty. As we turn into a side street, we meet a great many sights that are not the most pleasant. Over on a dunghill we may find the body of a little babe, perhaps half devoured by dogs and swine fierce as hyenas. We have heard of Chinese infanticide, but the sight is so sudden it gives us a shock and makes us feel sick at heart. We remember the scripture,—and it makes a deeper impression than ever upon our hearts,—that a woman *may* forget her sucking child, but to dispose of it thus! We admit that we are unable to fathom the fierce cruelty and cold heartlessness of the heathen.

On the busiest thoroughfare stands our street chapel. The surging crowds remind one of a river seeking an outlet. As our native evangelist opens the door at the beginning of the evening service, the people saunter in. Many of them have come, like the Athenians of old, merely to tell or to hear some new thing. Many have not the faintest idea what *fu-yin* (gospel) stands for. Others have come because they want to look at and question the "foreigners." The news of our arrival in the city has spread fast. We begin to wish that we attracted a little less attention and were less a novelty. But this is impossible; our clothes and color of face betray our identity. We notice a number in the motley congregation who show a deep interest in what is spoken, and seem to grasp all that is said. These we plan to meet after the service. This class reminds us so often of the blind man whom the Saviour healed, and who, when beginning to see, first saw "men as trees walking." As such people are led more and more into the truth, they fill our hearts with the deepest joy. Their intelligence astonishes us. They can grasp truths such as the sanctuary and the mark of the beast as readily as many in the homeland.

It was in such a street chapel, in the city of Tiehling, that our faithful young worker, Wang Fu Yuan, first heard of the Saviour. He had no idea of the meaning of the terms "salvation," "end of the world," etc. He had never heard of Christ as

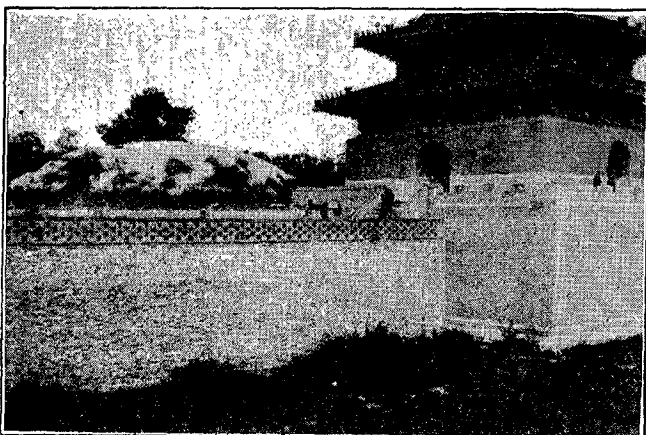
the Saviour. But our evangelist, Hu, sold him a Bible, and books on the prophecies, and told him to come back every night and listen closely. Wang did, and he has grown in mind and spirit ever since. He has given up a good many bad habits. As we kneel in prayer for the salvation of his kindred and countrymen, our hearts thank God for such jewels, and pray that more may be gleaned from among this enormous population in Manchuria. Had we reaped no other fruits of our work in Tiehling, our efforts would not have been in vain. But we have here a goodly company of men and women waiting for the Saviour's return.

Twoscore years ago every foreigner in Manchuria was a "foreign devil" to the Chinese; he was there for no other purpose, they said, than to capture little children, take their eyes out, and make medicines of them. They claimed the foreigner gave the Chinese some kind of tea that bewitched them, and those who drank would belong to the foreigner ever afterward, much against their will. The Taoist priests, said the natives, were clever, but they never could surpass the foreigner in their trickery. The foreigner, the rumor went, could cut out men from sheets of paper, send them out, and these paper men could defeat big armies. A good way to thwart the foreigner's evil intentions was to leave a bowl of water outside of one's window at night, and in the morning the paper men of the foreigner would promptly fall into the bowl and be drowned. Many similar childlike tales were told some years ago. There is very little trace of such things today. Now men want to imitate the newcomer, instead of shun him. In the early seventies a band of students, who did their best to intimidate the first Protestant missionary to Manchuria, made this vow: "So long as one of us lives, not a soul in Mukden shall become a foreigner." Now our Chinese *Signs of the Times* has been sold in almost every city of any importance of this great land of 22,000,000 souls, and we have chapels in many of the larger cities. Today there are thousands of Christians in Manchuria, and many precious souls who look for the Saviour's soon return. "What hath God wrought!"

We are trying to pay off the same debt that the apostle Paul said he owed the Gentiles. For centuries it has been written over against our names. In this work we have the co-operation of many self-sacrificing brethren and sisters in the homeland.



Wang Fu Yuan, One of Our Evangelists in Manchuria



Inside the Sacred Precincts of the Manchu Tombs



Imperial Altar Inside the Sacred Precincts

in their falling native temples. That we may find these is our aim and goal.

Mukden.

* * *

Starting the Indian Work in Bolivia

REID S. SHEPARD

FOR nearly a year we have been looking forward to the beginning of the Indian work in Bolivia. The republic of Bolivia is the center of the Aymara Indians, the same tribe from which so many have already accepted the truth in Peru. So far our Bolivian Mission has done very little for the Indian population. It is our purpose to devote all our time to the upbuilding of the Indian work. Although we have been in Bolivia but a few weeks, a start has been made. We have visited the authorities, and find them ready and willing to receive us.

As our work is one of education as well as evangelization, we thought best to begin with school work among the Indians. The government has so far done very little for the Indians in the way of education, and we find this branch of our work welcomed by the government as well as by the Indians.

On a visit to the minister of instruction of Bolivia we found this officer a very liberal man, and ready to help us. He showed much interest as we presented the purpose of our mission work for the Indians. The educational system of Bolivia is under the direction of this minister. He is a member of the president's cabinet. After listening to our plans concerning our work, he said, "I have a normal school in Pucarani that I established to train teachers for the Indians. I shall be glad to turn that school over to your mission."

Fearing that he had not fully understood the purpose of our work, we said, "You

As we leave our chapel and our native brother, and reflect upon the future of our great task, we must admit that we may never get the masses; but from among them may be gleaned many precious jewels, who have felt a longing, expressed or unexpressed, for a peace they could not find

must remember, Mr. Minister, that being Protestants, in our school work we cannot teach the religion of the Catholic Church, but instead, we teach the religion of our church." He replied, "That makes no difference to me, it is so much the better."

We were indeed glad to hear such encouraging words from one so high in authority. We feel that with such a minister, when our work is once started, it will not be hindered because of our religious teaching. It does not seem strange to these people that we teach religion in our schools, as religion is taught in all the government schools. Of course they teach the religion of the Catholic Church, and many times this is done by the resident priest.

Without doubt, it will be impossible to take up the offer of the minister, as in so doing we should be placing ourselves more or less under the direction of the government. Furthermore, the members of the president's cabinet are frequently changed, and a new minister might not be so favorable to our work. However, we hope to visit the locality of Pucarani, and if it seems favorable to the beginning of our work, we may start there.

At present we are located at Viacna, a railroad junction out of La Paz. We are in the center of the Indian population, and from here we hope to get in touch with the Indians, visiting them in their homes, and in this way learn the most favorable locality in which to begin our work. As this is the time of heavy rains, we shall be delayed somewhat in getting about, as the roads are very muddy and the rivers impassable.

Following is a translation of the letter given us by the minister of instruction of Bolivia:

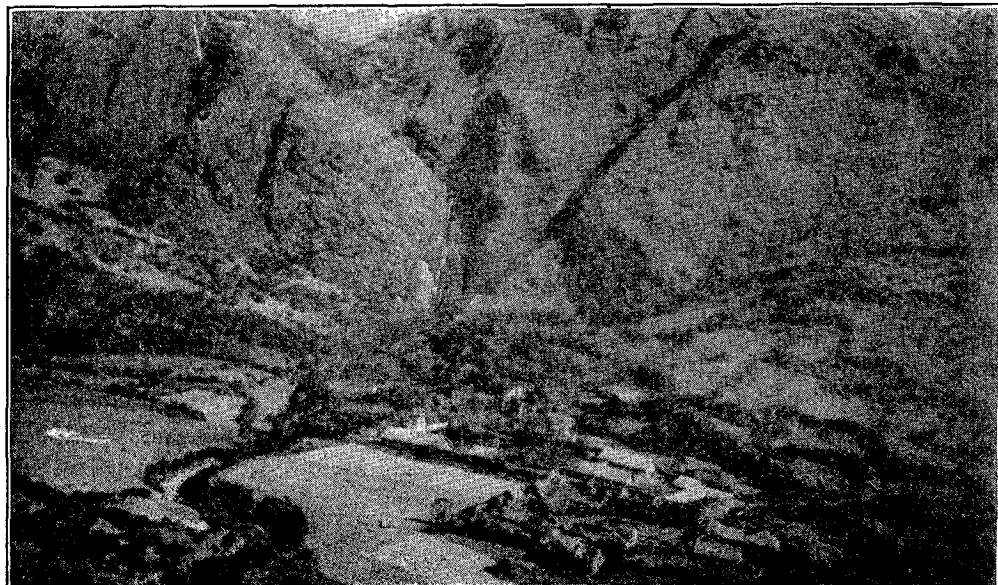
"LA PAZ, March 17, 1920.

"To the Administrative and Scholastic Authorities.

"DEAR SIRS:

"The Mr. Reid S. Shepard, representative of the Bolivian Mission of Seventh-day Adventists, desires to establish schools especially for the Indians. Animated with this purpose, he desires to visit various localities of this department, with the object of investigating which parts will be the most favorable for the establishing of the above-mentioned schools.

"The minister, in consideration of the noble desires that lead Mr. Shepard to extend spiritual light among the Indian race, wishes to recommend him especially to the administrative and educational authorities, in order that they may facilitate his commission, aiding him decidedly by working together with him."



Typical Inland Town of Bolivia, Founded During the Spanish Colonial Days

We trust that the friends of the Indian work will remember us at the throne of grace as we go in among the Indians and seek to lead them to Christ.

* * *

A Trip to the Island of Uapou, Marquesas Islands

GEORGE L. STERLING

Two years ago a Swiss by the name of Tissot, residing in the Marquesas Islands, arrived in Tahiti on business, and sought out our workers there. He explained that through reading a copy of "The Great Controversy" belonging to his father-in-law, the Sabbath truth had come to him, and he had begun to obey it. More literature was given him, and after requesting that missionaries be sent to the Marquesas Islands, he took his departure.

Upon our arrival in the group in response to his appeal, we were landed on an island twenty-six miles distant from the island of Uapou, where he resides; and there, for six months, we looked out at Uapou nearly every day, corresponding with our brother as opportunity offered, but unable to meet him face to face.

In January of this year we arranged to leave the work on Nukahiva for a week, meet Brother Tissot on Uapou, and at the same time investigate conditions with a view to starting a mission on that island.

We left by a schooner which called first at two bays on Nukahiva to take on copra before leaving for Uapou. We improved the opportunities afforded us by going ashore at each bay with literature, and visiting the people. These two bays, Hoomi and Taipivai, are known as the worst on the island for sand flies. By keeping our hands in almost continuous motion about our faces, we were able to ward off most of the sand flies while we visited with men and women, talking to them about the word of God, which most of them had never seen.

At 4:30 Friday afternoon we left Taipivai, and a run of four hours by auxiliary schooner, with her engines going, brought us into Hakahetau Bay, Uapou. There are no wharves nor good landing places on the island; but Captain Doom said it would be easy to land that night, owing to the smooth sea, so we decided to make the attempt. The captain promised to assist us in getting ashore. Our boat was rowed alongside the rocks, and without much difficulty we clambered up and were safe, our luggage coming after us.

We found Brother Tissot surprisingly well grounded in the truth for one who had received his instruction almost entirely through reading. We were the first workers to visit him in his island home.

On Sabbath afternoon we had a Bible study together on the subject of faith, in which we dwelt on God's care for the faithful during the troublous times before us. God's promises seemed very precious to his heart, and he found it difficult to keep back the tears. After the study we engaged in singing for an hour, accompanied by a folding organ. Time after time he turned aside, or went inside the house, to dry his tears as the songs of Zion were sung.

Brother Tissot's wife is not with him in the truth, but we feel that she is changing her attitude, and will ere long stand by the side of her husband in the message.

We held several meetings with the natives. A good impression was made, and the wish expressed that we might remain longer. In a visit to another village in company with Brother Tissot as guide, I met for the second time a Catholic of Spanish descent who is favorably inclined toward the truths we teach. He is reading our literature with open mind, and I believe the Spirit of God is leading him into the light. I am confident that the people of Uapou are ready to hear the message. O that we had some one to place among them at once! They are very ignorant, and are in darkness as to the message of God for this time. Must they continue to wait?

Our return trip to Nukahiva was by no means an uninteresting experience. No vessel was going to Nukahiva for several weeks, so we engaged an open boat. A six-oar rowboat was secured, manned by a crew of six stalwart natives. The boat was also provided with a sail, which is used when the wind is favorable. It may seem like risking too much to start out over an uninterrupted expanse of twenty-six miles of open sea in so frail a craft, yet it is frequently done here, with seldom a mishap. We felt that God would protect us. The wind was light, which made our progress rather slow; but we appreciated the light wind, for with it our boat shipped no seas, and we remained practically dry the whole way across. We were safe in Tai-o-hae Bay by four o'clock, no accident having occurred, we having suffered no inconvenience save seasickness and sunburn.

Tai-o-hae, Nukahiva.

Effect of Appreciation

NORA B. GIBBONS

I HAD been working in an institution month after month without a sign of appreciation. This was nothing new, however, as I had always been accustomed to working with only the satisfaction of having done my duty. But one day I overheard a few words of appreciation. Notice, they were not intended for me, but I had the benefit of them, nevertheless.

I was surprised, yes, I marveled at the courage and vigor with which I took up my work that afternoon. I could hardly convince myself that such an apparently small thing could have such a tonic effect upon me. I hope that I may never forget, but shall profit by, the experience and pass it on to others.

"Have you had a kindness shown?
Pass it on, pass it on!
'Twas not given for thee alone,
Pass it on!
Let it travel down the years,
Let it dry another's tears,
Till in heaven the deed appears,
Pass it on!"

One person may say that expressed appreciation is only for the encouragement of children. Is it? I was years past girlhood when this experience came to me, and it did me much good.

Another may say that too much praise is injurious. Yes, we must "be temperate in all things," but temperance in this case does not mean total abstinence.

"As we have therefore opportunity, let us do good unto all men" (Gal. 6:10), with words of encouragement as well as in other ways.

* * *

THOSE best can bear reproof who merit praise.—
Pope.



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."

MY PRAYER

MRS. LOLA TRAVIS

HOLY Jesus, far more precious
Than my feeble words can tell,
I would feel thy presence ever;
Come into my heart and dwell.

I am tired of sin's commotions,
I am tired of sighs and tears,
And I've found when thou art present
There's no room for doubts and fears.

Long I've known thee as my Saviour.
Long I've felt the cleansing power
Of thy blood, so free, so precious;
Still I need thee every hour.

Let thy Holy Spirit fill me
Till for sin there is no place;
Let my very life proclaim it—
Just a sinner saved by grace.

Help me by thy gracious guidance
Other precious souls to bring
To join us in our song of vict'ry
As we greet our coming King.

* * *

Teaching Thrift

No one will deny that money plays an important part in making life comfortable, enjoyable, and useful. It is equally self-evident that the misuse of money is the root of much evil. Wise expenditures make for happiness and success; foolish expenditures, for unhappiness and misery.

There is a great deal more said and written about the art of earning than about the science of spending, yet one is quite as important as the other. It is not fair to our children to permit them to grow up without any systematic training as to thrift, and then to expect that by some magical process they will become skilful financiers.

We give them instruction in reading, writing, music, and other useful accomplishments as a matter of course, but for some illogical reason we think they will acquire a knowledge of business simply by contact with people as they grow up. That this expectation is often vain, is proved by the great number of failures all about us. Johnny and his sister Sue are entitled to training in money values from early childhood. It is only fair to them to give it.

The child lives essentially in the present, and cannot be expected to have any native idea of accumulating for the future. That it immediately delights in the thought of changing its nickel or dime for a toy, is in no sense an indication that it is a natural spendthrift; but if no training is given in values, that very same child is liable to become a spendthrift.

A little child can grasp the idea of the value of five pennies more quickly than of a nickel. Before letting him spend even the smallest sum of money on hand, the wise parent will show him a number of things which that amount will purchase—a small bag of marbles, a top, a doll's bonnet, or a picture

book. Discourage immediate, impulsive decision. Here is a golden opportunity to train the budding mind to discriminate between values offered and to make a wise and deliberate choice. In itself this is valuable, and deepens the sense of the dignity of individual ownership.

Earlier than is usually done, a fixed allowance should be given. It may be five cents a week. Let it be given in pennies, and before the next week's allowance is given, require the child to tell you exactly what was done with last week's money, and discuss pleasantly whether the expenditure was satisfactory or has been regretted. Avoid sermonizing, and let facts teach their own lesson.

If the child wishes to purchase something more expensive than the cash in hand warrants, four courses are open:

1. He may do without, and so learn wholesome self-denial.
2. The parent may give outright the additional money needed.
3. The parent may advance the money from the child's future allowances.
4. He may make it possible for the extra money to be earned.

Let us look at the advantages and disadvantages of these methods.

It is an excellent lesson to learn early to live within one's income. All our lives we shall be surrounded with things which we must do without. We can often teach the little one that pleasure and real enjoyment in appreciation and anticipation is often almost as good as possession. Children who are allowed to have everything, become intolerant and unreasonably demanding.

If additional money is given whenever the child wants it, the allowance becomes a farce, because it is too elastic to carry with it any rigid training; and the child who knows that it can have what it asks for, soon fails in appreciation of the simpler pleasures of life.

To advance the money from future allowances is permitting the child to incur the bad habit of debt. A lesson as to how uncomfortable this is, is sometimes in order. Dr. Forbush, in his admirable work on "Child Study and Child Training," suggests a method which emphasizes the thought that indulgence today may mean self-denial tomorrow.

He points out that a child is not able to grasp clearly abstract questions, and in order to make the lesson concrete, he advises laying the amount of this week's allowance before the child. We will suppose it is ten pennies. He wants to buy something worth twenty, and begs a loan of ten cents from the future. The next week's allowance of ten pennies is laid down in a separate pile. If he is to have twenty pennies now, the second ten must be brought back with the first ten; then the explanation is clearly made after this manner:

"If you are to have twenty pennies now, it will take all of next week's money. If you are willing to

borrow that amount, to remember that it is spent, and not to ask for a single penny next week, we will try it. If you take the money now, you will have no right to it then, for you are only paying back your debt to me."

All too often the child will be willing to do this for the sake of personal gratification, only to learn that some greater pleasure has to be foregone during the loan period.

If the article wanted is legitimate in every way and its purchase wise, the parent will sometimes do well to give the child a reasonable opportunity to earn the extra money. It is usually better that the money be earned before possession is given of the coveted article.

As fast as the personal wants of the individual increase, the allowance should be made accordingly larger. Many will say, "We cannot do this in our family for various reasons."

It may mean a little figuring the first year or for a short time, but in the end no more money will be spent, and the child will learn the art of wise expenditure. No more valuable lesson can be given to the boy or girl or the man or woman, than to have a regular budget and live within it. It is careless spending without thought or knowledge of how the balance of the whole is affected, which causes so much trouble.

During adolescence, imitation is very strong, and young people are greatly influenced by their associates. They wish to dress and to have like their companions, and their emotions are so intense that reason is often overbalanced. With this knowledge in mind, the allowance given to the boy or girl should be sufficient a couple of years before adolescence to cover reasonable items of clothing, schoolbooks, and definite expense. Board, medical bills, and such things will not be taken into account. The child is now biddable, and will delight in planning with its parents the wise disbursement of this money. It will learn, moreover, many valuable lessons concerning quality, aggregate expenditures, and apportionment of the income. Naturally, such a child will take better care of possessions in order that the money in hand may go farther.

As soon as the child is able to keep a small expense book, a simple but regular accounting of the allowance should be given to the parent before the next sum is forthcoming. This is not done with the idea of arbitrary domination of the fund, but rather to teach bookkeeping habits and to show the spender where his money has gone. The most successful men and women keep accurate account of every penny. Thus they learn what they can reasonably expect to do with the money at their disposal.

On what basis shall the allowance be granted? Is it best to give it in return for services; to withhold part of it as a punishment at times; or to make it in the nature of a just share of the family income?

The ideal way is to impress upon the children that they are junior partners in the home, and are jointly responsible for its upkeep and happiness. What they can do and the cheerful spirit in which it is done, is their contribution to the home-making, and entitles them to a suitable share of the income.

To make that income dependent on performance or failure, to exact certain tasks, encourages the thought that they are being paid for their work, and sometimes they will feel that they must not do other

things without being paid extra. Such an attitude is to be avoided.

To withhold the income arbitrarily for failure is also questionable, and children usually feel that such a course is unfair or even dishonest. It is difficult to teach exact moral standards unless we are particular to keep our own agreements. It is better to punish in some other way. Thus, if Sue does not wish to wipe the dishes, the mother can say cheerfully:

"Perhaps, Sue, you would rather pay Louise or me to do it for you. The work belongs to you, and if you were ill we would gladly take it upon ourselves; but if you would rather one of us would do it now, that will be all right. Of course you will be self-respecting enough to be thoroughly honorable about making it right."

Sue will thus see that the money is hers but that her own indolence prevents her having the benefit of it.

The first step toward teaching the pleasure and benefit of accumulation is to encourage the child to put aside a little each week until enough has been saved to gratify a suitable desire. Money put into the bank and left there endlessly is as good as lost to the little child. More than one youngster has secreted unexpected funds for fear the parent would require such funds to be put into the savings bank. On the other hand, if the savings are later enjoyed in the form of a coveted article, such as a bicycle or a watch, the benefit of saving will become apparent, and greater thrift will be encouraged, with the worthy object in view of an education or the amassing of a small business capital.

The child must be led step by step from the known to the unknown, taught to judge the true worth of valuable and valueless articles, and encouraged to apportion its income wisely.

Boys and girls who are never allowed to handle money independently, or who are permitted to have in hand only enough money for a single purchase, cannot possibly receive the kind of training which will fit them for a successful home-making or business. They are bound to make mistakes, and perhaps to have their own characters undermined by a sudden desire to have their fling in the way of various weak indulgences.—*Emma Gary Wallace.*

* * *

Home

WHAT a hallowed name! How full of enchantment and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the careworn heart retreats to find rest from the toils and inquietudes of life.

Ask the lone wanderer as he plods his tedious way, bent with the weight of age and white with the frost of years—ask him what is home. He will tell you, "It is a green spot in memory; an oasis in the desert; a center about which the fondest recollections of his grief-oppressed heart cling with all the tenacity of youth's first love. It was once a glorious, a happy reality, but now it remains only as an image of the mind."

Home! That name touches every fiber of the soul, and strikes every chord of the human heart with its angelic fingers. . . . It calls up the fondest memories of life, and opens in our nature the purest,

deepest, richest gush of consecrated thought and feeling.

Some years ago twenty thousand people gathered in the old Castle Garden, New York, to hear Jenny Lind sing, as no other songstress had ever sung, the sublime compositions of Beethoven, Handel, etc. At length the Swedish Nightingale thought of her home, paused, and seemed to fold her wings for a higher flight. She began with deep emotion to pour forth "Home, Sweet Home." The audience could not stand it. An uproar of applause stopped the music. Tears gushed from those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven, almost angelic. *Home*, that was the word that bound as with a spell twenty thousand souls, and Howard Payne triumphed over the great masters of song. When we think of the brevity and simplicity of this home song, we are ready to ask, What is the charm that lies concealed in it? . . . The answer is easy. Next to religion, the deepest and most ineradicable sentiment in the human soul is that of the home affections. Every heart vibrates to this theme. . . .

Ask the little child, What is home? You will find that to him it is the world—he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. . . .

There childhood nestles like a bird which has built its nest among the roses; there the cares and coldness of earth are, as long as possible, averted. Flowers bloom there, or fruits invite on every side, and there Paradise would indeed be restored, could mortal power ward off the consequences of sin. This new "garden of the Lord" would then abound in beauty unsullied; and "trees of the Lord's planting," bearing fruit to his glory, would be found in plenty there. It would be reality, and not mere poetry, to speak of—

"My own dear quiet home,
The Eden of my heart." . . .

What a blessing it is, when weary with care and burdened with sorrow, to have a home to which we can go; and there, in the midst of friends we love, forget our troubles and dwell in peace and quietness! . . .

Home should be made so truly *home* that the weary, tempted heart could turn toward it anywhere on the dusty highway of life and receive light and strength. It should be the sacred refuge of our lives. . . . The affections and loves of home constitute the poetry of human life, and, so far as our present existence is concerned with all the domestic relations, are worth more than all other social ties. They give the first throb to the heart and unseal the deep fountains of its love. . . .

There is nothing in the world so venerable as the character of parents; nothing so intimate and endearing as the relation of husband and wife; nothing so tender as that of parents and children. . . . The little circle is made one by a singular union of the affections. The only fountain in the wilderness of life, where man drinks of water totally unmixed with bitter ingredients, is that which gushes for him in the calm and shady recesses of domestic life. Pleasure may warm the heart with artificial excitement, ambition may delude it with golden dreams, war may eradicate its fine fibers and diminish its

sensitiveness, but it is only domestic love that can render it truly happy. . . .

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks a counselor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly support and a heavenly anchor.

Home is a place of refuge. Tossed day by day upon the rough and stormy ocean of life—harassed by worldly cares and perplexed by worldly inquietudes, the weary spirit yearns after repose. It seeks and finds it in the refuge which home supplies. Here the mind is at rest; the heart's turmoil becomes quiet, and the spirit basks in the peaceful delights of domestic love.

Yes, home is a place of rest. We feel it so when we seek and enter it after the busy cares and trials of the day are over. We may find joy elsewhere, but it is not the joy, the satisfaction, of home. Of the world the heart may soon tire; of the home, never. . . .

The sweetest type of heaven is home, nay, heaven itself is the home for which we are to strive the most strongly. Home, in one form and another, is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom; and life would be cheerless and meaningless did we not discern, across the river that divides it from the life beyond, glimpses of the pleasant mansions prepared for us.

Heaven! that land of quiet rest toward which those who, worn out and tired with the toils of earth, direct their frail barks over the troubled waters of life, and after a long and dangerous passage, find safety in the haven of eternal bliss. Heaven is the home that awaits us beyond the grave. There the friendships formed on earth, which cruel death has severed, are never more to be broken; and parted friends shall meet again, never more to be separated.

It is an inspiring hope that, when we separate here on earth at the summons of death's angel, and when a few more years have rolled over the heads of those remaining, if "faithful unto death," we shall meet again in heaven, our eternal home, there to dwell in the presence of our heavenly Father, and go no more out forever.

At the best estate, we are only pilgrims and strangers. Heaven is to be our eternal home. Death will never knock at the door of that mansion, and in all that land there will not be a single grave. . . . Where are now all the sorrows and temptations and trials? Overwhelmed in the Red Sea of death, while the saints, dry-shod, march into glory. Gates of jasper, capstone of amethyst! Thrones of dominion do not so much affect my soul as the thought of home. Once there, let earthly sorrows howl like storms and roll like seas. Home! Let thrones rot and empires wither. Home! Let the world die in earthquake struggles and be buried amid procession of planets and dirge of spheres. Home! Let everlasting ages roll in irresistible sweep. Home! No sorrow, no crying, no tears, no death; but home! Sweet home! Beautiful home! Glorious home! Everlasting home! Home with each other! Home with angels! Home with God! Home! Home! Through the rich grace of Christ Jesus, may we all reach it.—*Selected.*

The Family Physician

*Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.*

Question.—In our town it has been the custom for young boys and girls to associate together frequently. Each boy has his special girl friend, and spends evenings with her studying his lessons, or she may come to his home for the same purpose. Then at 10 or 10:30, he accompanies her to her home a mile or so away. It is the same at all social gatherings. When the party is over, the young folks, arm in arm, walk to their homes. Are they not too young at sixteen or eighteen to do this? Is it proper for a boy and girl of this age to be out alone together at night? Is it not time for such actions several years later when they are old enough to think of marriage? What is the effect of such associations, physically, intellectually, and spiritually? These young people are all professed Christians, and most of them are from Christian homes.

Answer.—Can you not devise some way of entertaining your young folks so the parents will be with them and they will not be by themselves so much? Youth, at this age, especially when in school, should not have their time occupied by those pursuits which tend to develop a thoughtless, irresponsible character and which oftentimes lead to viciousness of some sort. It seems to me a young man or a young woman would be better physically, intellectually, and spiritually without such associations, but there should be times when both sexes gather together for recreation and diversion. If the parents endeavor to make companions of their children, and make themselves agreeable to them, the children will look to the parents for these associations and will not desire them elsewhere. If as much thought and time is spent on this subject as its importance deserves, the results will be sure and pleasing. An evening with games wholly for amusement lowers moral standards and depreciates character. If games and recreation are made educational, and an effort put forth to direct them so that God will be glorified, both the individuals and the community will come up to a higher plane. Why not try the games given in "Social Plans for Missionary Volunteers"? This book may be obtained from your tract society or from the Review and Herald Publishing Association. It might also be of benefit to organize a Missionary Volunteer Society. From childhood it is well to let the children have definite responsibilities in the home and church.

Ques.—Four years ago I had a bad attack of bronchitis. Eighteen months ago I had influenza, which made the bronchitis worse. Please give the treatment.

Ans.—Apply fomentations to the chest in the evening, and wear a dry flannel pack or a heating chest pack at night, sponging the chest thoroughly both front and back with cold water when taking off the pack in the morning. Alternate hot and cold applications to the chest may be used instead of fomentations. Get the skin, bowels, and kidneys active and in a healthy condition, and keep the general hygienic condition carefully attended to. Get a two-ounce bottle of compound tincture of benzoin, with two drams of menthol crystals in it, and use half a teaspoonful of this mixture in boiling water, inhaling the steam from it once or twice a day.

Ques.—Please give treatment for chronic constipation. Am an invalid and cannot take exercise.

Ans.—This difficulty is remedied by the use of enemas, which may be needed every day or every other day. The use of agar or of bran is helpful.

Two teaspoonfuls should be taken with meals, and a tablespoonful or two of mineral oil may be taken at bedtime and before one or two meals each day. Gentle massage of the abdomen is valuable, and a moist girdle may be applied at night after a fomentation or two has been given over the abdomen and liver. Those in whom this trouble has existed for many years may find it necessary to employ occasionally a laxative pill of cascara, rhubarb, or aloes, but the above-mentioned treatments will control the great majority of cases. A laxative diet suited to the individual should be adopted.

Ques.—What remedy would you prescribe for salt rheum?

Ans.—Salt rheum, or eczema, requires an anti-toxic diet, moderate exercise, systematic rest, and bathing. Plenty of green foods and rice should be used, but it is often necessary to limit the amount of eggs and milk. Do not use flesh food of any kind. Spend as much time in the open air as possible, preferably in the sunshine, and if the scalp or face is affected, do not wear a hat. Fomentations to the spine and abdomen, electric-light baths, followed by alternate hot and cold sprays, are most effective treatments. It is often necessary to use some local application to the skin, as the following: Carbolic acid, 1 dram; zinc oxide powder, 4 drams; calamine powder, 2 drams; glycerin, 6 drams; limewater, 1 ounce; rose water, sufficient to make eight ounces. The bowels should be regulated.

Ques.—My little girl four years old has passed worms. What treatment would you advise?

Ans.—See that she does not eat anything infected with worms. She is likely to get these parasites by using green foods or by playing with children who have worms. Green vegetables should be carefully washed. Give her two teaspoonfuls of castor oil at night, and in the morning give an enema containing two teaspoonfuls of salt to a pint of water, using one and one-half pints. Give oil of chenopodium (wormseed), three drops on a lump of sugar, at 8 A. M. and 12 noon, and repeat the castor oil that night.

Ques.—What is the cause and cure of hives?

Ans.—Hives are caused by indigestion and toxemia from the alimentary tract. This condition may come from the ingestion of foods that have poisoned the individual, as cheese, or the eating of certain fruits, as strawberries or oranges. Others may be disturbed by eating canned meats, or shellfish, as oysters. In others the eruption is due to the use of drugs, or to the bites of insects. The treatment consists in emptying the stomach and bowels by an emetic, or by giving a lavage, or by a thorough laxative. For the itching, a bran bath is very efficacious; or the body may be sponged with a soda solution, or with diluted vinegar or alcohol. A lotion made of carbolic acid, 1 dram; glycerin, 2 ounces; alcohol, 6 ounces; and water sufficient to make a pint, is very helpful in relieving this disturbance.

Ques.—What is the cause of cramps in the limbs, and what is the remedy?

Ans.—These are caused by muscular rheumatism, by diabetes, and by disturbance of the circulation. They sometimes occur during fevers. The treatment is removal of the cause. If due to hardening of the arteries, the condition will be relieved by warm bathing, gentle massage to the extremities, and regulation of the bowels and diet.



MINNESOTA CAMP-MEETING

THE forty-ninth session of the Minnesota Conference was held in connection with the camp-meeting at Little Falls, June 3-13. The meetings were held on the fairgrounds, and many of the buildings were utilized by us for different purposes. About one thousand people were encamped on the grounds. Services were held in the English and Scandinavian languages. The laborers, other than Elder C. F. McVagh, president of the union, and the departmental secretaries of the union, were Elders W. W. Prescott; H. O. Olson, from the Broadview Seminary, representing the Swedish department; J. N. Anderson; P. E. Brodersen; N. P. Nielsen, formerly from Hutchinson, representing the Norwegian department; G. L. Gulbrandson, S. J. Abegg, and the writer.

Besides the pavilions and the preaching tents, there were 180 tents occupied by the campers. Coming from the South Dakota camp-meeting with others of the brethren, I arrived on the ground the first Monday of the meeting. It was evident from the beginning that those encamped were taking a deep interest in the services, and that the Lord was blessing his people. Professor Prescott had arrived earlier, and was giving daily studies to the people.

As this was the annual session of the conference, the officers for the coming year were chosen. Elder E. T. Russell was again elected president. He has had many years of rich experience, both in preaching and in administrative work, and the Lord is blessing his labors. Practically all the officers of last year were re-elected and the departmental secretaries continued with but few, if any, changes.

Minnesota is one of the strong conferences of the Middle West. The tithe for last year amounted to \$94,012.20; that is a little more than \$42 per capita for the conference membership. The offerings for missions for the same period amounted to \$51,994.54, which would equal about 45 cents a week per member. There is no doubt that Minnesota will reach the quota of 50 cents a week per member this year.

The Sabbath school donations for the two Sabbaths were \$3,053.76. The offerings for missions outside of this were \$3,372.36. An offering was taken for the church school work, amounting to \$1,175. There was also a good sum raised for the Broadview Theological Seminary and other branches of the Scandinavian work.

Much attention was given to the spiritual needs of the people. On the last Sabbath it was my privilege to conduct a revival service in the large tent. More than two hundred persons crowded to the front, some who for the first time were taking their stand for the Lord, others who felt they had been losing in their Christian experience, and still others who came to seek help to overcome special sins. The power of the Lord was manifested in the meeting, and great victories were gained. I left the

camp-ground before the baptism, but understand that between thirty and forty persons followed their Lord in this ordinance. Elder Russell and his conference committee are planning for a strong work during the summer. No doubt they will reap a rich harvest of souls.

It seemed good to meet with the pioneers of the cause in this field and with the brethren with whom I labored in years gone by, and to see the fine body of young men and women preparing themselves for the finishing of the work in this generation. The brethren and sisters went from the camp-ground filled with courage, and determined to hasten on the work.

A large quantity of literature was sold on the ground by those who had charge of the book work. These good books and tracts will doubtless be the means of bringing many into the truth. May the Lord bless his work in Minnesota. W. F. MARTIN.



Elder J. N. Loughborough

AT EIGHTY-EIGHT

ELDER J. N. LOUGHBOROUGH, who is an honored and esteemed guest of the St. Helena Sanitarium, and who was for many years closely connected with the institution in its early history, is now in his eighty-ninth year, but is enjoying a good degree of health, and for a man of his age is quite active.

He is always in his place in the Sabbath school, and always on time. He receives his perfect attendance card every quarter, and does not think that he is too old to attend Sabbath school. He often assists in the Sabbath services, and all are glad to hear his familiar voice, which has for so many years sounded out the blessed truth for this

time. He takes a great interest in the activities of the church, and also keeps in close touch with the progress of the message in all lands, and enjoys telling of the experiences of the pioneers in the message.

He does a considerable amount of writing, preparing matter for the press and answering letters of inquiry that come from all quarters.

He takes his morning walks whenever the weather permits. He is contented and happy, rejoicing in the blessed hope, which ever cheers his heart and buoys him up as the days go by.

The accompanying picture was recently taken at the sanitarium, as he was going out for his morning walk.

ANDREW NELSON.



BRITISH COLUMBIA CONFERENCE AND CAMP-MEETING

THE annual camp-meeting and biennial session of the British Columbia Conference was held at Chilliwack, Canada, June 10-20. The camp was beautifully situated in the edge of the town, in plain view of majestic waterfalls and the perpetual snows of the Canadian Rockies. This scenery, seldom surpassed, was most inspiring.

The attendance was very good, and from the first meeting an excellent spirit of unity and co-operation existed and was manifest throughout the session.

The territory of the conference embraces the province of British Columbia. In area it is 395,000 square miles. It is three times the size of the United Kingdom, and larger than the combined areas of California, Oregon, and Washington. It has a coast line of more than 7,000 miles. It has 20,000,000 acres of wheat land, 5,000,000 acres of fruit land, and 15,000,000 acres of standing timber.

On the first Sabbath of the meeting an excellent response followed a call for a complete consecration. This good beginning deepened throughout, and at the close there were but few who had not fully yielded to the voice of God for a complete surrender. The work among the young people, who comprise fully 50 per cent of the entire membership of the conference, was especially satisfactory. The splendid organization in their Sabbath school department and that of the Missionary Volunteer Societies was largely responsible for the work done for the young people.

Elder W. A. Clemensen who had been serving as conference president since Elder A. C. Gilbert had been called to the presidency of the Western Canadian Union, was chosen as president for the biennial period. Elder Clemensen has the confidence of the entire constituency, and the workers are loyal to him. There is strong leadership in each of the departments of the conference. The departmental work has been made a strong feature of the organization.

A well-organized city evangelistic work is in operation in the two leading coastal cities—Victoria and Vancouver. This

work is under the leadership of Elders C. E. Wood and A. Ritchie, respectively. The church members and Bible workers in these places are loyally upholding the hands of these city men, and large fruitage is attending their faithful labor. It was planned to continue these efforts.

A call for funds, both for foreign missions and for the work in their local conference and union, was given the loyal support of nearly every person on the encampment, including the young people and children. The conference has shown substantial growth in Sabbath school and mission offerings during the term closing with this good meeting. This gain has also been fully sustained in the tithe and literature sales.

Elder A. C. Gilbert, the union conference president, was present throughout the meeting, and his labor was greatly appreciated. Also the departmental secretaries of the union were present during most of the meeting, and added to the spiritual interests of the camp.

Some time was given each of these departments for the study of plans and methods. The response on the part of the people was manifest. Elder Shepard represented the home missionary work; Elder J. J. Reisinger the young people's and educational; while Brother G. A. Campbell, who had just joined the union, with his smile and courage, brought many new recruits to the faithful band of colporteurs. Dr. H. Bonde, the medical secretary, was present the latter part of the meeting, and gave instruction on health and medical work.

The above, with the local conference workers and the writer, shared in the burdens and in the rich blessing of God which was given in large measure. I shall long remember the people of this great province, and my prayers will follow workers and people, that the blessings we enjoyed together may be ours to share until the Master shall tell us our work is done. G. P. PERTT.

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CAMP-MEETINGS IN THE NORTH PACIFIC UNION

THE annual camp-meetings for this year in the North Pacific Union have now all been held.

The first meeting of the series was that of the Southern Oregon Conference, which was held in Sutherlin, a small town on the Southern Pacific Railroad. Their new academy is situated in this place. A very commodious building that had been built for a hotel was secured for a nominal price — possibly one fourth of what it would cost to erect it today. The school is conducted in this building, which contains a chapel, classrooms, and dormitory facilities. The work in this conference is progressing.

A second meeting was held in western Oregon, in the city of Salem. If the writer is correctly informed, the first camp-meeting ever held in the Northwest was held in this place nearly forty years ago. There was a very large attendance and a good spirit prevailed throughout the meeting.

The four other camp-meetings which I attended, were as follows: Montana, at Missoula; Upper Columbia, at Coeur d'Alene, Idaho; Western Washington, at Auburn; Southern Idaho, at Caldwell. The character of these meetings and the

work done in them were quite similar; so I will speak of them all as a whole.

Elder A. R. Ogden, who was recently elected president of the North Pacific Union, has entered upon the great responsibilities that have come to him in this field, full of hope and courage. I personally greatly enjoyed working with him and the union secretaries who were in attendance at all these meetings.

The evening services were devoted principally to preaching the doctrinal features of our message and to talks given by some of our returned missionaries. Elders A. L. Ham, from China; H. A. Oberg, from Korea; and Elder and Mrs. F. F. Oster, from Persia, gave some very interesting and profitable talks, which were greatly appreciated by our own people, and also by those not of our faith who had the privilege of hearing them.

The principal meetings during the daytime were conducted in the spiritual interests of the camps. The subjects dwelt upon were the victorious life, the reception of the Holy Spirit, and the finishing of the work. Revivals followed these efforts, which resulted in a desire on the part of all to work for Christ. Field days were observed in each of the six camp-meetings, when nearly all of those in attendance went out into the cities and surrounding country, inviting the people to the meetings, and selling our smaller books. The union conference president and his staff of workers, with the presidents of the local conferences and their help, took the lead in the work of these days. Their example encouraged the people to volunteer for service, and large numbers — hundreds — answered to the call; at some camp-meetings it was with great difficulty that sufficient territory could be found to provide all with a place to work. Many who had never sold books before, and who had felt timid about going out, had the very best of success, and returned with great joy at what they had been able to accomplish. Many of these will doubtless become earnest workers for God in their home communities.

After each of these field days an hour was given to those who had gone out, that they might tell their experiences. These were among the best meetings we had.

We believe that this great laymen's movement that is now under way is a fulfillment of what Sister E. G. White saw would take place before the end. Writing May 4, 1913, she said:

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement — a work of revival — going forward in many places. Our people were moving into line, responding to God's call." "God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed." "Do not the Scriptures call for a more pure and holy work than we have yet seen?" — *Gen. Conf. Bul., May 19, 1913.*

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The

sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God." — *Testimonies for the Church, Vol. IX, p. 126.*

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." — *The Great Controversy, pp. 611, 612.*

Brethren, the time has come for great things in this movement. Let us seek God most earnestly for a real refreshing from the presence of the Lord, which alone will prepare us for the coming of Christ and for the finishing of his work.

R. D. QUINN.

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ONTARIO CAMP-MEETING

HAVING for a number of years followed the progress and development of our beloved message in this my native province of Ontario, it is a happy privilege to give to the REVIEW family a report of our recent camp-meeting.

Our eighteenth annual conference and camp-meeting was held in the new Armouries in the beautiful city of Galt. This building was sufficiently large to accommodate all the meetings under one roof. Large rooms provided excellent space for the Missionary Volunteer, educational, and children's departments, and for the tract society, cafeteria, and restrooms. The main auditorium has a seating capacity of 1,500.

From the opening service all were united in an earnest seeking for a greater outpouring of the Holy Spirit. The progress of the message was evidenced by the many new faces seen among the delegates and the names of new churches on the roll call. The unity and enthusiastic earnestness of the conference sessions augurs well for the immediate future of the work in this field.

The two Sabbath days of the camp witnessed attendances among the largest in the history of the Ontario Conference. Revival services were conducted on these occasions by Elder F. W. Stray, Dr. D. H. Kress, and Elder B. M. Heald. The Spirit of the Lord was abundantly present among his people, and many consecrated themselves anew for service.

On the closing Sabbath an offering of \$2,000 was received for foreign missions, and thirty-four converts were united with us by baptism.

The early morning devotional services were in charge of the Missionary Volunteer department, and the young people attended in goodly numbers. Elder

Stray and Dr. Kress conducted the 8: 45 A. M. devotional services in the auditorium. Elder E. W. Farnsworth was present part of the time; also Elder E. R. Palmer, in the interests of the new Canadian Publishing House at Oshawa. The tract society sales totaled \$900 during the camp-meeting. Elder W. R. French, of the Oshawa Missionary College, gave daily Bible studies on the Eastern Question, the sanctuary, and the spirit of prophecy, renewing and establishing our faith in these old truths of the message. The evening services were of an evangelistic nature and were well attended by the citizens of Galt. A strong work will undoubtedly be established in that city as a result of these meetings and the further efforts of Elder H. J. Capman.

Elder B. M. Heald, who enjoys the co-operation and love of all the workers, was re-elected president, and Ontario looks forward to a year of progress, having every reason to believe that the Lord will continue to go before us.

A portion of the president's report, covering four years of the growth of the work in this field, will be of interest to the readers of the REVIEW:

Tithe	
1916	\$15,999.30
1917	21,398.62
1918	25,241.36
1919	31,040.02
Per capita for 1916	\$23.91
Per capita for 1919	42.17

Offerings for Missions	
1916	\$ 6,663.82
1917	9,002.96
1918	10,271.18
1919	14,031.83
Per capita for 1916	\$ 9.95
Per capita for 1919	19.01

Total tithe and mission offerings for 1916\$22,663.12
 Total tithe and mission offerings for 1919 45,071.85

GORDON H. SMITH.

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SOUTHERN NEW ENGLAND CONFERENCE AND MEETING

THIS meeting, which was held in the city of Norwich, Conn., June 17-27, could not be called a camp-meeting, for there was neither camp nor tent. It was held in a fine old structure dating from 1760, called now "Community House," and belonging to the town. This building was formerly a Congregational church; but two churches united, and this structure reverted to the original owners, and became town property. It has a magnificent auditorium, with a fine pipe organ, and, below, a kitchen with necessary appliances for cooking and serving meals. But apart from these desirable features, it was not well adapted to our work. Smaller rooms for committees and lesser gatherings were lacking.

The townspeople kindly opened their homes; the business men were friendly; the Chamber of Commerce was, through its efficient secretary, Reverend Mr. Crandall, thoughtful and diligent in looking after our needs. The city paper was open to receive all we had to say, and Elder A. T. Robinson proved to be a good press agent. Mr. Crandall gave several of us a fine view of the town, and pointed out the old historic places,

dating back to near the time of the Pilgrims, and would have done more if we had had time.

As our people were scattered throughout the city, it was impossible to hold the early morning services, which are ever helpful.

The conference business passed off harmoniously, and enthusiastically as regards its forward aspect. There were few changes. Elder Robinson asked for release from the presidency of the conference on account of his age; but he was unanimously re-elected, and with but one change in his committee, as the writer recalls.

There was an excellent response in the consecration services on the Sabbath days of the conference. The workers' meetings were well attended, and an excellent spirit was manifested.

There was one field day, and those who took part in it—which included nearly all—were in earnest, and returned greatly cheered by their experiences. More than \$400 was received. The sum of \$1,293.77, all told, was raised for foreign missions.

The attendance of our people was not large, save on the Sabbaths. The second Sabbath more than 300 were present. It was regrettable that more were not present throughout, to receive the uplift which came from the excellent and progressive instruction given.

Twelve were baptized in a beautiful lake; and in preparation for this rite, help was furnished by the Chamber of Commerce.

The general laborers present, some for only a portion of the time, were Elders S. N. Haskell, E. E. Andross, E. K. Slade, and E. W. Farnsworth, various union department men, and institutional representatives. The writer attended throughout, and greatly enjoyed meeting with our Connecticut people. The field has a large foreign population, and the conference is putting forth great efforts for these classes.

The next day, in company with Brethren Farnsworth, Robinson, Pettis, and Miss Robinson, we motored to Hartford by way of Middletown and Rocky Ford, historic places in connection with this message. Here we found the old printing house and room in which the *Present Truth* of 1849 was printed. Of this and other objects of interest, I will write later, accompanying the articles with illustrations. M. C. WILCOX.

* * *

NORTH WISCONSIN CAMP-MEETING

THE second biennial session of the North Wisconsin Conference and the annual camp-meeting were held on the fairgrounds just outside the city of Ashland. In company with Prof. H. O. Olson, of the Broadview Seminary, I arrived on the camp-ground the first Sunday evening of the meeting. We found that there were sixty-three living tents pitched on the ground, besides four pavilions in which meetings were held. Services were conducted in the English and Scandinavian languages. Elder William Guthrie and the union departmental men were in charge of the meeting. Elder C. S. Longacre, J. W. Mace, M. D. Wood, H. O. Olson, N. P. Nielsen, and the writer represented the General Conference. Elders C. M. Sorenson and

T. M. French were present from Emmanuel Missionary College, and Brother J. D. Snider from the *Review and Herald* Branch at South Bend, Ind. There were approximately 350 persons encamped on the grounds.

This conference is composed of thirty churches, having a total membership of 890. There are in this field forty-eight Sabbath schools, with 1,100 members. In 1919 the tithe paid in amounted to \$28,000. This is about \$32 per capita. The offerings for foreign missions for the same period averaged 26 cents a week per capita.

North Wisconsin has four ordained ministers and four licensed ministers. In addition to this, there is the usual office help, with Bible workers and teachers.

The colporteur work in this conference is well organized and progressive. Two tent companies will be in the field this summer.

The last Sabbath of the meeting, Brother W. A. Schebo was ordained to the gospel ministry. Elder Sorenson gave a short talk on the work of the ministry, Brother Olson offered the ordination prayer, the writer gave the charge, and the conference president, Elder J. J. Irwin, welcomed Brother Schebo into the ministry. It seems good to see strong young men dedicate their lives to the work of the gospel ministry. Elder Irwin was re-elected president of the conference for the next biennial term, with the confidence and love of his coworkers.

The Sabbath school offerings the last Sabbath amounted to \$1,239. The last Sunday afternoon twenty-six persons were baptized. Many responded in the revival service held the last Sabbath of the meeting. The brethren and sisters were much encouraged by the meeting, and face the future year determined to press on in the work until it is finished and the people prepared for the coming of the Lord. W. F. MARTIN.

* * *

WHO ARE THE SLOVAKS?

THE collapse of the Russian, Turkish, Austro-Hungarian, and German Empires set free large numbers of oppressed nationalities. However, of all the romantic national resurrections of the World War that of the Czecho-Slovakians is perhaps the most wonderful. The Czechs, as we have learned, are the Bohemians and the Moravians. But the Slovaks, before the war (1914), constituted one of the least-known of the world's oppressed nationalities. The Poles, Finns, and Jews had attracted much more attention than the heroic nation that had preserved its identity in spite of a millennium of grinding between the Magyar (Hungarian) and German millstones.

The Home of the Slovaks

In the northern part of what was lately Hungary, where the Carpathian mountains slope toward the great Hungarian plain, lies the country called by its unfortunate children Slovakia. It is beautiful for scenery, but a hilly, infertile country, with clear, rapid streams, and thickly covered with a wealth of woods. South of it spreads the plain of Hungary proper, the home of the Magyars. On the east lies Carpato-Russia (the land of the Ruthenians); on

the north is Poland; and on the west are Moravia and Bohemia, whose people are the nearest kin of the Slovaks.

History of the Slovaks

It can hardly be said of the Slovaks that they really have an independent history of their own, a statement which is more or less true of all the nations of earth. Very little is known of them prior to the seventh century, when Samo the Great (627-662?) founded the first Slav empire in the west of all the Western or Central Slavs, except that they have lived where they do at present ever since the Christian era. The purpose of Samo's empire was to form a strong consolidated bulwark against the constantly invading Teutons (Germans) on the west and the intruding Mongols (Huns) on the east. But Samo's empire went to pieces with the death of its founder.

Then we have the great Moravian kingdom, of which Slovakia at one time was the nucleus. The reigning princes—Rastislav, Pribina, Koel, and Svato-pluk (665?-870)—ruled from the town of Nitra (Slovakia). "Here it was," says Professor Capek, "that the Slovaks first heard the wonderful story of Christ from the Slav apostles, Cyril and Methodius (863), missionaries from Thessalonica." To this, Professor Savich, in his history of Southeastern Europe, adds: "The best proof of the intense love of the Slovaks for their language can be seen in the fact that they accepted of the Christianity only when the gospel was preached to them in their own language." Professor Capek continues: "It was the impulse of religion which laid the foundation of their native literature in the Slovakland;" for it was here that the art of written speech was taught to them by these faithful apostles.

Under Svato-pluk the Moravian-Slovak Kingdom reached the zenith of its power and glory. With his death it began to decline, falling in ruins at the memorable battle of Pressburg in 907 A. D. By that time the Bohemians had come to rulership under Boleslav the Brave (967-1025), who was followed by Bratislav (1025-?). After this the Polish princes ruled all the Western or Central Slavs.

Next we have the haughty Huns appearing from the east and overrunning Slovakia. Thus Slovakia was lost to Miceslav of Poland, and annexed to the crown of Stephen I, the first king of the Hungarians, and this nation has tried to claim it ever since. "Had it not been for this fact," says a noted historian, "all of the Western or Central Slavs might have been today of one language, literature, and religion."

Of all the subjugations of the Slavic nations, however, none is more lamentable than the invasion and occupation of Slovakia by the Magyars. The fact that these Magyars were situated in the midst of Slavic nations and were not absorbed by them, is remarkable; but the fact that the Slavic nations, especially the Slovaks, conquered by them and held under subjection for more than a millennium, still preserve their identity and their mother tongue, is still more remarkable!

Number of Slovaks

It is estimated that there are about 4,000,000 Slovaks in the world,—in Slovakia proper, 3,000,000; in eastern

Moravia, 100,000; in Jugo-Slavia (formerly southern Hungary, Croatia-Slavonia), 150,000; and in the United States of America, 750,000. This, of course it must be remembered, is only the remnant of a once-powerful people. Thousands have become Magyars, some for wealth, others for fame, and still others because of promised freedom, which they never got. For example, at the beginning of the nineteenth century, at one time alone about 700 Slovaks changed their names. Among the applicants were priests, professors, school-teachers, physicians, lawyers, journalists, and merchants. In fact, it is still difficult to determine a person's ancestry by his name. For instance, one of the greatest Hungarian poets—if not the greatest—Petöfi, was Petrovic, whose parents and brothers remained steadfast Slovaks, and always went by their own name. It is also a known fact that Kosuth, the greatest Hungarian statesman, who came to America about 1850 seeking help to liberate Hungary from Austria, was of direct Slovakian descent. The great oppression of the Slovaks on the one hand, and the privileges offered to them on the other, to many of them made loyalty too great a sacrifice. The writer himself, although not descended directly from any of the great ones mentioned above, and not at all responsible for the act, is not an exception.

Slovak Language

The nearest of kin to the Slovaks in language, and perhaps in blood, and yet not the same, are the Czechs (Bohemians and Moravians). This is easily seen from the following quotation, taken from a well-recognized authority on the subject:

"The Czecho-Slovak nation is divided politically, administratively, ethnographically, into two unequal parts, the development of which has been totally different both in manners and trend. The first part embraces Bohemia, Moravia, and Silesia. It has a glorious past all its own, which reached its culmination in the Hussite Wars waged to free man's conscience and secure spiritual freedom from the thralldom of the Middle Ages. It has a rich, blossoming literature, the golden flow of which is traceable long prior to the sixteenth and seventeenth centuries. Lastly, because of its rejuvenation, that should be regarded as the most remarkable occurrence in the history of mankind, it is recognized by all unprejudiced observers as a separate body politic, occupying a respectable place in the history of European culture."

"The second and smaller part of the nation, which inhabits Slovakia proper (formerly northern Hungary), lost its political independence after the battle of Pressburg (907), hence as early as the dawn of the tenth century, and history is silent in regard to it. But this is only seemingly so, for it has never ceased to contribute its quota of culture, of letters, of military force, and of leaders of thought to the land into which it has been submerged. Its legions battled in the crusades, against the Turkish hordes which repeatedly invaded their fatherland, and rallied under every insurgent banner of the time; but all this was done under the name of 'Hungary.' The world at large has been almost ignorant of its existence."

One name alone shines through the void of Slovak history since the downfall of the great Moravian-Slovak Kingdom; namely, that of Matthew Cak of Trencen, who in the fourteenth century again tried to unite Slovakland with Moravia and Bohemia (which were under Austria).

And just as all traces of the Slovaks' taking an independent action in the events of the world's history are lost to us, so (the fact is obvious) the language, sheltered as the people were by the very nature of the country and cut off from intercourse with the outside world, failed to develop and to keep pace with those of its more powerful kin—the Moravians, the Bohemians, and the Poles—who, to a certain extent and at certain times at least, enjoyed more liberty of thought and speech.

The second striking episode worthy of note took place when the Hussites entered Slovakland and settled there in the middle of the fifteenth century (1440). They overran many countries. A portion of the inhabitants adopted the Protestant religion from them, and with it the "Kralic" Moravian Bible, portions of which were translated into Slovak,—first the four Gospels; secondly, the whole New Testament; and thirdly, the Psalms. Thus the nation was divided into two unequal parts religiously, one fourth becoming Protestant and the other three fourths Catholic, both Greek and Roman.

A second stream of Moravian and Bohemian exiles followed the first, and after the battle of White Mountain, in the seventeenth century, Slovakland welcomed to its hearth the greatest educator of Europe at that time and the founder of modern education, John Amos Komensky (a Moravian), and some Bohemians of renown. Slovak evangelical preachers received into their safe-keeping writings of the so-called golden era of Bohemian literature—books that were condemned to be burned at home. Individual clergymen went to Prague to acquire a Bohemian education, and, coming back, translated and composed many theological works, compiled hymnals, and edited prayers and sermons in Slovak.

It was owing to the Hussites and their teachings that Luther's Reformation of the sixteenth century found a large portion of the Slovak nation ready to embrace the new faith. All this was done, it must be remembered, while Hungary itself was subject to Austria, which, in turn, while freeing the human mind in one direction, tried to enslave it in another,—by Germanization during the reign of Maria Theresa and Joseph II. Slovakland, it is said, at this juncture even outstripped Bohemia, which from 1620 to 1820 virtually did not exist. It was well-nigh annihilated as a nation, with its literature, as one historian puts it, "by the hoofs of the mounted dragons" during the Thirty Years' War.

Then in the course of decades benefactors came forward, chief among them being Prince Primate Alexander Rudnay, who generously aided the cause of Slovak literature, which was being brought to life again. Poets were born, Holly being foremost of them who sang for the first time familiar native songs, which, despite their strange classic form, were nevertheless Slovak. John Kollar (1793-

1852), a Lutheran minister known as the "High Priest of Pan Slavism," was famous for his poem, "Slavia's Daughter." In the edition of 1824 we find the following prophetic lines:

"What will become of us Slavs a century hence?
 What aspect will Europe wear then?
 Flood-like, Slav life will inundate all,
 Expanding its influence everywhere.
 And the tongue which was proclaimed
 to be speech fit for slaves, according
 to the distorted judgment of the
 'Huns,'
 Will resound within the walls of palaces,
 issuing even out of the mouths
 of their very rivals.
 Sciences, too, will flow in Slav molds.
 The styles, customs, and songs of our
 people,
 Will be mighty, alike on the Seine and
 Elbe."

It was by this prophecy that Kollar filled the Slavs with hope and confidence. And as Professor Capek states: "If Isaiah was the oracle of the Hebrews, Kollar may well be said to have been the seer of the Slavs." The Slovaks, it is said, more than any other Slav nation, were charmed with the words of their evangel.

Then came Paul Joseph Safarik, who is well known for his "Slav Antiquities," a book which, in the words of Palaucky, "will live imperishable, continuing to yield beautiful fruit as long as the Slavs and their history shall endure." Safarik, too, was of Slovak extraction, but felt himself to be a Slav in general. He is said to have been a great scholar, exact and critical.

Time went on until March, 1848, that fateful month and year which forms the line of demarcation between the old and the new order of things in Austria. On the third day of this month, Louis Kosuth, the advocate of liberty not only at the courts of all Europe but in America also, still spoke of "the poisoned air that issued from the charnel house of Vienna." And on the seventeenth the events took such a surprising turn that he could exclaim joyously: "We have attained all that we have contended for. From now on our mistress shall be Pest and not Vienna." Well



The Book Colporteurs and Their Instructor

did he speak for the race to which he became a proselyte because of the chance he saw for himself, but not so for his ancestor Slovaks, whom he disowned and later even denied before the Hungarian Parliament, saying, "There's no Slovak nation."

It was at this time that the Slovaks once more—not for the last time, however—arose in insurrection, in 1848, led by Svetozar Hurban and Ludevít Stur, but only to see their hopes of liberty drowned in grief and lamentation. Not altogether in vain have they sung the words of their beloved poet, John Matuska, composed under the spur of that bitter moment—a touching song, now so popular with every true Slovak. They hoped for a brighter future!

"Clouds above Tatra soar,
 And lightnings thunder roar;
 O brother, never fear,
 The skies again will clear,
 We shall live evermore!"

ANDREW HAJNAL.

(To be concluded)

* * *

**COLPORTEURS' INSTITUTE IN
 MONTEREY, MEXICO**

THIS institute was held during the early part of the month of May, and

was very successful. It was indeed an interesting experience. Brother J. D. Leslie, our new director of the colporteur work in Mexico, had just reached the country and established headquarters in Mexico City, where his family now resides, and desired to instruct a few members of our church in Monterey before the colporteurs expected from the United States should arrive.

Five women, mostly young, and three men decided to enter the field, and took the studies very eagerly and earnestly. Six decided to work with our paper and two with books. Two meetings were held each day, one in the morning and one at night, and everything proceeded as if nothing unusual was agitating the country just then.

Brother Leslie and I occupied rooms just across the street from the soldiers' barracks. All trains were stopped, and there was no communication by telegraph with the outside world for three days after our arrival, but there was no lack of rumors. One night about midnight, there was quite a noise and commotion among the soldiers, who began to climb on top of their barracks and mount guns up there, as if in preparation for an attack. It was a little disconcerting, but nothing happened, and things quieted down for a few days, when again in the middle of the night there arose another excitement. This time women and children filled the street, carrying bundles of all kinds, even chickens and dogs. These were loaded into carriages to go to the railroad station, and the soldiers were leaving the barracks.

All this had a rather terrifying appearance. We remembered that all trains had to have escorts, and thought perhaps the soldiers were called out for this purpose. On such occasions the women and children, with household goods, go too, and fill freight cars, and even ride on top of the cars. It turned out that the garrison went out to meet the incoming troops, and that they had turned over the city without firing a shot.

The interest in our institute continued unabated to the end, when trains were running more nearly on schedule time and without escorts. Soon word came from our families and brethren in different parts that all were safe.

At the close of the institute, the workers went forth, full of enthusiasm, to



The Colporteurs of Monterey, and Their Instructors

put into practice what they had learned, and the first week's report showed orders taken to the amount of about \$1,000, Mexican currency. Meanwhile two young men had come from Washington to Tampico, and one of these took orders for ninety books in three days.

We hope to see the colporteur work revived in this country in spite of difficulties. Just now the bubonic plague is in the port of Vera Cruz, and is threatening some other places. We can only trust that He who has kept us hitherto in the midst of dangers seen and unseen, will still command his angels to keep his servants in all their ways. We feel sure that we have the earnest prayers of our brethren in the experiences through which we are called to pass in this troubled and needy land.

G. W. CAVINESS.

Missionary Volunteer Department

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

THE SOUL-WINNER

In the present age we have become so accustomed to speak in terms of hundreds of thousands and of millions, and to plan and launch great world movements, that we are prone to forget the individual. The greatest danger of the church today is that she will become so absorbed in great world missionary enterprises that she will forget personal consecration and personal evangelism.

Education, personality, and all other qualities which broaden a man's character, make him a more efficient soul-winner; yet the first qualification of successful soul-winning is a recognition of the value of the personal touch. Some of the greatest of Christ's sermons were delivered to an audience of one. Moody, in his great meetings, was always anxious to get through with his pulpit appeal in order that he might begin the more important work of pleading with souls in the after-meeting. In fact, all the great soul-winners have been personal workers.

Recognizing the personal method as the most effective in soul-winning, the earnest Christian will spare no effort to become an efficient personal worker. This means that—

He will lead a life of prayer. Prayer sends angels to prepare the heart of the sinner, guides the worker in his use of words, puts power into his life, shows him his defects and helps him to eliminate them, and sends him out of the closet with his heart glowing with the love of the Master. S. D. Gordon has said that prayer is conquering the foe on the field of battle, while service is taking the field after the foe is conquered. How important that we do not get prayer and service reversed!

He will lead the life of a soul-winner; that is, he will be constantly and at all times ready to speak a word for his Master, knowing that, as a rule, souls are not won at the first approach, but as the culmination of many efforts.

He will become a friend of those whom he desires to reach. People, especially

young people, resent the person who, in the heat of a great revival, develops a great interest in their souls' salvation, yet at other times takes no notice of them. To be a friend one must become sympathetic—capable of entering into other people's joys and sorrows. Perhaps this is the reason why God did not choose angels, but men, for the work of saving souls. Friendship may lead one to the place where he has to minister to the physical needs of the sinner, for words and prayer are poor substitutes for food and clothing.

He will be tactful. He will consider when, where, and how to approach the unbeliever. This may require a great deal of thought and effort. Dr. Trumbull once became interested in a young man of a scientific turn of mind. He at once set to work to study into the subject in which the young man was interested. He purchased all the books he could find on the subject, studied until he could converse intelligently upon it, and then invited the young man to his office, suggesting to him that he had a number of books which might be of interest to him. Needless to say, the young man was won. But it took tact and effort. There is danger here, however, that one will put off making an effort until it is too late. Satan is continually suggesting that there will be a better time later.

He will study methods. It takes years of preparation to become a teacher, a musician, a mechanic, yet little attention is given to preparation for the more important work of soul-winning. But the one who would succeed in this endeavor will study the methods of others. He will purchase some of the excellent books that have been written upon the subject by successful soul-winners, and he will study them; and if he is really in earnest, and has really heard the call of the Master, he will see results that will cause rejoicing in heaven.

GLENN HILTS.

* * *

WON BY PERSONAL EFFORT

THAT personal work is effective is shown by the many who have been won to Christ by this method. H. Clay Trumbull gives the following incident, which shows the effect of a few words spoken directly to a young man by one filled with love for souls:

"One morning as I was riding on a train, I saw a young man whom I had noticed at a religious meeting the evening before. I had never seen him except at that time; but I took a seat by his side and began conversation on the religious interest in the church. I said I hoped he would enter into Christ's service with the others there who were doing so. He said he wished it were so.

"Then why isn't it so?" I asked. "You have nothing to do but to commit yourself at once to the loving Saviour as his servant and follower. He is more ready to accept you than you are to offer yourself."

"Do you mean, Mr. Trumbull, that here on this car seat, just now, I can give myself to the Saviour, and he will accept me without any further preparation on my part?"

"I mean just that," I said. "There is no gain in your waiting; and no further preparation is needed than for you

to be ready to give yourself to him and to trust him unhesitatingly."

"He said not a word more about himself, but he gave evidence of a loving, trusting soul when he reached out in thought after another, saying:

"Mr. Trumbull, I've a brother who ought to be a follower of Christ. I wish you could talk to him."

"That's the sign of true life. The next I heard from him was by letter from a retired country place, where he was evidencing his interest in souls in many ways."

Another experience shows that a tract or a stanza of a hymn will often drive conviction home to a heart made tender by the Spirit:

"One young soldier, from an adjoining regiment, came in anxiety as to his spiritual condition. I tried to make his duty and his privilege plain, but I did not seem to succeed. I prayed with and for him, but he did not find peace. He said that he must now return to his regiment, but that he would come and see me again.

"As he went out, I handed him a copy of a little soldiers' hymn book, which was the only reading matter I had for distribution. When I met him again, his face was bright with the cheeriness of glad hope. As I asked him about himself, he replied:

"You tried to make it plain to me, chaplain, but I didn't get any help. But as I came away from your quarters, I opened that little hymn book, and I read:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each
spot,
O Lamb of God, I come!"

And then it was all clear to me."

"Years after I found that he was in active Christian work in the vicinity of his home."

Thus we see that in all walks of life, if we are ready and willing to say a word for the Master, he will use that word, however small, to touch a heart that is longing for help. Such work will be done by those filled with love for the souls of their fellow men.

C. A. RANDOLPH.

Educational Department

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

SCHOOL NOTES IN SOUTH AMERICA—NO. 4

It was a great privilege to have gathered together in Buenos Aires—the metropolis of South America and of the southern half of the world—representatives of all the Seventh-day Adventist schools in this "continent of opportunity." These schools are four in number, not counting those of elementary grades. The oldest of these is Colegio Adventista del Plata, in Argentina, directed for the last seven years by Prof. H. U. Stevens, succeeded this year by Prof. J. S. Marshall. The next oldest is Colegio Adventista de Chile, located at Puá, and is directed by Prof. W. W.

Wheeler, former Bible teacher in the Argentine school. The Brazil school was established in 1915, and is now called the Brazilian Seminary, directed by Prof. Thomas W. Steen, former principal of Adelpian Academy. The Lima school is now in its second year, and is directed by Prof. H. B. Lundquist, of Emmanuel Missionary College. These directors and some of their associates were present at our educational council in Buenos Aires.

Besides these were present C. P. Crager, for three years educational secretary of the Austral Union Conference; W. E. Murray, educational secretary of the South Brazil Union the last year; and H. U. Stevens, recently entered upon his work as assistant educational secretary of the General Conference for South America.

There were also with us members of the Austral, Brazilian, and Inca Union Conference Committees, and members of the South American Divisional and of the General Conference Committees, not directly engaged in educational work.

The aims in our council were to study the principles of Christian education, the needs of South America, and the adaptation of General Conference plans and policies to the needs of the field. We were greatly blessed in arriving at unanimous conclusions. The first six of the recommendations adopted at the General Conference Educational Council of 1919 were adopted here practically without modification. They cover the following points: The place of the Bible and of the spirit of prophecy in our schools; the need of devoting ourselves to reaching our own denominational objectives without being unduly influenced by traditional standards and aims of other educational systems; the policy of not shaping our curricula with a view to obtaining recognition from other educational institutions or organizations, but of working to equip our schools efficiently as to vocational, library, laboratory, and other needed facilities; the requirement that students spend a minimum of two hours a day in manual labor, teachers sharing in this labor.

On the establishment and maintenance of our schools financially in their relationship to governments, the following action was taken:

"In regard to government subvention, we favor the maintenance of our own schools without financial aid from the government."

In many parts of South America the public school system is not well developed. The governments of the various republics are therefore often free to make a certain allotment of public funds to assist private or denominational schools in their maintenance, on condition that they meet certain prescribed requirements. After studying this matter carefully it seemed clear to us that we would feel more free to pursue our own objectives in conducting schools of our own, and better avoid possible complications and embarrassments in the future, by providing for the financial maintenance of these schools from our own resources. This would not necessarily preclude the acceptance of land or money from secular sources for the establishment of a school, provided such gifts were made in the clear, without hampering conditions, either present or potential.

After making our decisions on the two matters of obtaining recognition for our schools and of accepting government subventions, it was gratifying to learn, about a month later, that the largest Presbyterian college in Brazil has steadfastly refused to seek or accept either recognition or subvention, though both have been offered it more than once during the thirty-four years it has been operating. It is respected by the government for its stand, and is growing in strength and influence.

Our general policies of operating schools on the budget plan and of raising scholarships and students' loan funds were adopted, with some adjustment to meet conditions in the field. Suitable adaptations were also made for the training of teachers to help meet the woeful need of them for elementary schools.

On curriculum, the following action was taken:

"That the General Conference Curriculum worked out in the Educational Council in April, 1919, be adopted as the standard for our South American schools of the same class, as regards the kinds of instruction and the proportion which should subsist among them; that in other respects this curriculum be modified to meet the varying conditions of language and laws of the republics in which the school may be located, and to meet the requirements peculiar to our work in South America."

Some of these modifications are as follows:

1. The adaptation of textbooks and syllabi to the language, geography, history, industries, and life, in South America.

2. The giving of four years of English, in grades seven to ten, to make available as early as possible in the student's life our denominational and other literature not printed in Spanish or Portuguese—English serving as a foreign language to the South American, and there being a universal desire to learn it.

3. The giving of two units each (instead of one) in the eleventh and twelfth years, of normal and commercial studies, and the same amount of ministerial and Bible training, to aid in meeting the present emergency for workers—this plan not being out of harmony with the general advancement in South American education, and our schools not being able to carry work beyond the twelfth year for some time to come.

4. The adaptation of the curriculum to such extent as necessary to the spiral system of teaching that prevails extensively in South America—this being a question of pedagogy, not of principle or policy.

After making these adaptations, the council took the following action:

"That no further change from the General Conference curriculum be made without the sanction of the South American Educational Department."

At the time of this writing (May 27) I have had the privilege of visiting three of the four training schools since the educational council. The spirit of unanimity and faithfulness in which the adopted measures are being carried out promises much for increased efficiency and output in the future. I must not fail to express here my keen appreciation of the privilege I am enjoying of

making a study of school problems in the mission field at first hand. I have long felt a need of the experience, and I trust it may result in better service educationally to the world-wide field, and that I may carry back somewhat of enlightenment to the homeland.

W. E. HOWELL.

Home Missionary Department

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

THE MODEL CHURCH—NO. 5

In the preceding article we learned that as we near the close of human probation there is to be a great forward movement, a loud cry by the remnant church of God. As a people, we are convinced beyond the shadow of a doubt that this forward movement is represented by the angel of the first verse of the eighteenth chapter of Revelation.

A Reformatory Movement

The pen of inspiration has pictured in dramatic detail a movement which we believe is identical with the movement referred to above:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies for the Church*, Vol. IX, p. 126.

"A great reformatory movement among God's people." "The world seemed to be lightened with the heavenly influence." In its character and chronology this reformatory movement and the "loud cry" of the angel of Revelation 18:1 are identical. In the Biblical reference we learn that "the earth was lightened with his glory," and in the reformatory movement just quoted, that "the world seemed to be lightened with the heavenly influence."

Features of the Movement

A careful study of this new awakening just preceding the second coming of Christ, and which we seriously believe, is right upon us, reveals several features which are especially significant at this time:

1. There is to be a great reformatory movement among God's people.

2. The earth is to be lightened with the glory of God.

There is an inseparable relationship between these two developments and the outpouring of the latter rain. God's

people today are waiting for that great manifestation of power, but before it is witnessed in its fulness a certain reformation must take place. Judging from the wonderful developments portrayed by the servant of God, we have reason to believe that a great twofold reformation will be brought about:

Reformation in Spiritual Life

1. In the individual lives of God's people. We read that "many were praising God. . . . Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest." In this connection the experience of the disciples during the ten days just preceding Pentecost, is also mentioned.

"These days of preparation were days of deep heart-searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."—*The Acts of the Apostles*, p. 37.

"Days of deep heart-searching." These few words of history strike a solemn chord in the heart of every aspiring child of God. We feel keenly the need of the deep movings of the Spirit of God in these portentous times. In our conferences, our churches, and our homes there must come a new awakening to the possibilities of the spiritual life. There is an upper-room experience for the people of God, as a great preparatory measure to the grand reality of lightening the earth with his glory.

Our hearts rejoice as we recognize the evidences of that experience, even at this hour. The spirit of revivalism is sweeping the ranks of God's people, and thousands are ringing true to their responsibilities and calling in this hour of opportunity. Shall we not follow the leadings of his Spirit, and individually bring our souls into a closer relationship with God? By so doing we shall experience a new reformation in our individual lives, a burden for the lost will be rolled upon us, and we shall be prepared for participation in the blessed showers of the "latter rain," and for a part in sounding the "loud cry" of the third angel's message.

Reformation in Methods of Evangelism

2. In the program of world evangelism. "The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God." A great wave of "personal evangelism" will characterize the new awakening. There is danger that God's people will follow the popular way of doing, and leave the responsibility of warning the world to the few who have been definitely set apart for the work of the gospel, and upon organizations and institutions.

Speaking of the dangers threatening the modern church in its present method of evangelism, one writer penned the following graphic words:

"The modern church has seriously overlooked one of the specific tasks which the Founder himself gave to it. We have seemingly forgotten that the first

thing we are to do is to bear our personal witness for the gospel. . . . That was the way the early church was multiplied. No more effective method has ever been found to supplant it. The modern church has substituted the evangelist and the evangelistic campaign. Not that these may not have a place in the modern church, but when they supplant the divine method given by Jesus, they not only fail to secure the largest results in the way of accessions, but they rob the members of the most effective method for the development of their own characters in Christian grace and strength. Those who know the facts realize that this personal witness has been largely lost to the church, greatly to its detriment. If the church would renew this apostolic method of propagating the faith, it would develop much more normally and extensively."—*Dead or Alive*, pp. 24, 25.

There is great need at this critical hour of a reformation in the program of this people for the evangelization of the world. Our churches and their members, now numbering tens of thousands, must be organized and trained into a great army of soldiers for Christ, to warn the world of its impending doom. Our churches everywhere should be not only financial contributors to the work of God in other parts of the world-wide field, but also training centers for Christian workers.

This brings us face to face with the laymen's movement, which has for its great objective the education and training of every man, woman, and child in this denomination for some place in the work of God. The movement is sweeping the ranks of God's people with increasing momentum. The dawn of a new evangelism is right upon us. We look with anxious anticipation to the time, only a little way in the future, when "hundreds and thousands" shall be "seen visiting families, and opening before them the word of God," and when the earth shall be lightened with his glory.

H. K. CHRISTMAN.

* * *

SPECIAL PRAYER

Sunset Vespers, Sabbath, July 24: Publishing Houses at Home and Abroad

IN view of the marvelous prosperity attending our denominational publishing houses in general during the last year—the total sales reaching around five million dollars—thanksgiving and praise should ascend from the family altar to our heavenly Father for his guiding and prospering hand which has so manifestly been over the publishing interests.

It is well to take a panoramic view of the forty-two publishing houses and branches, each "like a great light in a lighthouse on a dangerous coast" (*Testimonies*, Vol. VII, p. 138), constantly sending forth beams of light into the darkness of the world to warn men of the dangers that threaten them with destruction. Not only must we keep in mind the familiar names of the home centers,—the Review and Herald Publishing Association, the Pacific Press Publishing Association, and the Southern Publishing Association,—but we must remember the various institutions in Australia, Great Britain, South America, South Africa, India, China, Singa-

pore, Philippines, Mexico, Korea, Japan, etc. The publishing houses in foreign lands, in a special sense, are struggling with many difficulties to meet the increasing demands for literature in the many languages with inadequate facilities at their command. Only the heavenly Father knows all the perplexities and problems encountered by the managers of our publishing houses, at home and abroad, and it is pleasing to God when his people sense the sacred responsibilities resting upon his institutions and those he has placed in charge of them.

A very close connection exists between the home missionary workers and the publishing houses, for the product of the press furnishes the workers' ammunition in the Master's service. It is very fitting that all heed the instruction:

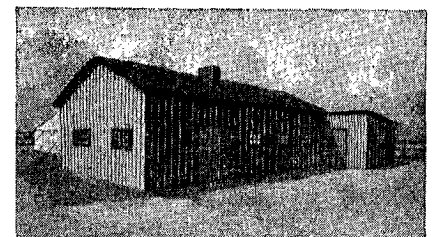
"Brethren and sisters, the Lord will be pleased if you will take hold heartily to sustain the publishing institution with your prayers and your means. Pray every morning and evening that it may receive God's richest blessing."—*Testimonies for the Church*, Vol. VII, pp. 132, 133.

Publishing Department

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

A MONUMENT TO THE GUIDANCE OF THE SPIRIT OF PROPHECY

LIKE many other institutions and enterprises connected with the third angel's message, the Southern Publishing Association stands today as a monument to the guiding hand of God indicated through the spirit of prophecy. A brief



The barn and canvas "power house" in which Elder J. E. White began the publishing work in the South in 1900. Brother White's "private office" is shown at the right.

statement concerning the development of the institution and the important part enacted by the spirit of prophecy in this development, may not be out of place.

The publishing work in the South was begun by Elder James Edson White in 1900 in a barn near Vanderbilt University, Nashville, Tenn. A picture of the barn accompanies this article. A few months later a building was purchased on Jefferson Street, to which Brother White moved his "plant." During the General Conference held in Battle Creek in April, 1901, it was decided to establish a publishing house in the South, in response to appeals from Sister E. G. White and others. Certain brethren were requested to undertake this work, and as a result the Southern

Publishing Association was incorporated June 4, 1901. The building on Jefferson Street, together with its meager equipment, was purchased from Elder White, and it was in this building that the Southern Publishing Association began its work. In 1906 the Jefferson Street property was sold and the plant moved to its present site, a more desirable location outside the city limits.

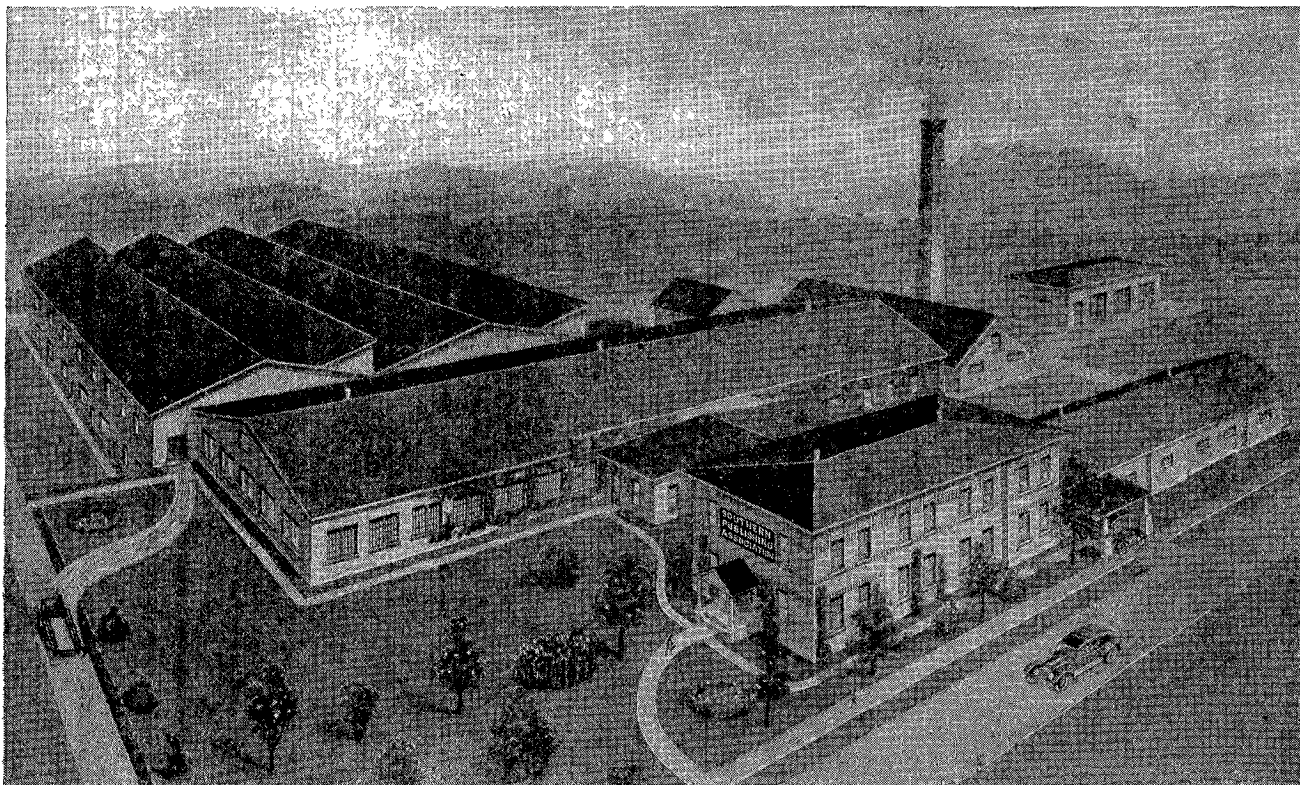
While the institution was situated on Jefferson Street, at a time when it was losing a thousand dollars in operation every month, a loss that had steadily continued for three years, the General Conference Committee favorably considered a recommendation to eliminate the publishing work in Nashville, and to maintain the institution there merely as a branch house or depository. Before taking final action, however, Elder A. G.

that we would print it at Battle Creek and at the Pacific Press, and then ship it down and distribute it throughout this territory, and in this way try to meet the counsel she had given. 'Well, brethren,' she said, 'perhaps that is what was meant, and perhaps that is the best thing.' She counseled us further, and encouraged us to carry out our plans and thus stop this loss.

"I was happy when I got through with that interview. That just suited my idea exactly. I was glad that we had interpreted the message just right. I was to leave before daylight, so Brother Crisler wrote out the instructions. We were sincere and were not trying to evade the issue. We were simply trying to meet the message in a businesslike and sensible way—the best way we knew how to meet it; for

. . . Some said, 'Two messages from the same person, exactly opposite. What do you think of that?' I said, 'I will tell you what I think of it: I think it's about as it was with David and Nathan. We went and talked with her, and she was just as sincere in telling us to go on and do all that was in our hearts as Nathan was in his counsel to David.' So I said to the brethren, 'We are wrong. The Lord has sent us a message. As far as I am concerned, I am prepared to fold up this other one, or burn it, and take this message that I am sure has come from the Lord.'

"We then turned squarely around, and rolled up our sleeves and began to prepare to get out of our troubles in that publishing house. We had not made any headway up to that time, but when that message came, clear-cut and positive, we



Home Office and Plant of the Southern Publishing Association, Nashville, Tenn., as It Appears Today, the Home of the "Watchman Magazine"

Daniells was asked to go to California to lay the situation before Sister White and seek her counsel. With several of the leading brethren on the Pacific Coast, he met Sister White at her home to consider what could be done to stop the heavy loss. To describe this meeting and the outcome we can do no better than quote the following paragraphs from a very interesting speech made by Elder Daniells before the constituency of the Southern Publishing Association at a meeting held at the close of 1918. Elder Daniells said:

"We had already gone into debt \$36,000 in operation alone, and we owed all we had invested. We owned nothing and owed everything, and were sinking money besides at the rate of \$12,000 a year.

"Now it didn't look like good business sense to go on that way. It looked as if we ought to stop. She [Sister White] said, finally, 'What's your remedy?' I told her we would stop the printing where the loss was, and make a depository at this place to distribute our literature throughout the South;

we felt we could not meet it any other way. We were, therefore, very glad that we had reached an agreement with her. I put that instruction in my pocket and took the train for Battle Creek. I was going to wind up that publishing house in short order; for I was instructed to do it.

"When I got back to Battle Creek, I called the brethren together and read them the instructions. The next day I received a message from Sister White saying, 'Put that aside; that wasn't right. I didn't give you the right counsel. I listened to what you said, and as far as my judgment went that seemed the right thing; but last night the messenger of the Lord appeared to me and said: "That is all wrong; you mustn't close up the printing house; you mustn't stop the printing in the South. You must devise ways to get out of your trouble, but you must continue the printing; and as you move forward in faith, the Lord will open the way before you to do great things in the South."'

"It was so strong and so positive that I again called the brethren together.

took our stand; I took mine. I believed this message was from God, and I meant to stand by it and to work it out. And, dear friends, our captivity began to turn right there. . . .

"Well, the years have gone, and great changes have taken place. Now you have moved to another site, and you have a good equipment. You have order and system and the whole business reduced to a good, practical, scientific basis; and now you come forward with a record like that! Oh, it is wonderful to me! Over \$800,000 in sales for last year, and with a net financial gain of \$69,000. A marvelous thing! Why, that's all we ever lost in all those years—made up in one year. And then the tithe comes over to help us build up our publishing work in other lands."

The figures referred to by Elder Daniells in the preceding paragraph were for 1918. For 1919 the sales of the Southern Publishing Association, including books and the *Watchman Magazine*, amounted to \$1,146,000, or one fifth of the total world sales of our literature for that year. The accompanying chart



The First Brick Building Erected on the Present Site in North Nashville, to Which the Plant Was Moved in 1906

indicates the phenomenal growth of the literature sales of this institution. The figures prior to 1907 are unavailable.

A Test — Commercial Work

Tests often come to institutions as to individuals. Shortly after the present management took hold of the work, a little more than six years ago, a real test came to the institution. At that time we did not have work enough in two departments—the press-room and the bindery—to keep our workers in those departments employed full time. About that time we were solicited most earnestly to accept a very attractive and regular piece of commercial work. It was the printing of a monthly magazine, and would provide additional work in the very departments in which our work was then slack. The type would be set down in the city, so that all we would need to do would be to run the papers through the press and the bindery. However, after reading carefully what the spirit of prophecy had said about commercial work in our publishing houses, the brethren here unanimously decided that no more commercial work should come into the institution; and there has never been any from that day to this. And, what is more, then and there our own work began to increase, and ever since we have had all we could do, notwithstanding the fact that considerable additional labor-saving machinery has been installed, and four good-sized additions have been made to the plant. The last of these additions is 100 x 120 feet, with a basement under three fourths of it. In this basement are a fireproof vault, employees' grocery, cafeteria, swimming pool, and a room for the baling and storing of waste paper. All the buildings shown in the plant as it appears today are of brick, while the floors are of cement, with the exception of the second story of the office building. On this floor is a neat chapel, also the library, and the editorial and art departments.

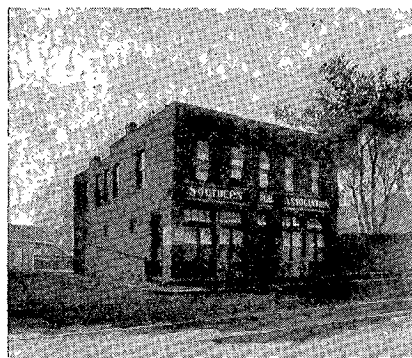
Branch Houses

The Southern Publishing Association also owns substantial and attractive properties in both Fort Worth, Tex., and Atlanta, Ga., where are situated its two branch offices. This enables it to advance more effectually the work in the Southwestern and Southeastern Unions.

Mission Territory

In harmony with the plan outlined for our publishing houses to foster the pub-

lishing work in foreign lands, the General Conference Committee has assigned to the Southern Publishing Association all of South America, and the Latin Union Conference, which embraces France, Italy, Latin Switzerland, Spain, Portugal, and the Latin countries of Northern Africa. Although the taking on of these strong Catholic countries for the purpose of promoting and financing their publishing work, is a tremendous undertaking, our board of directors has already voted most heartily in favor of it, and the question will come before the next meeting of the Southern Publishing Association constituency for adoption by that body.



The Original Building on Jefferson St., Nashville, Tenn., in Which the Southern Publishing Association Began Work. The Association Was Incorporated June 4, 1901

The association conducts an employees' free training school during eight months of the year. Classes meet from five to six o'clock, four evenings a week, and the employees are paid for their time the same as if they were at work. One of the objects of this school is to assist in training workers for mission printing plants. Some have already been called to other lands, and we have other workers in special training at the present time. One of the teachers who has taught in this school is Elder D. E. Robinson, who was our book editor, and also one of the associate editors of the *Watchman Magazine*. Elder Robinson was recently released in order to take up editorial work in South Africa.

"In Accordance with God's Purpose"

From the facts presented in this article it will be readily seen that the Southern Publishing Association

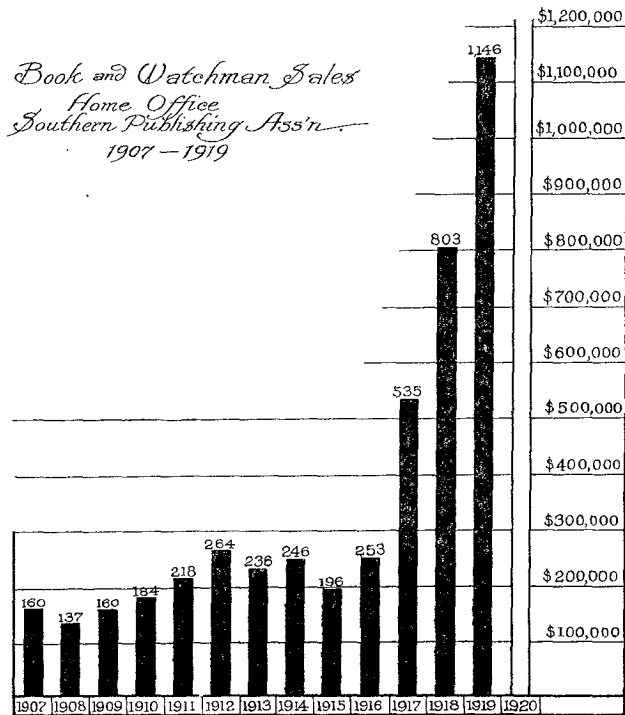
in a special sense owes its existence to the spirit of prophecy. Furthermore, with the publishing work advancing by such leaps and bounds as it is today, it is none the less providential that the institution was not "closed up," but has been saved to the denomination. In fact, as the years go by and the work of the Southern Publishing Association continues to fill a larger place in this message, we are led to realize more and more that, as recorded in Volume VII of the Testimonies, "it was in accordance with God's purpose that the publishing work was started at Nashville."

R. L. PIERCE, *Manager*.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference	
Eastern New York, Clinton	Aug. 12-22
Northern New England, Franklin, N. H.	Aug. 19-29
Maine	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Central Union Conference	
Missouri, Clinton	Aug. 19-29
Kansas, Hutchinson	Aug. 26 to Sept. 4
Nebraska, Lincoln	Sept. 2-12
Columbia Union Conference	
Ohio, Mount Vernon	Aug. 12-22
Eastern Pennsylvania	Aug. 19-29
Chesapeake	Sept. 2-12
District of Columbia	Sept. 3-12
Lake Union Conference	
Chicago	Aug. 13-21
West Michigan, Marshall	Aug. 19-29
North Michigan, Cadillac	Aug. 26 to Sept. 5
Illinois	Sept. 2-12
Northern Union Conference	
Iowa, Nevada	Aug. 19-29
Pacific Union Conference	
Northern California, Lodi	July 22 to Aug. 1
California, Oakland	Aug. 5-15
Southeastern California, San Diego	Aug. 12-22
Southern California, Los Angeles	Aug. 25 to Sept. 5
Southern Union Conference	
Tennessee River, Nashville	Aug. 19-29
Alabama	Aug. 26 to Sept. 5
Mississippi	Sept. 2-12
Louisiana, Lake Charles	Sept. 9-19



Southeastern Union Conference

Georgia, Atlanta ----- Aug. 5-15
 Cumberland ----- Aug. 12-22
 Carolina, Charlotte, N. C. ----- Aug. 19-29
 Florida, Orlando ----- Sept. 2-12

Southwestern Union Conference

South Texas, Houston -- July 22 to Aug. 1
 Arkansas, Little Rock -- July 29 to Aug. 8
 North Texas, Keene ----- Aug. 5-15
 Oklahoma, Oklahoma City ---- Aug. 12-22
 Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

Western Canadian Union Conference

Alberta, Calgary ----- July 15-25

Meetings for the Colored People

Oklahoma, Oklahoma City ---- Aug. 12-22
 Florida, Orlando ----- Sept. 2-12
 Carolina ----- Sept. 16-26
 Mississippi ----- Sept. 17-26
 Alabama ----- Sept. 17-26
 Louisiana ----- Sept. 24 to Oct. 3
 Georgia, Atlanta ----- Sept. 30 to Oct. 10

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OKLAHOMA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-sixth annual session of the Oklahoma Conference of Seventh-day Adventists is called to convene August 12-22, in connection with the annual camp-meeting, in Fair Park, Oklahoma City, Okla., for the election of officers, for the granting of licenses and credentials for the ensuing year, and for the transaction of such other business as may properly come before the conference at this time. Each church is entitled to one delegate for its organization, and one for every fifteen members or major portion thereof.

M. B. Van Kirk, Pres.
 C. C. Mattison, Sec.

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OKLAHOMA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Oklahoma Conference Corporation is called to convene in conjunction with the annual conference and camp-meeting, August 12-22, in Fair Park, Oklahoma City, Okla. The first meeting will be held August 16, at 9:45 a. m. This meeting is called for the purpose of electing officers for the ensuing year and of transacting such other corporation business as may demand attention. All accredited delegates to the conference are delegates to the corporation.

M. B. Van Kirk, Pres.
 C. C. Mattison, Sec.

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EASTERN NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifty-eighth session (second biennial) of the Eastern New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the academy grounds, at Clinton, N. Y., Aug. 12-22, 1920, for the purpose of electing officers for the biennial term and the transaction of such other business as may properly come before the conference.

Herbert C. Hartwell, Pres.
 Joseph E. Osterblom, Sec.

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THE NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the fifty-eighth session of the Eastern New York Conference, at Clinton, N. Y., on the academy grounds. The first meeting will be called Tuesday, Aug. 17, 1920, at 5 p. m. The business of the association will be to elect a board of trustees and to transact such other business as shall come before the corporation. All delegates to the conference session are accredited delegates of the corporation.

Herbert C. Hartwell, Pres.
 Joseph E. Osterblom, Sec.

REQUESTS FOR PRAYER

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

A California sister desires prayer for healing.

The following request comes from Oklahoma: "I am ill and have suffered much. I ask the prayers of God's people for my recovery, also for the conversion of my husband, father, and sisters."

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ADDRESSES WANTED

Any one knowing the present whereabouts of W. H. Moshure is asked to send such information addressed to P. O. Box 112, Lemoore, Calif.

Information concerning the whereabouts of Elmer Horn, formerly of Oakwood Junior College, is desired by his mother. Address Mr. R. J. Sype, Box 254, Ancon, Canal Zone, and he will communicate with her.

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SIGNS MAGAZINE FOR AUGUST

The cover of the Signs Magazine for August tells the story of our day, the lure of the big city with its gay life enticing the country boy away from God's great outdoors. More than one editor compares our time to that of Rome when the people de-



serted agriculture and flocked to the cities where idleness and wickedness and degeneracy grew apace. Apropos to the cover message we have three articles:

"The Country, the Poor Man's Salvation," by Ellen G. White.

"This Jazz Generation," by the editor of the Dearborn Independent.

"The Twentieth Century Exodus," an editorial.

Besides these the magazine contains thirteen other articles, which make a well-balanced and varied menu for the reader.

"The Bible, the Common Man's Book," by C. S. Longacre. Is the Roman Catholic Church right in forbidding the free distribution and study of the Scriptures?

"Jesus the Carpenter," by W. G. Wirth. Why has the church so miserably failed to grip the working classes?

"Iron Preachers," by H. H. Hall. What is God's purpose for the printing press, and what is it doing to further the gospel in the earth?

"Messages or Mutterings?" by L. A. Reed. A strong article on Spiritism. "Righteousness Exchanged for Rags," by Meade MacGuire. A lesson on righteousness by faith.

"He That Endureth Unto the End," a sermon, by Tyler E. Bowen.

"Balashah Is Cast Down," by Frank H. Loasby. An entrancing and unusual missionary story of the Punjab plains.

"Removing the H from H C L," by Dr. E. H. Risley. A lesson on food economy.

"The Jew and His Attitude Toward Christ," by Cornelius Pearl.

"Is Sin Serious?" by E. L. Cardey.

"The Sons of Ishmael," by Horace G. Franks. Considering the prophecies regarding the modern Arabians.

"Uncle Eben Explains the Sabbath Question," by R. B. Thurber.

"Is Vegetarianism Only a Fad?" by Dr. Belle Wood-Comstock.

The Signs Magazine is finding its way into more offices and homes this summer than ever before, and the words of appreciation that come from its readers assure the publishers that it is A Magazine with a Message and that the message so dear to the heart of every Seventh-day Adventist is finding lodgment in the hearts of thousands of others through this periodical.

OBITUARIES

Croninger.—Barbara Croninger was born at Liberty Center, Ohio, Jan. 3, 1856, and died June 16, aged 64 years.

Joseph Shellhaas.

Coffin.—Nora Mary Coffin, née Dunton, was born Feb. 12, 1870, and died at her home in Toppenish, Wash., June 23, 1920. The last twenty years of her life were spent in living and teaching the third angel's message. She sleeps in Jesus.

J. K. Luther.

Allison.—Thomas Ramey Allison was born in the State of Georgia in the year 1847. He accepted the third angel's message while living in Texas some forty years ago, and is said to have been the first Seventh-day Adventist colporteur to work in that State. He died at Birmingham, Ala., June 16, 1920, in hope of a part in the first resurrection. Three children survive.

O. F. Frank.

Bliss.—Dorothy A. Halgrin was born Nov. 12, 1876, at Lake City, Minn. Her parents were Seventh-day Adventists, and she early gave her heart to the Master, uniting with the church. After attending school at Union College, College View, Nebr., she entered the nurses' course at the Battle Creek Sanitarium. In 1898 she was united in marriage to William C. Bliss. After her husband completed his medical course, they settled in Madison, Wis., from which place they came to Melrose, Mass., in 1907. In the autumn of 1914 Sister Bliss was stricken with paralysis, and during her long affliction always maintained good cheer and Christian hope and courage. She did what she could in a quiet way to advance the cause of the third angel's message, sending out literature from week to week. Her death occurred at Melrose, Mass., June 22, 1920. She sleeps in hope of a part in the first resurrection.

Lee S. Wheeler.

Prescott.—James Edward Prescott was born at North Berwick, Maine, Nov. 23, 1872, and died at Monrovia, Calif., June 8, 1920. He was the son of Emma E. Prescott, who is well known as the secretary of the Sabbath school department of the Western New York Conference; he was also a nephew of Elder W. W. Prescott, of Takoma Park, Washington, D. C. During his youth he attended Battle Creek College, where he became acquainted with Miss Rose Neal, of Osceola, Iowa, to whom he was afterward married. To this union five sons and one daughter were born, who, with his wife and parents, live to mourn his loss. He was ill for a long time, and was a great sufferer, but very patient and courageous. He was laid to rest at Pas-saic, N. J., where with his family he had lived for many years. He awaits the call of the Life-giver.

Percy T. Magan.



WASHINGTON, D. C., JULY 22, 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.

EARLY in July, Mr. Floyd A. Stevenson, a student of the Southwestern Junior College, Keene, Tex., sailed from New Orleans for Cuba, to engage in colporteur work. He is to sell a Spanish book.

* *

WE have been glad to greet in Washington Prof. and Mrs. George B. Taylor, of the Bethel Academy, Wisconsin, who were booked to sail last week from New York for Rio de Janeiro, Brazil. These workers will connect with the Brazilian Union training school, Professor Taylor as preceptor and instructor.

* *

THIS month Mr. and Mrs. F. W. Miller, of the Southern California Conference and the Loma Linda College of Medical Evangelists, have entered Cuba to engage in evangelistic work. We are glad to see new workers entering the Spanish fields to learn that language in which seventy millions of people must hear the message.

* *

WE take it for granted that last week Elder and Mrs. C. E. Knight found passage from New York for Spain, they having been watching for some time in order to secure the first opening by steamship for Europe. The boats have been booked months in advance at this season, but evidently these workers, who were due to go as early as possible, found some reservation released by others. Elder Knight has accepted the call to Europe as superintendent of the work in Spain.

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"I ALMOST think," writes one conference president, "that I can fully sympathize with some of our brethren in the foreign fields. We are absolutely so short now of evangelistic workers and of teachers for our schools, which are increasing, that we do not know which way to turn. However, the work is one, and we must share up. But with the shortage of workers, the burdens press very heavily at times. Surely the time is here to pray that the Lord of the harvest will raise up laborers for the harvest field."

RECENTLY Mr. and Mrs. Byrd Bullard, of Oklahoma, spent a few hours in Washington on their way to New York, whence they were to sail for Venezuela, South America. Brother Bullard takes the secretary-treasurership of the Venezuela Mission, while Sister Bullard will engage in school work.

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DAY after day, as we hear from the General Conference office, we learn that the earnest search for workers for the mission fields is going forward. The committee is still short many workers in supplying the calls for laborers. The new crusade in behalf of home missionary work must surely bring multitudes into action who will develop in soul-winning experience in the conferences, thus adding so to the home force that many more may be released to go to the fields that are short of help.

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LAST week Mr. and Mrs. Norman M. Brayshaw, of the Loma Linda College of Medical Evangelists, were booked to sail from New Orleans for Bluefields, Nicaragua, Central America. We are thankful to see these workers going into Nicaragua. There it is that for years a little group of Indian believers have called for some one to instruct them. Since their first call, help has been given by the West Caribbean Conference for short periods, but now it is expected that permanent and settled work will be undertaken.

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A CONVENTION of the Home Missionary Department of the General Conference opened in Denver, Colo., July 9. According to a telegram just received from the circulation manager of the REVIEW, delegates are present from all sections of the United States and Canada, representing the General Conference, the union conferences, the Publishing and Medical Departments, the Bureau of Home Missions, and the publishing houses. Reports of the convention will appear in a later issue of the REVIEW.

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THIRTEENTH SABBATH OFFERING

AN instance of what a Sabbath school can do in assisting the Mission Board in its great undertaking of financing its world-wide missionary effort, is found in a report coming to the General Conference office from the Buffalo (N. Y.) church, which has a membership of 143, and whose Sabbath school shows a membership of 119. They report that in the Thirteenth Sabbath Offering for the second quarter of the present year the Sabbath school contributed \$2,500, and that for the entire six months the church membership has contributed \$5,000 to the mission funds, the equivalent of \$1.34 a week per member. This is another instance showing that our goal of 50 cents a week per member is not an amount in excess of that which can be reached by the average Seventh-day Adventist, and should be an encouragement to those who find themselves behind in their gifts, to endeavor immediately to overcome the deficit, whatever it may be.

W. T. KNOX.

JAPAN

IN these days when we are putting forth such earnest effort to secure the needed funds for the support of our work in foreign fields, it will be of interest to the readers of the REVIEW to learn that our brethren in Japan during 1919 actually raised 15 cents a week per member, and that their goal for 1920 is 20 cents a week per member, with every prospect that they will reach it. When we compare in our minds the conditions in Japan with those in America, and the average income of the Japanese brethren with the average income of the American brethren, we certainly are obliged to say that our good brethren in Japan are doing remarkably well.

W. T. KNOX.

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MISSIONARIES SAIL ON THE S. S. "CHINA"

WE were interested to receive from the Maritime Bureau of San Francisco, Calif., the following, under the heading, "Missionaries Sail on 'China':"

"Special to the REVIEW AND HERALD:

"San Francisco, June 23.—The Seventh-day Adventists were well represented today when the China Mail Steamship Company's steamer 'China' sailed for the Orient. Aboard were five families en route from their various homes in the United States to China and Java, where they will engage in spreading the work of the Adventist Church. They included:

"Rev. Vernon L. Beechem, wife, and daughter Edna, of Los Angeles; Mr. and Mrs. Millard C. Ackley, from Sanitarium, Calif.; Mr. and Mrs. Leroy L. Shinn, of Tucson, Ariz.; Mr. and Mrs. Vernon E. Hendershot, of Phoenix, Ariz.; and Mr. and Mrs. Roger Altman, of Takoma Park, Washington, D. C.

"In connection with the departure of this group of missionaries it is interesting to note, from the records of the Maritime Bureau, that in proportion to the church membership the Adventists are sending more missionary workers away on the steamers sailing from San Francisco than any other denomination.

"The 'China,' which has long been dubbed 'the missionary ship,' brings and takes away probably one third of the total missionaries handled."

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A NEW BOOK

JUST off the press! The new book, "The Way to Health," by Dr. Harry W. Miller, medical superintendent of the Washington (D. C.) Sanitarium, is now ready for distribution. The aim of this book is to give such clear, simple, untechnical explanations of the causes and symptoms of diseases as will make the reader or student intelligent in recognizing and treating cases of acute illness; and to describe so plainly the procedures in first-aid and simple treatments as will make it possible for one who follows this instruction to render valuable assistance in any emergency. The book contains 544 pages, and sells for \$2. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, Washington, D. C.