

The Advent Sabbath Review and Herald

Vol. 97

Takoma Park, Washington, D. C., Thursday, September 9, 1920

No. 37

THE GOSPEL TO ALL NATIONS

You Will Never Be Sorry

FOR telling the truth.
For living a pure life.
For your faith in Christ.
For confessing your sins.
For doing your very best.
For thinking before acting.
For hearing before judging.
For forgiving your enemies.
For helping a fallen brother.
For being honest in business.
For thinking before speaking.
For being loyal to your church.
For stopping your ears to gossip.
For bridling a slanderous tongue.
For harboring only pure thoughts.
For being courteous and kind to all.
For money given to the Lord's cause.
For faithfulness in keeping your promises.
For asking pardon when you have done wrong.

— *The Presbyterian Banner.*

Incidents of European Travel---No. 13

England a Base of Supplies for Our Mission Fields

OUR work in England is coming into its own. It is taking on new life and power, which augurs well for the future. We were impressed with this at the time of our recent visit to Watford. The occasion was the farewell service for Elder W. T. Bartlett and his associate missionaries, who were going out to British East Africa. This field is under the general direction of the British Union Conference. During the war our work there was greatly disorganized, but now the field presents many opportunities for missionary service. It was therefore felt that a strong company of English workers should be sent out to build up the work which still sur-

Offering for Missions.

Solo: Mrs. Reith.

Introductory Address: Pastor M. N. Campbell, president British Union Conference.

Address: Pastor F. M. Wilcox, editor REVIEW AND HERALD. Male Quartet.

Address: Pastor W. T. Bartlett, superintendent British East African Missions.

Five-Minute Talks by the Following Persons: S. Maxwell, W. Armstrong, E. A. Beavon, T. G. Belton, Robert Matthews.

Presentations by Pastor S. G. Haughey.

Closing Hymn, No. 173: 'From Greenland's Icy Mountains.'

Benediction: H. W. Armstrong.

"The gift presented was a beautiful chancel organ. The



A GROUP OF MISSIONARIES SENT FROM ENGLAND TO BRITISH EAST AFRICA

vives, and to extend its operations as doors of opportunity are opened. A company of thirteen earnest, devoted workers were found who were not only willing, but anxious to respond to this Macedonian call from the regions beyond.

The farewell service was a sorrowful yet joyous occasion,—sorrowful, because of the parting of friends of years; joyful, because of the fine company of missionaries the Watford church and the British Union could send forth into the work of the Master. From the *Missionary Worker* and the *Present Truth* we copy the following account, written by the president of the union, Elder M. N. Campbell:

"Friday evening, June 4, the college chapel was filled to its utmost capacity, the occasion being the farewell service held to bid our departing missionaries Godspeed. The program was as follows:

"Hymn, No. 170:

'Anywhere, dear Saviour,
In thy vineyard wide,
Where thou bidst me labor,
Lord, there would I abide.'

friends of the outgoing missionaries united in making this present to the company as a whole. It will be placed at the mission field headquarters, and as the missionaries gather there from time to time for seasons of counsel, its melody will remind them of the loving friends in the homeland who are following them with their prayers and good wishes. A leather-bound copy of the Advent Hymnal was presented to Brother Bartlett on behalf of the students of the college.

"In the talks given by Pastor Bartlett and his associates who accompany him to the mission field, a fine spirit of courage and enthusiasm was manifested. They are going forth with high hopes and confidence that the Lord of the harvest will be with them, preserving and blessing them in their endeavors to save the lost. These missionaries expressed their conviction that those who remain in the homeland will 'hold the ropes' while they go down into the pit of heathenism to rescue the lost. We feel safe in speaking for every believer in the message in Great Britain, that the ropes will be held by sturdy hands, and all the requirements of our workers in the foreign lands will be promptly met by our benevolences.

"On the day following, the thirteen persons who compose the missionary party boarded the steamship 'Nevasa,' at Tilbury Docks, and set sail for their field. Letters written by them as late as Sunday were taken to land by the pilot at the Isle of Wight, and these brought us the information

(Continued on page 9)

The Advent HOLY BIBLE IS THE FIELD IS THE WORLD And Sabbath **REVIEW** **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.

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The Quest of the Unknown

THERE is in every heart, to a greater or less extent, a desire for knowledge. It was this that led Columbus in his quest for proof that the earth was round, to cross the wide and unknown expanse of water to the west. The pursuit of the unknown has led men to suffer untold hardships and trials, that they might obtain information in science, in art, or by exploration. Fortunes have been poured out that the north pole or the south pole or some hitherto unexplored region might be reached and its secrets made known. Mountains have been climbed and dangerous crags scaled that some scientific discovery might be made or the foot of man stand where it had never stood before. That this has resulted in increasing the blessings of civilization and in the enlightenment of mankind there is no question.

But to read the future has baffled the wisest; and when man seeks by human ken to unlock its doors and tell what lies beyond, instead of becoming wise he becomes a fool. The mystery of what lies beyond the grave has been the study of man through all the ages. The stupendous silence which reigns there makes no response to his questions. Nebuchadnezzar, as he lay upon his bed, wondered what would come after him. Men today wonder what is coming upon the world, and the conclusions reached by speculation and guesswork are spoken and published everywhere. Instead of turning to the only source of true light and knowledge upon these questions, many turn to a human source. They turn to the god of Ekron instead of to the God of heaven. Instead of studying the word of God to know what lies beyond the tomb, ouija boards and spirit mediums are consulted. Saul inquired of a witch, and died as the result of his transgression, as will many today who seek light from darkness.

The Scriptures of Truth declare that the "dead know not anything." Eccl. 9:5. This simple statement of Jehovah sheds more light on what lies beyond the grave than have all the elucidations of all the charmers, enchanters, spirit mediums, or wise men with their guesswork, who have spoken since that great medium lied in Eden. Had men believed God, they would never have written over the gates of the cemetery that death is an eternal sleep; for the Author of life declares that the hour is coming when all who are in their graves shall hear his voice, and come forth from their sleep in the dust. John 5:28, 29.

There is a light that shines in the dark and unknown future. This light is prophecy:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in

your hearts: knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

If man would but believe the men whom God has chosen through the ages to speak in his name, they might know what shall come to pass hereafter. The visions and dreams are certain, and the interpretation thereof sure. Not one thing has failed of all that God has said of men or nations in past millenniums. Everything has come to pass as he foretold, and all that remains yet to be fulfilled will be fulfilled with the same singular accuracy. What is needed today is that men turn to the Bible, the true source of wisdom, that they may understand what is coming on the earth, and be prepared to stand in the day of trouble.

G. B. T.

* * *

Divine Punishment Not Retributive

RETRIBUTIVE punishment is punishment involving retribution, or payment for injury done or sin committed. It presupposes that by the injurious or sinful act the offender has incurred a *debt*, which he must liquidate either by the payment of something of value, or by some kind of suffering. But this is not at all the divine idea of punishment. Divine punishment, or judgment, when not corrective, is always consequential, never revengeful. God does not feel resentment against the sinner. He does not take revenge upon him. "The wages," or result, "of sin is death," and the so-called "divine threatenings" are only announcements of the inevitable results of transgression. The Saviour said:

"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:17-19.

It is, to use the familiar illustration, like a boating party of thoughtless, inexperienced people in the Niagara River above the falls. Left to themselves, they must drift to certain destruction. A friend on the shore tries to alarm and arouse them to action, but his warnings are treated only as idle words. Ropes are thrown to them, but they refuse them, and drift on. A megaphone is brought into requisition, and they are told in stentorian tones that unless they speedily avail themselves of the means offered for their salvation, they will be overwhelmed in the rapids and dashed to pieces in the falls. Who could

say that those who are trying to save them are threatening them? Certainly no one. And if, despite warning and entreaty, they are finally lost in the raging waters, who would attach any blame to their friends, or to nature, or to God for the disaster? Nobody; every one would realize that they had suffered only the inevitable result of their own course. So it is with those who refuse to turn away from sin; they just as inevitably and necessarily perish as do those who brave the power of the mighty Niagara.

Christ's death was not for the purpose of reconciling God to man, but of reconciling man to God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. The plan of salvation was not devised to provide an innocent sacrifice upon which the wrath of God against sin might be visited, while the guilty sinner was permitted to escape, but it was and is a plan for the destruction of sinful flesh without destroying the whole race of Adam.

"The wages of sin is death" (Rom. 6:23), not in a retributive sense, but as a necessary consequence. It is something that comes in the nature of things. God himself could not make it otherwise without changing his own nature and ceasing to be the holy being he is.

In the fall, not only the race, but every individual in the race, became tainted with sin. Must the race then be destroyed? Nay, verily; divine wisdom and infinite love devise a plan whereby victory is wrested from defeat. By becoming human himself, by being himself made flesh, the divine Word would cause to spring forth and develop, not only in the race but in each believing unit of the race of Adam, a new spiritual man, begotten by the eternal Spirit, but truly man; who by divine grace would overcome sin in the flesh and be clothed finally with eternal life.

It is as if we were to imagine a florist who has by his skill produced a beautiful rose, and a jealous enemy who, seeing the rose, seeks to destroy the work of his rival by inoculating his creation with the germs of a fatal plant disease. But when the deadly fungus begins to show itself, when the rose begins to droop, the florist says, "I will not destroy, but I will save it; many of the individual flowers must perish, but as a whole the plant shall be saved." By injecting into it his own life he gives the shrub strength to finally overcome the disease. From time to time buds, flowers, and even branches that do not respond to the new life, are cut off, but as a whole a new plant is developed, new buds and flowers are formed — not apart from, but interwoven fiber by fiber with, the old, the old passing away something as a change is constantly occurring in our bodies, the new taking its place.

We may suppose that it is in some such way as this that the "new man," the "new creature," or "new creation," the "spiritual mind," develops. What Christ did was to overcome sin in human flesh, and this he still does in the flesh of every soul who is fully submitted to him. In conversion a new life is begun. In Christian experience the new man is developed.

Everything that is sinful must die. The "old man," the "carnal mind," is sinful, and can never be otherwise; for "the carnal mind is enmity against God, for it is not subject to the law of God, neither

indeed can be." Therefore the "old man," the carnal or fleshly mind, must die. The only question is when, and under what circumstances. If the will surrenders to God, a new life springs up in the soul, there is a "new creation," or "new creature." The work of the "new creature," the "new man," is to "crucify" the "old man," to "mortify" the carnal nature. These two natures cannot exist together on terms of equality; one must dominate the other. If the carnal dominates, the spiritual soon dies; and if the spiritual dominates, the carnal dies — is crucified, mortified, and cast out. In any case, death is the portion of the carnal or natural man. The only question is as to the time of this death. Will the spiritual nature assert itself and by the potent aid of the Holy Spirit and the power of the divine word destroy the carnal, or fleshly, during this probationary life? or will the spiritual surrender to the carnal and finally perish with it in the lake of fire? But in any event death is the portion of the "carnal mind;" the "old man," the "stony heart," dies.

So did Christ die, and had there been of him only the human flesh, the tomb would have held him forever. But during his thirty years or more of human life he had developed a perfect human character, a character that the Father could perpetuate in his kingdom; and because of this perfect character, this perfect righteousness, it was not possible that he should be holden of death, therefore he came forth from the grave a victor over death. Nor is this all; having gained this victory in his own human flesh, he has the right to do the same thing in humanity. The victory that Christ gained in the flesh nineteen hundred years ago, he not only imputes but he imparts to all who yield to him and co-operate with him in it. As many as do not do this, finally perish just as naturally and just as inevitably as does he who in the rushing torrent of the upper Niagara, without oars and without strength, refuses all aid and all succor; and the punishment, the death that comes to them, is not inflicted in revenge by a slighted Sovereign; it is not retributive in the sense of balancing an account, but comes as the necessary consequence of a course voluntarily taken and persistently followed until there is no remedy. Even He who is infinite not only in love but in justice could not ordain it otherwise. "He cannot deny himself."

C. P. B.

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THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

SEPTEMBER 9, 1920

No. 37

Issued every Thursday by the

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year	\$3.00	Three Years	\$8.00
Two Years	5.50	Six Months	1.75

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address. Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Time No Longer

N. D. ANDERSON

MEN do not run a telegraph line into a Dismal Swamp, nor construct a railway into a Sahara Desert, to terminate in some scum-covered lagoon or at some naked sand dune. When they build highways, or run lines of communication, to some point, they have a good reason for so doing; there is something to be had or done where the lines and the highways end.

God, too, had a good reason when he constructed the lines of prophecy, and terminated them, trunk and feeders, at a certain point in history. When the angel of Revelation 10 gave forth the fiat, "Time no longer," he had reference to the year 1844. There is no definite time-prophecy that extends beyond 1844. The 2300-day period, the backbone prophecy of Scripture, and the 1335-day period of Daniel 12:12, terminate then. The 1260-day and the 1290-day periods both ended before 1844. The most spectacular of the signs of the times placed at intervals along the road to warn of the approaching end, to apprise the traveler that he is nearing the last station, occurred before 1844,—the "great earthquake," Lisbon, Nov. 1, 1755; the dark day, May 19, 1780; the moon of blood, May 19, 1780; the falling of the stars, Nov. 13, 1833. Some great event or events, some great business of heaven, then, must be located at this point.

It was then that our great High Priest entered the holy of holies in the heavenly sanctuary (Dan. 8:14; Hebrews 9); that the books were opened and the judgment set (Dan. 7:9, 10); that a movement had birth which is destined to spread and grow until it has carried to every nook and corner of the earth, to every nation, and kindred, and tongue, and people, the threefold message which we find recorded in Revelation 14:6-12.

There was great activity at the end of prophetic time, at the terminal of that Biblical road; vast overshadowing events took place there with regard to the work of God in the earth. Stretching out and away from that terminal to earth's horizon, were vast whitening fields bowed over with their weight of grain, awaiting the harvesters; great vineyards of ripening clusters, hanging low to the earth, awaiting the gatherers; untold riches that must be garnered into the Master's barns.

O the solemnity of it! the responsibility for us, the remnant people to whom has been intrusted this earthly harvesting! How the grandeur, the sublimity, the joyousness of it—of God's love, of opportunity for service—should fill our souls, and lift us up and on over every difficulty, every trial, our hearts ringing with the song of Moses and the Lamb!

The Layman's Movement --- No. 2

How Shall We Finish the Work?

ROLLIN D. QUINN

THE all-absorbing question in the minds of God's people today should be, How shall we finish the work, and be prepared for the coming of the Lord Jesus? Years ago we were instructed to study the Acts of the Apostles, and told that light had been given that our work was to be carried on on a higher plane and in a broader way than ever before.

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people today. All that the apostles did, every church member today is to do, and all are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Testimonies for the Church*, Vol. VII, p. 33.

We are asked to study the plans and methods of the apostolic church. We must make their program our program. For thirty years and more there has been urged upon us the need of a great spiritual awakening, a genuine revival among the churches. Volumes VI, VII, VIII, and IX of the Testimonies are full of instruction regarding the part the laity are to act in the finishing of the work. These volumes are full of such statements as this:

"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all

peoples, nations, and tongues, and then Christ would come with power and great glory."

There are scores of other statements, very clear and definite, to the effect that before the Lord's coming there will be a mighty awakening on the part of the laymen, such a layman's missionary movement as the earth has never witnessed. Everything in the world about us shows that we have now entered the time when such a powerful movement is due.

We have been told that by studying the book of Acts, we may receive light on our methods of work. Before entering directly into the study of this book, let us notice a few things in the life and labors of our Lord. His first public utterance, "Wist ye not that I must be about my Father's business?" (Luke 2:49) shows the desire he had to enter upon his great task. A little later, when urged to eat, he said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. The finishing of the work seemed to be the supreme thought in his mind at that time. In his prayer, recorded in John 17, at the conclusion of his final discourse, he said, "I have finished the work which Thou gavest me to do." Verse 4. And again, upon Golgotha, after he had summoned his fast-waning strength to pray for his enemies and to save the poor thief, he cried with a loud voice, "It is finished!" That was the shout of a conqueror. Finished the long list of prophecies, which closed

like gates about him! Finished the types and shadows of the Jewish ritual! Finished the work the Father had given him to do! Finished the matchless beauty of a perfect life! How did he accomplish it? Did he do it alone, or did he seek for others to help him? One of the first acts of the Saviour was to select twelve men and ordain them to preach the kingdom of God and to heal the sick. Luke 9:1, 2. He did not stop, however, with twelve men. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." Luke 10:1. The commission of the seventy was very similar to that of the twelve. He called twelve men and ordained them; then he called seventy unordained men, whose names are not given, and sent them out also. This latter class represents the layman's movement in Christ's day. It was the Lord's program.

By careful notice we see that throughout the Lord's life he solicited the co-operation of every consecrated soul. When the man out of whom he had cast a legion of devils wished to go with him, he said, "Return to thine own house, and show how great things God hath done unto thee." The man then "went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass that, when Jesus was returned, the people gladly received him: for they were all waiting for him." Luke 8:39, 40. The Saviour once per-

mitted a poor fallen woman, who had had the benefit of his presence and instruction for only a brief moment, to go back into her city and work for him; "and many of the Samaritans of that city believed on him for the saying of the woman." John 4:39. It will be recalled that when he was come to Jerusalem, as recorded in Matthew 21, a very great multitude spread their garments in the way. Verse 8. Luke tells us that the whole multitude began to rejoice and praise God for the mighty works that had been done. Some of the Pharisees from among the multitude said, "Master, rebuke thy disciples." And he answered them, "I tell you that, if these should hold their peace, the stones would immediately cry out." Then the children added their voices in the temple, and some thought that they should be silenced, but he said, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. 21:16.

Jesus Christ was the great commoner. "The common people heard him gladly." Mark 12:37. He used every means possible to carry his great work forward. When we today come fully to resemble the Lord in the encouragement that we give to the humble believers and laymen to help us in our work, we shall see the message advancing with great power and rapidity. We cannot be mistaken in this, for the program of Christ and the apostles is written large on every page of every book of the New Testament.

The Last Special Message

FRANCIS D. NICHOL

THE history of God's dealings with man is marked by numerous crises, and it is also marked by special messages; for the Lord, who "is long-suffering to usward, not willing that any should perish, but that all should come to repentance," has always sent a messenger before a judgment or the opening of a new era, so that men might be enlightened, and thus prepare for the event that was about to take place.

The apostle Paul thus introduces one of his epistles:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

The apostle here sets clearly before us the fact that at different times in the world's history God has had special messages for mankind. And in harmony with this great principle of God in his dealings with man, Paul makes the application for his day by stating that God "hath in these last days spoken unto us by his Son." Peter expresses the same thought when he says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth;"—not a truth applicable a thousand years before, but a *present truth*, one which was fitted for that specific time. The Bible is replete with examples showing that whenever a judgment was impending or a new era was about to open, the Lord always raised up some one to give the announcement, the special message, the "present truth."

Let us observe God's dealings with men as set forth in the account of the first great judgment brought upon the world. We are told that "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11:7. Peter, speaking of this same event, said that God "spared not the old world, but saved Noah, . . . a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Peter 2:5.

This record, though brief, shows clearly that God did not summarily destroy the world without warning, but that he chose a man who was willing to give the message of warning, "a preacher of righteousness," who for long years proclaimed the message to the people while laboring with his hands in building an ark. Thus all were given the opportunity not only of hearing but also of seeing, as he "prepared an ark to the saving of his house."

The case of Lot, just before the destruction of Sodom and Gomorrah, furnishes another example. The angels sent to destroy these cities of the plain first made known to Lot the impending destruction, thus enabling him to warn others to flee while there was opportunity. And so we find prefaced to the record of the second judgment of God upon men, as to that of the first, the account of a God-fearing man warning his fellow men of the destruction and pointing out a way of escape.

As with judgments about to fall, so with new eras about to open: the Lord has always raised up some one to proclaim to the people the event soon

to take place. When God was about to bring his people out of Egyptian bondage into the land of Canaan, he instructed Moses to "go, and gather the elders of Israel together," and make known to them that deliverance was about to come, and that a new era was soon to burst upon them. Ex. 3:16.

Should we trace God's dealings with men all through ancient time, we would find him raising up such men as Isaiah, Jeremiah, and Ezekiel, to warn a sinful people of judgments soon to fall.

The first advent of Christ shows clearly that God continued to work on the same plan and that he had some one ready to herald this great truth to the world. We read, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matt. 11:10.

As we look back to those times, we think how honored of heaven those men were. And they were honored. We feel that they were under the special guidance of the Holy Spirit in the giving of their messages. And surely they were so directed. But that being true, what a privilege is ours in having a part in the proclamation of the *last* great special message which God has for sinful man! Our message is the grand culmination of all the special messages. We preach, as did Noah, of world destruction. We follow in the steps of Moses and hold out the certain hope that the land of Canaan will soon be reached. We raise our voice as did John the Baptist and proclaim the soon coming of Jesus. What an honor is ours to be made the bearers of such solemn truths! Surely we may claim

a threefold measure of that power which comes from above as we endeavor to give to men this message.

Perhaps we become discouraged at times. Perhaps we feel tempted to say that this message cannot really be of any great importance because there are so few accepting it, and of those who do, so many are from the humble walks of life. But let us remember that at the time of the flood only eight persons believed. Let us also remember that in the case of Lot only three persons believed. Unbelief, however, did not make the messages any the less important nor keep the judgments from falling. That few believe this message and are preparing themselves for the great event which it proclaims, only proves the fidelity of Christ's comparison of our time with that of Noah and that of Lot. This condition is a witness to the words of the apostle John when he speaks of those who will be ready for this event as but a "remnant," and of those who will not be prepared as including "all kindreds of the earth."

Then let us not turn back, but rather persevere in the giving of this message, and be numbered with that "remnant" which will finally stand upon the sea of glass. Even though the choice may bring hardships and difficulties now, let us choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The closing words of Holy Writ give us the cheering promise, "Surely I come quickly." May our hearts respond, "Even so, come, Lord Jesus."

Vallejo, Calif.

Notes from Wesley's Diary --- No. 4

H. M. S. RICHARDS

HAS some one misrepresented you or said something about you that has left a sting in your soul and a canker in your heart? Why not try being thankful? "Impossible!" you say. But listen to a story.

Some years ago, at the dedication of Bunker Hill Monument, the multitude pressed about the speakers' platform till some were being crushed and the platform itself threatened to give way. The chairman and others pleaded with the crowd to fall back. "Impossible! we cannot move!" they cried. Then Daniel Webster, who was to deliver the oration of the day, displayed his wonderful power over men. He arose and commanded the people to fall back. "Impossible! Impossible!" was the response again. Then with a loud voice Webster cried: "Impossible? Nothing is impossible on Bunker Hill!" The multitude swayed back as one man.

Fellow brother in the crowd and crush of everyday life, nothing is impossible on Calvary. And now the words of the apostle come more fittingly:

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Every one who does a work for God will be misrepresented at times, even by other Christians. This was John Wesley's experience, as he relates over and over again in his interesting diary. We give two examples:

His brother Charles, having done a great work for God in Ireland, was thus falsely described by the grand jury of Dublin:

"We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace, and we pray he may be transported."

Thus did misguided contemporaries seek to drive from their coasts the sweet singer of Methodism.

One day when John Wesley was in London he was called to visit a poor soul in the asylum, and was forced to leave even that work of mercy because of the evil report brought against him by professed followers of Him who went about doing good. He says:

"Having been sent for several times, I went to see a young woman in Bedlam. But I had not talked with her long, before one gave me to know that 'none of these preachers were to come there.' So we are forbidden to go to Newgate [the prison] for fear of making them wicked; and to Bedlam for fear of driving them mad."

Sometimes the Wesleys were said to be Jesuits plotting the overthrow of the government, when they were really the very strongest supporters of the civil authorities. At one time his enemies even told that John Wesley held religion to consist in the wearing of long whiskers. Like reports and worse were circulated about his followers, but the work went on. He who walks the ways of God can learn to give thanks for even such trials as these. "Who is he that will harm you, if ye be followers of that which is good?"

IN MISSION LANDS

Aged Converts

O. B. KUHN

I REMEMBER hearing in America a few years ago a person say that he did not expect very old persons to change their religious views. As proof, he quoted Revelation 2:24, "I will put upon you none other burden."

It is interesting to me that of the 150 persons whom it has been my privilege to baptize in Hunan, a dozen or more, both men and women, were between sixty and seventy years of age. The oldest was seventy-one. Last week I baptized a man seventy years of age. Some of these aged persons came direct from heathenism.

The accompanying picture is of a man seventy-seven years of age. At the age of sixty he turned from his idols, rejected the gods of his fathers, and joined a Christian mission. A few months ago one of our colporteurs stayed a few weeks at the old gentleman's home, making it his headquarters while canvassing the surrounding territory. The old man accepted the Sabbath truth.

Some time ago it was my privilege to visit this aged brother and stay overnight at his place. That evening he called in his friends. Accepting the invitation to preach, I explained the gospel message for this hour.

We shall soon forget many of the interesting details of the trip, the hardships of the road, and various other things, but we shall always remember that aged brother, Djang Ming Dao, and his joy in the new-found truth. He is indeed happy in the message.

Changsha.

* * *

An Awakening Interest Among the Indians of Ecuador

ELLIS P. HOWARD

WE were anxious to know what the results of our former trip among the Indians around Riobamba had been, and how they would receive us again, so Brother Lorenz and I recently paid them a second visit. Riobamba is in central Ecuador, on the railroad between Quito and Guayaquil; it is a town of about twenty thousand inhabitants. Out from this center, there are many thousands of Indians.

You are well aware that here in Ecuador, where there is so much fanaticism and superstition as a result of the teachings of the Catholic Church combined with heathen ideas, the work is very difficult in the beginning—in fact, all the time. Not to arouse prejudice at first, we have used the medical

arm of our work. We must first work our way into the hearts of the Indians, and then they will be ready to listen to a fuller explanation of the gospel. In fact, already we are beginning to teach them, and they are listening with great interest.

Near San Juan, where they were gathered together in two large companies, we taught them of Christ. They were familiar with the death of our Saviour, from the teachings of the church, but when we spoke of the Saviour's resurrection and his ascension, and his living for us today, and the promise of his second coming, they were astonished. O yes, they knew of a Saviour's death, but they did not know that a Saviour lived for them.

Extracts from a letter written to my wife from Riobamba, May 28, 1920, further describe this second trip:

"Great blessings have been ours today. Truly the Lord has gone before and with us in a remarkable manner. We visited the people again out toward Cajabamba, near San Juan. We treated more than one hundred sick people; and they want a school, having none. It was very hard for us to break away from them. For more than a mile from their village, groups stopped us on the road, begging for medicine and for us to return. We could not treat more than about half the sick.

"You remember that Indian I told you about—the one with tuberculosis of the bowels, whom we met on our first trip? The doctors of Riobamba could not cure him. We had prayer with and for him the first time we were here. The Lord has healed the man, and he is very grateful. In prayer today he showed the people just how to kneel. We give all praise to the Lord for the wonderful opportunities and blessings of this day. By the hundreds the people are coming for medical treatment. We are fast gaining their confidence and love. I long to see the time come when they will accept the truth and walk in its full light.

"This is a beautiful section of the country, with its fine potatoes, waving *cebada* [oats], fruits, and pastures. You ought to have seen the eggs they gave us; there was a fair-sized saddlebag full of them. We could not bring them away, so left them with José Ramirez, one of the Indian leaders. On the next trip we shall have to stay several days. We go to Ambato next.

"Yesterday we went toward Guana, and the Indians remembered us and were glad to see us. We made four separate visits to as many families, where the neighbors gathered in for medicine. Only about thirty in all were treated, but it was a good day. It cheered us much to see the Indians welcoming us back. We had prayer twice, and spoke very briefly of the Saviour's first coming and also of his second coming, of creation, etc. You know we must go carefully for a long time.

"One family has invited us to establish a school among them, as they have none except in Guana, and their children cannot well attend there. Each family, by working hard, can make only about twenty centavos a day with their cabuya fiber: this, too, is their main dependence. Most of them have chickens, however. We had to eat twice today with them. We had plenty of boiled eggs for once.

"I like these people very much, and the opening seems to me very good. Truly the Lord is blessing and leading us.



Djang Ming Dao and His Wife

Angels surely have gone before us and are with us. The Indians are ready to sell us land in their midst too."

It seems that work will eventually have to be opened in both these places. Where are the young couples who will come and join us? Help is also needed for the Oriente of Ecuador,—a place isolated from all centers and hard to reach, but where the pure heathen may be found. It seems that now is the opportune time for our work to enter there. Medical evangelists and teachers are needed. We ask a special interest in your prayers—not as a matter of form, but because we feel great need of your special interest, that the Lord's rich blessing may be on the Indian work in Ecuador.

Quito, Ecuador.

* * *

An Indian Brother's Tithe and Prayer

JOHN E. FULTON

AN Indian brother in East Bengal brought twenty-six rupees tithe late one night to Elder L. G. Mookerjee, our Indian minister in charge of the East Bengal Mission. On presenting his tithe to the servant of the Lord, he asked the privilege of praying, and his simple, fervent prayer was a statement of the following points:

He told the Lord that he was a poor, unlettered man, but thanked God for his mercy and grace. He asked the Lord to accept the tithe at his hands. He reminded the Lord he could not keep accounts well, and so feared he had not rendered a full tithe. For any mistake he pleaded God's mercy, and said he had done his best to render the Lord his own.

"It may be, Lord," he humbly prayed, "that thou canst not bless me because it may not be a correct tithe, but, Lord, please do not curse me, for I didn't know better how to count. But Lord, if it happens to be a correct tithe, then let the blessing mentioned in Malachi fall upon me. Amen."

May such an example stir the hearts of God's people everywhere to greater faithfulness in rendering to God a full tithe. We need the same tenderness of conscience to lead us to examine our motives, and the same desire to be in place to receive the blessing from on high.

* * *

Wise Men from the East

DURWARD S. WILLIAMS

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise men from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East, and are come to worship him."

"During the Chou dynasty, in the west a bright star appeared. Those who were wise knew that a holy man came forth. During the Han dynasty Ming Di sent envoys to India to seek Buddha."

One can hardly fail to be impressed by the possibility of a connection between these two quotations. One is from Matthew 2:1, 2, A. R. V., and the other is from the first few lines on a large stone tablet which was engraved more than two hundred years ago, and which stands in a Buddhist temple in the city of Yencheng, Honan, China. May it not be that the same star which appeared to the other magi in the East was the one which so impressed the sages of ancient Sinim, and led them to declare that it was the herald of a newborn Holy One? The Chou dynasty mentioned is said to have lasted from

1122 to 255 B. C. It is not hard to imagine that this dynasty is incorrectly given, for one can rarely trust the chronology in these traditions of the East. The Han dynasty, when the envoys were sent by Ming Di, was the dynasty ruling when Jesus was born in Bethlehem of Judea.

If that was the case, it would be interesting to know what led these ambassadors not to continue their journey to Palestine, but to halt in India, there to be deceived by the religion the origin of which is referred to on this stone. It might have been due to their racial characteristic of finishing their tasks as soon as possible, or of doing a thing so that it differs not much (*cha buh do*) from what it should be. Or they might have been so pleased with this new religion, with its philosophy much more highly developed than anything they had known, that they felt it to be that to which the star pointed.

So it may be that China, at a time when she realized the need of vital religion, and was in a receptive mood, lost an exceptional opportunity to hear the gospel of Christ. It remains for us, in this the eleventh hour of the earth's history, when China feels the impotence of her decaying religions, to carry to her the good news of salvation through Christ.

Yencheng, Honan, China.

Incidents of European Travel

(Continued from page 2)

that all were comfortable and getting on well. The vessel will make its first stop at Port Said, Egypt, where they will post letters to us again. They expect to make the journey in twenty days.

"They expect to land at Mombasa early in July, from which point they will proceed to Kisumu, the western terminus of the Uganda Railway, on the shore of Kavirondo Gulf, which forms part of Lake Victoria Nyanza. The stations to which this company of workers will be assigned are in the Kavirondo district. It is planned to establish a hospital at Kisii early in 1921, to which Dr. George A. S. Madgwick, M. B., B. S. (London), M. R. C. S., L. R. C. P., has been assigned as director.

"This is the largest company of missionaries that has ever left our shores under the direction of the British Union Conference. It is composed of some of our best and strongest men in this field, and naturally the whole membership will follow their experiences with the deepest interest. Our prayers will daily ascend that God will protect and preserve them and give them success on their mission. We shall have additional reason for lifting heavily in raising funds for missions in all our churches. In addition to the regular mission offerings, God may impress individuals to make special gifts of considerable sums to help the good work forward.

"Let us remember the parting words of these faithful men and women who have gone so far from home and friends to save the lost: 'We are trusting you to hold the ropes.' We shall not disappoint them, shall we?"

The sending out of these valuable workers will not weaken the work in the homeland as one might naturally expect; rather, it will strengthen it. In gospel service every sacrifice redounds to the good of the giver. From British East Africa will come back a missionary power and influence that will fire other hearts with the spirit of sacrifice and service.

One by one our erstwhile mission fields are becoming in turn bases of supply for the work beyond. This has been true of Australia for many years. England is now following in her steps. May Heaven richly bless the workers in British East Africa, and the brethren and sisters in the homeland who support the enterprise by their prayers, their sympathy, and their benevolence.

F. M. W.



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

THE HOUSE BY THE SIDE OF THE ROAD

THERE are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife;
But I turn not away from their smiles or their tears—
Both are parts of an infinite plan;
Let me live in a house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon,
And stretches away to night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

* * *

Where Christ Abides

HAPPY the man in whose home the presence of the Lord is apparent, and with whom he loves to abide; a tent is changed into a palace, and the most ordinary home into a mansion, with such a guest.

It is well to remember that he will not abide where there is contention and strife; the atmosphere will drive him forth.

He cannot tarry where there are inconsistencies, where the members of the family circle profess one thing and live another.

He will not find pleasure in stopping where there is worldliness. It is a sad fact that in many professed Christian homes the Lord cannot take up his abode.

Do not forget that while three angels visited Abram, only two came to Lot when he was in Sodom.

The Angel of the covenant is absent when Lot is visited.

Could he tarry in your home as it is today? How about the library and the books which are there, books

which, being antagonistic to him, are suggestive of doubt, or are possessed of an influence which would lead one to become indifferent to him?

How about the living-room, with the magazines tossed so carelessly upon the table, periodicals which have power to injure your children, as well as those who sit about your fireside?

How about the habits of conversation which are so thoughtless, in some instances so critical, and at other times so unkind?

It is a sad thing, but alas it is true, that many a so-called Christian home is devoid of the best influence for good, because in spite of its splendid furnishings, the Lord cannot tarry there, however much he may desire to do so.—*J. Wilbur Chapman, in "When Home Is Heaven."*

* * *

Singing Away Prejudice

INEZ HOILAND-STEVENS

HE is not a learned man, our good brother, Godofredo Block, but he is converted, and has an earnest, humble, whole-hearted way about him that reaches the heart. He told us the following experience recently:

"While visiting some of our churches in northern Argentina, I had the good fortune to visit once more an isolated family, three members of which I had baptized ten years before. They are such zealous missionaries among their Waldensian neighbors that a minister was sent out to the place to counteract their influence.

"He held public meetings, denouncing the Adventists and ridiculing their doctrines. I happened to arrive there one Sunday morning before the meeting, and our brethren asked me to attend with them, to hear what he would have to say, and perhaps answer him afterward if opportunity were given.

"I gladly went, and was introduced to the learned gentleman. He was a good speaker, and did not fail to use all his powers to belittle us and the doctrines we hold. When he had finished, he remarked, rather condescendingly,

"We have with us today our Adventist friend, Brother Block, who would probably like to say something. We will give him a little time."

"The people seemed excited, evidently expecting something interesting to happen. Of course they thought I would refute his statements, and defend myself and the people I represent.

"Thanking the pastor for his courtesy in asking me to speak, I arose and said:

"Your pastor has asked me to say a few words. But, my dear friends, I am not a learned, eloquent man, as he is, and I am sure that whatever I might say would seem very simple in comparison. But we are all brethren, followers of the same Jesus, and I want to add my testimony in favor of him and of what he has done for me. So with your permission, I'm going to sing you a song."

"Then I sang that beautiful song,

"I've found a friend in Jesus, he's everything to me,
He's the fairest of ten thousand to my soul."

"I sang all the verses, as clearly and as forcefully as I could, putting my soul into them, and meaning every word. Then I sat down. More than one was weeping.

"Finally, the minister arose to speak. His manner was completely changed, and he looked humbled, if not ashamed. He said:

"I must confess, brethren, I have been very much surprised. I had always heard that the Adventists are great debaters,—fighters, so to speak,—and I fully expected our

brother to answer my sermon. *And it has certainly been answered.* Brother Block, the next time you make us a visit, come prepared to preach to us. The doors of our church will always be open to you.

"As a result of that experience the people were more favorable than ever to our teachings, and much of the opposition was broken down."

Truly, "a soft answer turneth away wrath," especially when it is clothed in the melody of one of our beautiful hymns. It is not the first time, nor the last either, that the singing of a hymn has broken down barriers, and sealed souls for the kingdom.

* * *

A Canning Suggestion

MRS. JESSIE MC ELVAIN

A NUMBER of years ago I read in the REVIEW a suggestion for canning peaches, and as I find it equally desirable to use with other fruits, I venture to call attention to it again. Almost every year since reading it, I have canned some peaches by this method, each year increasing the number of jars, and in seventeen years' experience have never lost a jar. The fruit is unsurpassed in flavor and firmness, and is more nearly like the fresh fruit than that canned by cooking.

Sterilize jars, lids, and rubbers. Pare peaches, placing at once evenly in jars. When three or four jars are filled, pour over the fruit a boiling sirup composed of one part sugar and two parts water. More sugar may be added if desired. Fill jars to overflowing, pressing fruit back with a silver knife to allow the sirup to penetrate all parts; place rubbers and lids, and seal tightly.

Set jars in kettle or pail deep enough to admit of covering well, and cover with boiling water (if glass lids are used, be careful not to pour the boiling water directly on the lids, as they may break), and let stand until the water is cold. Do not at any time place on the stove. When cold, remove jars, wrap in paper, and set in a cool, dark place.

In canning peaches it is best not to prepare more than three or four jars before pouring on the sirup and water, as peaches turn brown quickly, and if they stand too long the hot sirup may not restore the color. I would suggest the use of pint and quart jars, according to the size of the family, as any left-over fruit discolors. In case any is left over, press it under the sirup and hold in place with a silver spoon, screwing the lid down tightly.

This method is just as satisfactory in canning pineapples, Bartlett pears, apricots, raspberries or blackberries, California blue plums, cherries, etc. With the exception of the pears, since they turn brown quickly, larger numbers of jars can be made ready before adding the sirup, and they may be put into a large compound can or candy bucket, for scalding. The jars need only to be well covered with the boiling water, which should be ready for use as soon as the jars are filled. Pineapples canned in this way are almost like the fresh fruit; and pears canned in this way are delicious, keeping firm and fresh. Raspberries are whole and fresh flavored. The plums are a little too firm to please some housewives, who prefer them cooked.

If you have not already tried this method of canning, do so this summer, and you will surely be repaid in the satisfaction and praise expressed by your family and guests.

Put Your Plants to Bed Earlier

FOR generations scientists have known that sunlight was necessary for the normal growth of most kinds of plants, and although the summer sun might occasionally become too hot, they have believed that it could not cause any injury, except perhaps the injury due to burning. Recently, however, Government agricultural experts have made the astonishing and important discovery that, entirely apart from any effect of burning, it is possible for plants to have too much daylight, or rather, too many hours of daylight in comparison with the number of hours of darkness. Too long a day as well as too short a day will prevent many kinds of plants from ever reaching their stage of flowering and fruiting.

Although the new principle is revolutionary, it is based on numerous experiments conducted during the last two years. These experiments have also demonstrated that light intensity, within the range from full normal sunlight to a third or a fourth of the normal, and even less, is not a factor of importance in the growth of plants, while in connection with the experimental tests themselves, temperature exerted no influence whatever. It was also found that plants would not reproduce except when exposed to a favorable length of day, although too much daylight for flowering and fruiting might stimulate profuse vegetative growth. A length of day favorable to both reproduction and growth results in the "ever-bearing" type of fruits.

By employing dark chambers in which plants were placed for certain periods, the experimenters shortened or lengthened the life cycle of certain plants, made some of them complete two cycles in a single season, brought others into flower and fruit months in advance of their regular time, and with still others, greatly delayed and even completely prevented fruiting. Violets, which naturally bloom only during the comparatively short days of spring, when covered with light-proof boxes for a time, were made to bloom again during the summer. Soy beans exposed to the light for only five hours a day flowered nearly three months earlier than plants left in the light all day, but attained only about one eighth of the height.

While the test with soy beans proved conclusively that this plant requires a short day and a long night for flowering and fruiting, tests with other plants showed just the opposite to be true. The latter, including a number of flowers and vegetables, when left in the light all day did not grow luxuriantly, but produced flowers and seed, while those that were kept in the dark a part of the time made abundant growth, but produced no seed or else were greatly retarded in producing it.—*Robert H. Moulton, in the Independent.*

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A Good Hand Lotion

MRS. ETHEL KING

I LIVE on a farm and do a great deal of rough work, but am able to keep my hands presentable by a liberal use each night of the following lotion: One tablespoon of flaxseed and one cup of water boiled down to one half the original amount. While hot, strain and add one-half cup of glycerin and a little camphor. Beat this mixture well, and set away to cool in a covered jar.



THE WORLD-WIDE FIELD



SOUTH AFRICA

The Natal-Transvaal Conference

THE Natal-Transvaal Conference covers a large area. Natal is about the size of Pennsylvania, and the Transvaal has more square miles than Michigan and Ohio combined. The total population is a little more than 3,000,000. Of these there are only 625,000 Europeans, and about 2,250,000 natives, also 165,000 colored people, of whom the greater part are natives of India, and the remainder largely of the Negro race. About half the Europeans speak the Dutch language. The rest are divided among all the nationalities of Europe, the English predominating.

Mission work for the natives in the Transvaal has been started. These are of close kin to the inhabitants of Basutoland—their language being very similar. Within the boundaries of Natal are to be found the Zulus, and among these our work has made a good beginning. The greater part of the 125,000 Indians within our conference are to be found in Natal. Our work among them has but just begun. Elder M. C. Sturdevant is devoting his time to this people, and the outlook is good. Several have accepted the message and have been baptized. Among these is a man, a teacher, who has a good English education and can speak several Indian languages. His help is much appreciated by Brother Sturdevant. Fortunately, we can get all the literature we need for this work from our publishing house in India. We expect soon to have several Indian colporteurs at work for their own people.

The work for Europeans is advancing steadily. During 1919 three churches were organized, giving a total increase of fifty-five members to our conference. The tithe for the year was a little more than \$15,000, which is fully \$64 per capita. During the first six months of 1920 we received \$11,790, which shows a decided increase. The offerings to missions averaged 27 cents per member for 1919. Our colporteurs sold \$18,000 worth of books during the year; and now, with the help of Brother Albert Priest and through the blessing of God, we hope to sell many more. During the last four years we have placed fully \$60,000 worth of our good books in the homes of the people.

When I came to this conference in 1913, my only field helpers were two Bible workers, a brother and a sister. At present we have five ordained ministers and five lady Bible workers; but more help is badly needed. Recently our conference committee spent several days studying our field and its needs. Six persons were invited to join the conference staff, and others are wanted as soon as the union conference can find them for us. From every side the cry is going up to the Lord of the harvest to send more workers into his great vineyard. Time is short, and we must improve every moment allotted us.

A large portion of our territory is so sparsely settled that even our canvassers

cannot work it. In certain sections farms are from five to ten miles apart. To reach these "byways" we have been greatly perplexed. But the Lord is never perplexed to find ways to do his work. The government takes a census from time to time of all the voters, and in each district voters' lists are prepared and printed. These we can obtain for one shilling per district, and for one farthing the government will, through the post, take a paper to each of these scattered farmers.

This has led our people to take up the work of mailing the *Sentinel* to the English and *De Wachter* to the Dutch in large numbers. At present we are mailing them to five thousand farmers who live in these out-of-the-way sections. Plans have been laid to follow up every person who shows any signs of interest, and we are sure that the Father's blessing will attend our efforts to reach these people.

The gold reef in the Transvaal is being worked for a distance of about thirty miles both east and west of Johannesburg. There are several growing towns scattered along the reef for which very little has been done except by the colporteur. Recently our committee planned for Elder G. R. E. McNay, who is the pastor of the Johannesburg church, to work along this area, with a band of helpers. Elder W. L. Hyatt, with several Bible workers, is conducting meetings in Pretoria, the capital city of the Union of South Africa. A good interest has been awakened, and there are now between forty and fifty believers in that city.

Elder J. J. Birkenstock has been working for some time in eastern Transvaal, with the result that there are now about fifty Sabbath keepers there. An organization has been effected, and a church building is in process of erection in the center of Ermelo, on a beautiful plot given us by a wealthy gentleman. The prospects are good for a strong work to be built up in that section. Elder D. H. Groenewald is doing itinerant work among the scattered members of the conference church. He has a most interesting field, since there are many new Sabbath keepers to be visited as the result of scattering our good literature. Understanding both tongues, he can work for both Dutch and English, and his labors are greatly appreciated.

With the reorganization of our work and the many new workers coming to South Africa, the prospects for the future are very bright. Great changes have come to our field during the twenty-two years I have been in it. We are working hard to make South Africa a strong base of supplies for the vast interior. The men and money are here if we will only go out and gather them in. Thank God, he is sending strong, willing hearts to unite with those who have been holding the fort, and now we may expect far greater things of this land than in the past. For many years I have longed for this day. The message

is advancing. We hear the sound of the "going" from all sides, all of which shows that the great day of deliverance is nigh at hand. Hail, glad day!

W. S. HYATT.

* * *

A MODERN "ETHIOPIAN"

"THIS Ethiopian represents a large class who need to be taught by such missionaries as Phillip,—men who will hear the voice of God, and go where he sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

A few days ago Mrs. Adams and I, with our two little girls, boarded the train at Riverside, Calif., en route to the Inter-Mountain Academy in Colorado, to visit my wife's sister. We were seated near the rear of the car, facing an elderly gentleman, who, I learned later, was going from California to visit a son in Canada. As he was seventy-six years of age, I intimated that it was quite an undertaking for him to travel alone so far, and cautiously mentioned God's protection. This led to the subject of prayer and its answer. I soon found that he was a man of prayer and faith.

He talked freely on Bible themes, and expressed his views on various questions; such as, hell-fire, immortality of the soul, the two resurrections, the second coming of Christ, the judgment, and baptism. I listened, and he seemed so Biblical on all of them that I began to think I was talking with a Seventh-day Adventist who thought me to be a minister of some other denomination and was cautiously sounding me or endeavoring to teach me.

But without my asking him, he told me in the course of the conversation that he was not a member of any church and never had been. He was not against church organization, but had never felt satisfied with any church he had found. He did not seem to have any acquaintance with our people; at least he had none with the church. He had no appearance of egotism, nor of fanaticism, as so many do that stand out independent of all creeds.

About Spiritualism he said, "I suppose that not one in a thousand has been tormented by evil spirits as I have been." He explained the phenomena of Spiritualism as the result, not of the spirits of the dead, but of Satan and the other fallen angels.

"An angel guided Phillip to the one who was seeking for light, and who was ready to receive the gospel; and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Phillip could himself have done the work

for the Ethiopian, but this is not God's way of working. It is his plan that men are to work for their fellow men." — *Ibid.*

We should not forget these words from the spirit of prophecy. Angels may be trying to get us to go to some one who is longing for help and hungering for the bread of life. We should take advantage of the opportunities that they make for us. Eternity alone will reveal the value of such work.

E. M. ADAMS.

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THE INTER-MOUNTAIN CONFERENCE AND CAMP-MEETING

THE Inter-Mountain Conference was formerly included in the Pacific Union Conference, and comprised the State of Utah and that part of Colorado west of the divide. A portion of Utah, however, has been made a mission field in the Pacific Union Conference; and western Colorado, with a small section of eastern Utah, now constitutes the Inter-Mountain Conference, and is a part of the Central Union. It has a constituency of about six hundred church members.

The camp-meeting was held in Grand Junction, Colo., a beautiful town, where the conference headquarters are situated. About forty tents were pitched on the ground, in addition to the preaching pavilion, the young people's tent, and the dining tent.

Elder S. E. Wight, president of the Central Union, and Elder J. B. Blosser and Brother D. D. Rees, departmental secretaries of the union, attended the meeting from the beginning. Dr. O. G. Place also spent a number of days with us at the camp. All the departments were well manned. Elder H. E. Ly-singer was re-elected president of the conference.

The laborers endeavored to make plain the times in which we are living, and the necessity of seeking the Lord with all the heart to prepare for what is soon coming upon the earth. Daily Bible studies were held on the relation the spirit of prophecy sustains to this movement. The fundamentals of the message were brought out clearly, and the people were made to see that to get ready for the coming of the Lord we must live out the sacred truths which God has given to us as a people.

In addition to the regular daily services, instruction to parents and to the young people was given in special meetings held for them.

There was manifest a desire to put away all sin, and to seek the Lord for precious victories. God listened to the cries of his children, and he graciously visited the camp. There were not only revivals, but, we believe, reformations also. This is as it should be. The time has certainly come when, as outlined in the spirit of prophecy, there should be reformation as well as revival among God's people. We must come up on all points of the message if we are to be overcomers. A number of special meetings were held in which the people sought the Lord most earnestly for victory over besetting sins, and victories were gained.

A number of brethren and sisters promised the Lord that from this time forward they would give themselves fully

to his work. We believe that if the people will respond to the call of God to work in his vineyard just now, many more will be brought into the truth as a result of their faithful labors. This is the time when God is calling, and may many more respond to the appeal.

Although, generally speaking, the people in this conference are poor, the spirit of generosity was manifested by them as they were given opportunity to respond to the needs of the foreign fields and of the work at home. Several thousand dollars were given for the local school work, and between seven and eight thousand dollars for foreign missions.

It was a privilege for the writer to meet the people at this camp-meeting. May God bless those who decided to take their stand for the message. May we all prove faithful to the truth, and at last meet the Saviour in peace and gladness at his coming.

F. C. GILBERT.

* * *

NORTHERN CALIFORNIA CAMP-MEETING

THE camp-meeting and the second biennial session of the Northern California Conference were held on the campus of the Lodi Academy, at Lodi, Calif., from July 22 to August 1. It was the largest camp-meeting in the history of the conference, and one of the best, if not the best, ever held in that field.

From the beginning of the meeting there was marked earnestness as the people sought for a deeper spiritual experience. The revival services especially were seasons of great spiritual refreshing. Hundreds of young people went forward during the first Sabbath revival. It was a wonderful meeting. Old people as well as young who had been drifting toward the world, returned to the fold. Others who had given up their faith in the truth were won back to God. Twenty-eight persons were baptized the last day of the meeting, and a number of others were recommended to their local churches for baptism.

The calls for means to carry forward the Lord's work in foreign fields met with a generous response. The Sabbath school offerings for the two Sabbaths approximated \$2,200. When the call was made on the last Sabbath for gifts to hasten the message on to earth's waiting millions, the brethren responded with cash and short-time pledges amounting to \$18,460. In addition to these sums the delegates voted to appropriate \$6,000 to missions from miscellaneous funds in the conference association treasury.

Nearly \$3,000 worth of various kinds of books and other literature was sold from the bookstand. This is an indication of the home missionary spirit in the Northern California Conference. The tract society report showed a greatly increased volume of business over that of the previous biennial period.

The conference session was one of absolute harmony. Elder Clarence Santee was re-elected president. The departmental officers were re-elected, with the exception of the secretary of the Missionary Volunteer department, who retires on account of her health. Elder

Carl Christy, of the Nebraska Conference, was called to take charge of this department. The executive committee remains nearly the same; one member was changed because of ill health.

The reports by the president and other conference officers showed substantial progress in every department during the biennial period. The membership was 1,900 at the close of the first quarter of the present year. Six new churches were admitted to the conference at this session. Three new church buildings had been built at a cost of \$30,000.

The tithe increased 60 per cent, or \$42,415, over that of the preceding biennial term. The amount paid per capita was \$32.14. The tithe per capita for 1919 was \$34.50. The offerings for foreign missions during 1916-17 amounted to \$21,532.56; for the year 1918-19 the total was \$33,901.45, an increase of \$12,368.89. It is interesting to note that nearly all of this increase came through the Sabbath school offerings. Attention was called to the fact that the increase has been maintained during the first six months of 1920, the offerings per capita amounting to 42 cents.

The general workers present were Elders J. T. Boettcher, H. H. Votaw, and W. F. Martin. The Pacific Union president and departmental officers attended throughout. Others present included Elder H. S. Shaw, president of the Central California Conference; Elder G. W. Wells, president of the California Conference; Elder M. A. Hollister, president of the Nevada Mission; and representatives of the institutions in the union.

With a strong corps of earnest workers and a loyal constituency, the future of the Lord's work in the Northern California Conference is bright with promise of still greater success, and workers and people enter upon the new biennial period with courage and confidence that the message will triumph gloriously.

J. ADAMS STEVENS.

* * *

THE NEGRO DEPARTMENT

AFTER the close of the Tennessee River camp-meeting and the Oakwood Junior College board meeting, I had a few weeks before the next meetings, so spent the time in visiting churches on a trip to and from the Pacific Coast.

Leaving Detroit July 15, I went to Chicago, and then to Milwaukee, Wis., where I spent the Sabbath with our newly organized church, which is under the direction of Elder W. H. Maynor. He and his wife are faithfully entering upon their work, and there are prospects of developing a good church there. From Milwaukee I hastened across some of America's immense grainfields to Omaha, Neb., to be with the church at that place Sunday night. After a good visit with our thriving little church, I went on to Los Angeles by way of Salt Lake City. I spent several days in Los Angeles, meeting on Sabbath and Sunday evening with the Furlong church, where I found every one active and loyal, working to hasten the finishing of the work.

We have no church for the colored people in San Francisco or vicinity, though one is greatly needed. We hope to have a strong worker there in the near future, in order that the message

may be brought to our people in San Francisco as elsewhere in these closing times.

At Portland, Oreg., I met our Bible worker, Miss L. Green, who is making a good impression and doing excellent work. After preaching at the large tabernacle Wednesday evening, August 4, to the prayer meeting congregation, with some of our interested people present, I went on to Seattle, Wash. We have a church there, which was organized last year, with two workers and a good congregation. Mrs. Kate Baker is the Bible worker, and Brother C. A. Blackwood the pastor. I was glad to find the church making progress in giving this last message. Brother Blackwood will be leaving there September 1 for another field. We will need a strong man to take his place.

From this point I returned to Detroit, Mich., to be with the church there August 14. The work is making progress in the face of many difficulties in this great automobile center. Elder T. B. Buckner, who has the work in charge, is laboring faithfully, and the Lord is blessing his efforts. After a brief stay in Detroit, I went South, to attend the several camp-meetings there. Of these I will write later. W. H. GREEN.

* * *

PRAY FOR FRANCE

If I should visit you in your home or your church, among other things I might say I feel sure I should ask you to pray for France.

Many times in testimony meetings as I have listened to the brethren asking for prayers of those present, I have wondered how many ever remember to comply with the request.

But this desire that you pray for France, I trust, will not be treated with indifference. This is a great war-stricken country of about forty million souls, and most of them are living without God and without hope. The brethren have just invited me to come and lead out in the book work here. Several men have been at work here in years past, and some papers and small books have been sold, but so far the large-book subscription work has never been put on a successfully organized basis. With respect to religion, the people are indifferent, nominally Catholic, or atheistic. It is a hard field. The difficulties loom up before us, and we might shrink from the task but for our belief in the words of Jeremiah, "Ah Lord God! . . . there is nothing too hard for thee."

When I was in France last September for the first time, I was much impressed by the number of large cities our train passed through on its way from Spain to Paris. How I wished then that our books were being placed as thickly there as they were in Spain! For the last eleven years I have been helping put them into the hands of those we formerly thought could not be approached with our literature. Just a few months ago, in one third of a strongly Catholic city in Spain, of 90,000 inhabitants, the Lord helped me to place 320 copies of "Heralds of the Morning" and "Armageddon." Priests were troubled, but I made friends of those I met personally, and sold a copy to one who told me he believed present-day conditions are signs of the end of the world. The mili-

tary governor and governor's secretary also have books. Prayer did it. If you earnestly pray for France, we will soon be doing similar things in this country. You believe that the "prayer of a righteous man availeth much." Then pray earnestly for France—and for me. H. A. BIRBECK-ROBINSON.

* * *

GLEANINGS FROM THE FIELD

A NEW Sabbath school has been organized at Petersburg, Va.

SEVEN new converts have been baptized recently in the Southern California Conference.

A NEW church of twenty-seven members has been organized at Fort Lauderdale, Fla.

As a result of special meetings held at Meridian, Miss., twenty have begun keeping the Sabbath.

THIRTY-THREE persons were recently baptized at the Fatherland Street Memorial Church, Nashville, Tenn.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, September 11:
Our Work and Workers in Siam

SIAM is one of our youngest mission stations, organized in 1919, when two young men,—F. A. Pratt and E. L. Longway,—accompanied by their wives, left Lancaster Junior College, in South Lancaster, Mass., to take charge of the work there. We are pleased to pass on a recent report and special request from Brother Pratt:

"The work here has been in progress about one year, and already we can see God's Spirit working upon the lives of the people. Especially have we been blessed during this year in the canvassing work, which has been under the direction of Brother Longway. Meetings have been carried on for the Chinese here in Bangkok. The work has all had to be done through interpreters, so that the results have not been so encouraging as they might otherwise have been. Twelve hundred subscriptions to the Chinese *Signs of the Times* have been taken, and as a result there are many inquiries about the message for this time. We are greatly handicapped, however, in following up these interests, by not having as yet any Chinese workers. The harvest in this field is ripe, but where are the reapers? We ask the prayers of God's people, that the Lord may send forth laborers into this part of his harvest field."

There is a nucleus of fourteen believers in Siam, and an organization of two Sabbath schools, with a membership of seventeen. Truly the work and workers in this far-away interesting land make an appeal in a special sense for prayerful interest at the closing hours of the Sabbath day.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference
Western New York, Buffalo ---- Sept. 2-12

Central Union Conference
Nebraska, Hastings ----- Sept. 2-12

Columbia Union Conference
Chesapeake, Baltimore ----- Sept. 2-12
District of Columbia ----- Sept. 3-12

Lake Union Conference
Illinois, Peoria, fairgrounds ---- Sept. 2-12

Southern Union Conference
Louisiana, Lake Charles ----- Sept. 9-19

Southeastern Union Conference
Florida, Orlando ----- Sept. 2-12

Meetings for the Colored People
Florida, Orlando ----- Sept. 2-12
Carolina ----- Sept. 16-26
Mississippi, Meridian ----- Sept. 17-26
Alabama ----- Sept. 17-26
Georgia, Atlanta ----- Sept. 23 to Oct. 3

* * *

FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

A legal meeting of the Florida Sanitarium and Benevolent Association (incorporated) will be held at Orlando, Fla., in connection with the Florida camp-meeting, Sept. 6, 1920, at 10 a. m., to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

C. B. Stephenson, Pres.
W. J. Ewing, Sec.

* * *

GEORGIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Georgia Conference Association of Seventh-day Adventists will hold a business session in connection with the camp-meeting to be held in Atlanta, Ga., from Aug. 26 to Sept. 5, 1920. The first session will convene at 10 a. m., central time, Aug. 30, 1920. The meeting is called for the purpose of electing officers for the ensuing term, and of transacting such other business as may properly come before the meeting.

B. W. Spire, Pres.
H. W. Potter, Sec.

* * *

GEORGIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twentieth annual session of the Georgia Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held in Atlanta, from Aug. 26, to Sept. 5, 1920, for the purpose of electing officers for the ensuing term and of transacting such other business as may properly come before the conference. The first meeting will be called Friday, August 27, at 9:15 a. m.

B. W. Spire, Pres.
H. W. Potter, Sec.

* * *

ADDRESSES WANTED

The church at Pueblo, Colo., desires information concerning the whereabouts of the following members: Mrs. Martha Espeiland, Mrs. Mary Jourdan, Miss Zuella Jourdan, Mrs. Mary A. Russell, Miss Hazel Harris, Mrs. Ida Brickey, Miss Addie Brickey, Mrs. Ida C. Young, Mrs. E. J. Brooks, Mrs. Eliza Remus, Miss Rose Long, Mr. William Moore, Miss Cleoria Batten, Miss Dora Batten. Address the church clerk, Mrs. Tillie Van Natta, 1223 East 8th St., Pueblo, Colo.

REQUESTS FOR PRAYER

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

A sister in New York requests prayer for the conversion of a friend.

A friend who gives no address, asks that we pray for the conversion of her children.

We are asked to unite in prayer for the restoration to health of an Indiana sister.

A sister in Missouri, who has been passing through a severe trial, asks prayer for help to remain faithful; also for the conversion of her husband.

* * *

PUBLICATIONS WANTED

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

Mrs. C. S. Drury, Cartersville, Ill.

R. W. Simmonds, Larimore, N. Dak.

Mrs. Calvin Smith, Box 437, Jacksonville, Fla. Signs, Watchman, Instructor, Liberty, and Life and Health.

O. A. Dow, Craig, Colo. Signs, weekly and monthly, Watchman, Instructor, Little Friend, and Present Truth.

C. D. Phillips, 2312 Ave. O (rear), Galveston, Tex. An abundance of material suitable for missionary work.

* * *

"OUR DAY" IN THE FINNISH LANGUAGE IS NOW READY

Our people generally will be pleased to learn that the latest subscription book to come from the press is "Our Day in the Light of Prophecy" in the Finnish language.

For many months the field has looked forward to having this book for the colporteurs. From the records that have been made with "Our Day" in the English, Danish-Norwegian, German, and Swedish, it is clear that the Finnish edition will have an extensive sale.

Appreciation of the work done by the translators is happily expressed in these lines from one of our leading Finnish workers:

"The translation is faithful and above criticism. . . . We can truly be proud of the volume for more reasons than I can take time to relate here.

"The binding is well done and makes a good impression. . . . The field secretary and I were talking it over one day not long ago, and he said he had been waiting especially for the Finnish 'Our Day' before using it in the other languages. Now he proposes to sweep the conference with it."

Here is a wonderful opportunity to do practical home missionary work for the Finnish-speaking people, by placing this well-rounded-out presentation of the truth before them. The retail price of the Finnish edition will be based on the English price in the cloth and half-leather bindings. Effective September 1, this will be \$3 and \$4.50, with the subscription-book discount to colporteurs. International Branch Pacific Press Publishing Association.

OBITUARIES

RICHARD T. SISLEY

The sad word has been received from Batavia, Java, telling of the death of Brother Richard T. Sisley, at Weltevreden, a suburb of Batavia, where the headquarters for our West Java Mission are situated. Brother Sisley was well known among our workers in America and Australia, and throughout the Far Eastern Division. His brother, W. C. Sisley, has served the cause of truth for years in many lands; and his sisters, Mrs. G. B. Starr and Mrs. Maud S. Boyd, have also been connected with our work for many years.

Richard Sisley was born in England, but early in life came to the United States, where he grew to manhood and helped to support his widowed mother. Later, after the loss of his wife, he went to Australia, where he was connected with the Avondale school. At that time Java was under the watchcare of the Australasian Union Conference, and Brother Sisley became very much interested in accounts that were given of the work in that populous island of some 35,000,000 people.

In the year 1910, he decided to go to Java as a self-supporting teacher and missionary. He was then sixty-two years of age, alone in the world, and without much money. Arriving in the field of his choice, he selected his location at Soekaboemi, about four hours' ride on the train from Batavia, and at once began teaching English. In a very short time he had a number of students, and from the first paid all his own expenses. He was extremely economical, living alone in a simple house, where he conducted his school, doing his own cooking and housework, and walking to the places where he gave private lessons, though most of us who are young and strong would feel that we must ride. He had undaunted faith in God, and this faith claimed in a very practical way the blessings of heaven. At one time he was ordered by the government to leave the place, as he did not have a permit to do mission work there; but he remained and went forward as before, and was not further molested.

In process of time a little company of Sabbath keepers were gathered together, and they are ardent and faithful in the services of the Lord. For a time Brother Sisley acted as elder of the church at Batavia, where he held his membership. In time his work of teaching brought him more means than he wished to use for himself, and he supported a number of native missionaries, and later two native evangelists in China.

In 1918 Brother Sisley went to America on business and attended the General Conference; but he returned within six months, for his heart was in Java. He was soon at work again; but his health was not so good as it had been. Many of his friends urged him to return to America, where he could be with his loved ones; but he felt that he must stay at his post until some young couple could come to take his place. Then, he said, he would go home. He was finally forced to surrender when death claimed him. He is buried in Java, the land he loved, and from which place he will be raised with the faithful when the Lord returns.

F. A. Detamore.

Rhoads.—Died May 9, 1920, at Marshalltown, Iowa, Harrison Rhoads, aged eighty years. Father at one time kept the seventh-day Sabbath, but later gave it up, and for more than forty years opposed the third angel's message. He was reconverted and baptized in 1919, after which he lived a consistent Christian life to the end, and sleeps in the assurance of a part in the first resurrection.

Bert Rhoads.

Salholm.—Emma Christine Wallenstein was born in Persberg, Sweden, Feb. 15, 1863. In 1886 she was married to Charles Salholm. For a number of years they made their home in Colorado, where she heard and accepted the third angel's message. After the death of her husband she came to California. She fell asleep in Los Angeles. We feel confident that she will have a part in the first resurrection.

C. S. Prot.

Russell.—Delia May O'Dell was born in Trowbridge Township, Allegan County, Michigan, Sept. 14, 1871, and peacefully fell asleep at the Hinsdale Sanitarium, near Chicago, as the result of surgical shock, June 18, 1920. She was united in marriage to Clifford A. Russell, Aug. 17, 1892. To this union were born four children, two boys and two girls. One died in infancy; the others, Harold, Mildred, and Hollis, together with her beloved companion, were at her bedside when she passed away; and with aching hearts, yet sustained by faith in the One who knoweth best, were present when she was tenderly laid to rest. Her nurse at the sanitarium was her own Mildred, whose gentle hands ministered most lovingly. She also leaves as close relatives, an aged father, four brothers, and three sisters. For many years she lived in the vicinity of her childhood home, removing from there to Otsego, and thence to Battle Creek; then she returned for a time to the old home again. Six years ago she, with her family, moved to Berrien Springs, Mich. For many years she was a much-loved member of the Allegan Seventh-day Adventist church, and later of the church at Emmanuel Missionary College, where for some time she served as a deaconess. Hers was a religion of good works, and any loving act of gentle, unselfish ministry which she could perform for others was her chief delight. Like the Master, she "went about doing good." In this hour of deepest bereavement the husband and children are upheld by the everlasting arms. They laid their loved one away to rest for a brief moment, as it were, until the voice of the Life-giver shall call her forth clothed with glorious immortality.

William Guthrie.

Rice.—Naomi M. Stowe was born in Geneva, Ohio, April 28, 1838. In 1856 she was married to Edwin J. Rice, and to them were born four children, three of whom survive. In 1876 Sister Rice accepted the third angel's message and united with the Seventh-day Adventist Church, of which she remained a devoted member until her death, which occurred July 29, 1920.

W. W. Sharp.

Bowles.—Celestine Margaret Filloon was born in Ohio, Aug. 7, 1844, and died at her home in Marshalltown, Iowa, June 24, 1920. She accepted the third angel's message nearly fifty years ago, and remained faithful to the end of her life. She is survived by her husband and two children. She sleeps in hope.

V. W. Robb.

Jensen.—Alfred Jensen died at the hospital in Mitchell, S. Dak., following a surgical operation, July 29, 1920. His age was fifty years. In 1890 he was married to Miss Minnie Jensen, and to this happy union five children were born. He is survived by his wife and three daughters. Brother Jensen united with the Seventh-day Adventist Church at the age of seventeen years, remaining an active member until the end of his life, and sleeps in hope of a part in the first resurrection. He was a sincere Christian, and will be greatly missed.

S. A. Ruskjer.

Johnson.—Anders Gustoph Johnson was born in Sweden, Dec. 22, 1839. On coming to this country he settled in Marshalltown, Iowa, where in 1884 he heard and accepted the third angel's message. Brother Johnson was an earnest Christian. He was killed by an automobile at Appleton City, Mo., July 13, 1920.

L. W. Terry.

Bartlett.—Orrel Bonna Bartlett was born near Lapwai, Idaho, July 27, 1901. About four years ago she was baptized and united with the Seventh-day Adventist Church. She showed an interest in Christian living, always taking part in family worship, and her presence in the home circle will be sadly missed by her parents and brother. Her death occurred July 9, 1920.

F. D. Starr.

Liniger.—Orpha Almeda Timbrell was born in Adams County, Iowa, Oct. 23, 1888, and died at Plentywood, Mont., July 28, 1920. She was married to Robt Liniger Dec. 29, 1910. About four years later the light of present truth came to her, and she remained a faithful member of the Seventh-day Adventist Church to the end of her life. Her husband, her mother, two sisters, and two brothers mourn.

J. L. Tucker.



WASHINGTON, D. C., SEPTEMBER 9, 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.

ELDERS W. T. KNOX AND W. A. SPICER, returning from the council in Europe, reached Washington August 30. A report of the meeting in Europe will appear in a later issue of the REVIEW.

* *

MR. AND MRS. JOHN D. STICKLE, of the Western Canadian Union, sailed August 28 from New York, via England, for South Africa. Brother Stickle will engage in educational work.

* *

MR. AND MRS. W. H. ENGLAND sailed September 3 from New Orleans for San Salvador. Brother England will engage in the colporteur work as field missionary secretary of the Salvador Mission.

* *

ELDER AND MRS. H. J. DOOLITTLE and their small son arrived in San Francisco on the S. S. "China" August 15, for a year's furlough, after seven years of faithful service in China. Brother Doolittle plans to attend Washington Missionary College this winter. His wife and son will visit relatives in Ohio.

* *

MR. AND MRS. H. M. COLBURN and their two children, of the Hinsdale Sanitarium, and her mother, Mrs. R. M. Field, and Mr. and Mrs. L. L. Clark, and their two children, sailed from New Orleans for South America September 3. These workers all take up work for the Indian people in the Lake Titicaca Mission.

* *

Elder W. H. Anderson, in telling about a recent trip to Solusi, our first mission station among native people in Africa, where he started work twenty-five years ago, says: "What a change since then! This is now a union mission field, with fourteen Europeans and their wives, in charge of five main stations, three out-stations, and a large number of out-schools, with more than 4,000 pupils in daily attendance."

At the time of writing Brother Anderson was planning an exploration trip into Portuguese East Africa with a view to the establishment of mission stations. The following statement gives Brother Anderson's opinion of the mission situa-

tion in South Africa: "In all the twenty-five years I have been in mission work in Africa I have never seen such a stir among the natives as at the present time. Surely God is pouring out his Spirit upon all flesh, and all the ends of the earth shall see the salvation of God."

* *

THE CLARION CALL OF THE HOUR

ONE of the great opportunities of the year is again knocking at the doors of Seventh-day Adventists. Within a few weeks the 1920 Harvest Ingathering campaign will be fully under way, and we shall all be watching with intense interest the rising mercury in the Harvest Ingathering thermometers in our churches. The expressions, both verbal and written, from our leaders and laymen lead us to believe that the half-million-dollar goal for missions will be reached.

The Need

That there is great need of the largest Harvest Ingathering fund in the history of the movement is at once obvious in view of the fact that there has been no abatement in the stream of recruits flowing into foreign fields, and that the mission operations already established have continued to expand. In addition to this expansion of the work, which we believe every Seventh-day Adventist enthusiastically indorses, the fact that the purchasing power of the dollar has materially decreased, makes imperative the need of placing in the mission treasury the half million dollars through the Harvest Ingathering work, to meet immediate demands.

We are informed by the Treasury Department that the actual shortage on the Fifty-cent-a-week Fund, up to August 1, was \$476,204. In articles by Elder W. T. Knox and Elder Charles Thompson, appearing in the REVIEW under date of July 8 and August 12 respectively, there has been set before us the fact that this deficit has gradually grown since the first of the year to its present proportions. It is a situation which demands immediate action on the part of both leaders and laymen, that the work of God be not hindered.

Like Horses Champing at the Bits

The Harvest Ingathering campaign in some parts of the field this year is off with a jump, considerably in advance of the official time of opening the campaign. One leader expresses it this way: "We are like horses champing at the bits as they smell the spoke of the battle." Reports indicate that the field is better organized, and that a larger number of our people will participate than ever before. Remarkable results are obtained wherever efforts are put forth.

Remarkable Records

A telegram, under date of August 23, brings the cheering news that the Quebec Conference has already passed its goal by one hundred dollars. Elder L. F. Passebois and family—wife and two daughters—set a goal of \$1,000. A card written under date of August 22 announces that they have reached this goal; and their work has been done in French Catholic territory, too. This amount has not been received in large sums. It is the "cumulative force of repeated blows that shatters the stub-

born stone," and so with many of us it will be the faithful efforts and many small gifts that will make our goals a reality.

A small group of enthusiastic workers in Atlantic City, N. J., have gathered \$1,000 in two weeks' time. A group of young people in New York City have to their credit \$1,000 for work done on Saturday nights and Sundays. We are not definitely informed, but we suppose that it is the same group of young people from the Brooklyn church who last year did such excellent work.

Assurance of the Word

Every Harvest Ingathering worker should turn to the sixtieth chapter of Isaiah and read the first five verses. Here is the assurance that the wealth of the nations will flow into the treasury of the Lord. Verse 5 reads: "Then thou shalt see and be radiant and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." (A. R. V.) Further assurance in God's word is found in Psalms 50:10: "Every beast of the forest is mine, and the cattle upon a thousand hills;" also in Haggai 2:8: "The silver is mine, and the gold is mine, saith the Lord of hosts." This world and all that is in it, belongs to the Lord God of heaven. As we go out to meet the people, we shall find that angels have already preceded us, preparing the way for us, putting it into the hearts of men and women to give.

Through the spirit of prophecy we are assured that God "is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of his work; and he will do this as soon as his people learn to approach these men wisely and to call their attention to that which it is their privilege to do."

May the Lord bless this people in a special manner in the Harvest Ingathering work this fall, and may we not only reach our half-million-dollar goal for missions, but reap a rich harvest of souls as well as a harvest of dollars.

C. V. LEACH.

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EUROPEAN RELIEF FUND

Donations Received to Aug. 30, 1920

Previously reported	\$25,076.14
Mrs. J. N. Hadley	15.00
A. Lillienshjold	5.00
Thyra E. Sandberg	15.00
Mrs. J. Snyder	5.00
Arthur H. Schultz	2.50
Mrs. Arthur H. Schultz	2.50
Greater New York Conference	15.00
Massachusetts Conference	14.00
Southern New England Conference	3.00
Eastern Pennsylvania Conference	5.00
Colorado Conference	1.00
Kansas Conference	5.00
Nebraska Conference	.25
Chicago Conference	5.00
East Michigan Conference	10.00
Minnesota Conference	2.00
North Dakota Conference	14.00
South Dakota Conference	25.00
Southern Oregon Conference	30.00
California Conference	5.72
Florida Conference	3.00
William Scales and E. D. Scales, Jr.	5.00
Arkansas Conference	5.00
Total	\$25,269.11