

The Advent Sabbath

Review and Herald

THE FIELD IS THE WORLD

Vol. 97

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No. 39



BRETHREN AND SISTERS IN ATTENDANCE AT THE WEST MICHIGAN CAMP-MEETING WHO HAVE BEEN READERS OF THE "REVIEW AND HERALD" FOR FIFTY YEARS OR LONGER

The figures in parentheses indicate the number of years each person has been a reader of the "Review." From left to right they are:

Front Row: W. W. Crandall (65), Mrs. Anna Haysmer (55), Mrs. Mary H. Sevey (62), Mrs. M. A. Washburn (68), Mrs. F. Squire (59), Mrs. R. A. Cole (52), sitting in chair, Smith N. Kellogg (71), Mrs. Lucy A. Kelsey (65), Mrs. E. B. Ginley (70), Mrs. Florence Stranahan (62), Ezra Brackett (63), R. A. Hart (71), H. Nicola (62), H. W. Miller (62).

Middle Row: Mrs. Mina Roff (50), Mrs. Sarah A. Owen (54), Mrs. H. M. Castle (58), Mrs. M. S. Parker (50), Mrs. Mary Peckell (50), Mrs. S. E. Daigneau (53), Mrs. J. M. Brant (58), Mrs. Mary M. Langdon (52), Mrs. L. J. Morrison (59), Mrs. R. A. Hart (50), Mrs. E. S. Clark (50), A. Houghtaling (55).

Back Row: W. Holiday (54), John W. Covert (52), J. N. Brant (58), W. D. Russell (62), G. W. Frank (56), James Taylor (50), J. Q. Foy (58), C. R. Clark (50).

One brother, J. L. Rumery, who had read the "Review" for 64 years, learning that a photograph of old readers was to be taken, came all the way from Otsego that he might be included in the group, but unfortunately arrived half an hour after the photograph was taken.

News and Miscellany

Notes and clippings from the daily and weekly press

—The cost of newsprint is said by the Federal Trade Commission to have advanced 286 per cent during the last year.

—Walt Whitman's Home in Camden, N. J., where it is claimed he wrote many of his best poems, has been sold to the city of Camden for \$600, and will be converted into a museum.

—By the use of an army device which magnifies the voice 160,000 times, an audience of 5,000 school children in New York listened to an address by Adjutant-General Harris delivered in his office in Washington, D. C. The children were prize winners in the nation-wide essay contest on the subject of the benefits of army life.

—With the name "Lusitania" still legible on it, a life jacket from the big liner torpedoed by the Germans wound up five years of a drifting cruise about the Atlantic when it was picked up off the Race Street wharf, Philadelphia, July 15. The jacket is believed to have been caught in an ebb tide and carried up the river.

—The McCormick zoological park, which is to cost \$5,000,000 and which will surpass anything of its kind in the world, is now under construction in Chicago. Mrs. Harold F. McCormick is the donor of the land, which will be held in perpetuity for the people. A large grove of old and beautiful oaks is included in the tract.

—The earth weighs something like 6,000,000,000,000,000,000,000 tons; as the scientist would put it, 6×10^{21} tons; or in more ordinary language, six thousand-million-million-million tons. "Nor is it such a great trick," says the *Scientific American*, "to find this figure with the apparatus that we are able to bring to bear upon the problem."

—Spiders are responsible for a number of troubles on the telegraph lines in the Argentine Republic and Brazil. The ground spider spins a heavy web which the wind wraps around the wires in great masses; and when these become damp, short circuits are formed. "Trouble" men are obliged to follow the wires across the country and remove the webs.

—North Slesvig has voted itself home to Denmark by an overwhelming majority. The latest total figures show that Denmark has obtained three times as many votes as Germany—75,023, against 25,176. By the terms of the Peace Treaty, if a majority in the first plebiscite zone pronounces for Denmark, the Danish government will at once take over the territory.

—Along the Grand Trunk Railway in Canada, near the town of Kearney, what is thought to be an important source of radium has been discovered. In rock of gneiss granite formation has been found a vein of pegmatite from eighteen inches to twenty feet thick, and in this vein is the radio-active mineral. It also contains vanadium, molybdenum, potash, feldspar, muscovite, and mica.

—One by one the last bulwarks of conservatism in Europe disappear. The Vatican, which preserves in its life and ceremonials so many picturesque customs and ancient ways of doing things, for a long time sternly forbade the use of automobiles by cardinals and other ecclesiastics. Funereal-looking carriages drawn by black horses conveyed the cardinals to and from the functions at St. Peter's or to their visits to the Pontiff in the Vatican palace. Now several of the cardinals, including the English cardinal Gasquet, have motor cars which convey them everywhere.

—Dr. Vaillant, a French X-ray expert who has worked in the radiographic department of a Paris hospital for fifteen years, has lost both hands as a result of X-ray burns. He has also undergone years of pain and has suffered greatly from inability to sleep. It first became necessary to amputate his right hand. Then three fingers had to be removed from the other. He continued working with his remaining fingers until a short time ago, when he had to have his left arm cut off. It is said that further operations may have to be performed to save his life.

—In the final settlement of the American Government's account for the rental of the Hotel Crillon, headquarters for the American peace delegation in Paris, the French owners of the building presented a bill of 500,000 francs for loss of clientele and a bill of 250,000 francs because the Americans spoiled the French help by paying them excessive wages. The American manager thereupon put in a bill for 500,000 francs for the advertising which the hotel acquired as headquarters of the Peace Commission and a bill of 250,000 francs for training the French servants to become expert hotel help.

—The orange has long been recognized as a valuable food for young children, but on account of its scarcity, and consequent high price, in recent years, an effort has been made to find a substitute. A physician of recognized standing has discovered that the tomato contains many of the elements of nutrition hitherto recognized as belonging to the orange, and its use as a food in the future will greatly increase, if the predictions of science hold true. It is stated that the tomato is more properly classified as a fruit than as a vegetable, in that it is rich in those nutritive properties—termed vitamins—which are so essential in a properly balanced diet, especially for young children.

—One of the most ambitious moving-picture enterprises ever undertaken, recently landed at Cape Town, South Africa, to take the long trail northward. It is wholly in command of the veteran naturalist-explorer, Edmund Heller, who represents the Smithsonian Institution at Washington, D. C. Possibly the party is at this moment in the throes of an effort to get "the last films of the elephants of the Addo Bush Forest Reserve," before that troublesome herd is blotted out by the pressure of civilization. The filming expedition will work its way northward through Rhodesia, where comparatively little big game now remains; it will take the Falls of the Zambesi, the game of Nyassaland, and

will break new ground in what once was German East Africa. If it secures a few thousand feet of the Uganda giraffe, it will do natural history a good turn; for that species has never yet been photographed. Beyond German East Africa there lies a bewildering maze of opportunities. Beyond doubt the expedition will secure great pictures and a rare collection of animal specimens for the United States National Museum.

—Thousands of soldiers who are victims of German gas are following with interest a project which has been brought to the attention of the chamber of deputies in Paris, whereby Dr. Arnod, inventor of a form of treatment known as "inhalatorium," promises to cure gas cases within three months if the city will assist him by providing accommodations for the patients. Dr. Arnod has obtained the co-operation of leaders of organizations of one-time soldiers, as well as of several French newspapers. He said that he had had "miraculous results" in tests of his new treatment, which were conducted under the strictest supervision. His system consists in keeping patients in bed in rooms through which is passed a superheated atmosphere which has been treated with antiseptic essences and healing balsams. He asserts that the cost of installation of his system is insignificant, and declares that when its merits are understood, it will be adopted by cities throughout the world as a part of their treatment for curing gas cases. He says that it is a reliable remedy for bronchitis, and relieves even advanced cases of tuberculosis.

—The United States can boast two pipe organs that are probably the greatest ever built. One is in Philadelphia and the other in Denver. The Philadelphia instrument, which is installed in a big department store, has 17,954 pipes and 232 speaking stops. It really comprises eight different organs—a great organ, a swell organ, a choir organ, a solo organ, an ethereal organ, an echo organ, a pedal organ, and a chorus organ. There are six keyboards—five manuals and one set of pedals. Only a few other organs in the world—notably in Breslau, Hamburg, London, Liverpool, and Sydney—have as many as five manuals. The console, or operating device from which the organ is played, controls in addition to the organ a piano, two sets of chimes, a set of gongs, and a harp. Each and all of these instruments may be played from the complex keyboard of the console. The harp is particularly interesting because it is played by mechanically plucking the strings after the manner of a human harpist. The organ, which is distributed over the building, weighs, all told, 375,000 pounds. The other great American organ, in Denver, is understood to have cost upwards of \$80,000. It has four manuals of 229 stop keys. Its largest pipe is 32 feet long, 40 inches square at one end and six inches square at the other. The smallest tube is of metal, three fourths of an inch long, and its pitch is nine octaves higher than that of the 32-foot tube. The Denver organ is particularly remarkable for its *vox humana* pipes in the echo organ; with these it is possible to go beyond imitations of the solo voice and simulate a full quartet of voices.



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

VOL. 97

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Not Imitation, but Repetition

THE Christian ideal is not imitation of the life of Christ, but reproduction, or repetition, of that life. In the believer Christ lives and overcomes again in human flesh, as he lived and overcame in human flesh nineteen centuries ago. The apostle Paul expressed the thought in these words:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

When Stephen, dying amid his persecutors, prayed, "Lord, lay not this sin to their charge," he was not consciously imitating Christ, who on the cross prayed, "Father, forgive them; for they know not what they do," but he was so fully submitted to Christ that the Master spoke through him.

Imitation is a merely human effort to do what Jesus did. Repetition must be by Christ himself doing again what he did before, but this is possible only in a heart wide open to him and with the will fully surrendered to him. There must be in it none of self but all of Christ. Let the constant prayer be, "Lord, teach me thy ways. Work in me mightily both to will and to do of thy good pleasure."

C. P. B.

* * *

Perfection

It is commonly said that Christian Science is inconsistent and illogical; and it really seems to be that, and even more than that—impossible. We recently found an especially striking combination of inconsistencies in an article that appeared in the *Christian Science Journal* for September. We quote a few words:

"No less than perfection is the standard set for us. In 'The First Church of Christ, Scientist, and Miscellany' (page 242), Mrs. Eddy writes, 'Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom.' So, in following our leader, which she admonished us to do in the message for 1908 (page 4), where she says, 'I again repeat, Follow your leader only so far as she follows Christ,' are we striving earnestly to gain this point of perfection?"

A little consideration of this passage may be of interest. One first notices Mrs. Eddy's claim that Christian Science is at the point of perfection. She then deduces that it must be practised from that point. Now if words mean what they seem to mean (which is not always true with the Christian Scientists), this would mean that the person must be at the point of perfection in order to practise Christian Science. We wonder how many Christian Scientists

dare claim that they are at this point of perfection; and if they are not at that point, according to Mrs. Eddy's authority and her church, they are not in a position to practise Christian Science, for it "must be practised therefrom."

The next quotation from Mrs. Eddy, though the writer of the article does not seem to realize it, is quite inconsistent with the one previously quoted. Of this second one we have no criticism other than to call attention to the fact that it is an acknowledgment by Mrs. Eddy that she may not have fully followed Christ. But she urges her followers to follow her only as she followed Christ. She therefore recognizes Christ as a more perfect example than herself. It would then seem that according to Mrs. Eddy herself, she was not at that point of perfection from which Christian Science must be practised.

Then notice the conclusion of the quotation. If Christian Scientists must still strive to gain the point of perfection, how can they all be in a position to practise Christian Science, if it is from the point of perfection that Christian Science must be practised? If they have not yet attained that point, how can they practise it therefrom?

The above may seem a mere quibble about words, but it is far more than that; it illustrates the very essence of Christian Science. Christian Science makes high demands of its adherents, but takes away the very power which would make possible the gaining of these high ideals, namely, the power of the atonement of the Lord Jesus Christ; for according to Christian Science there was no fall, nor could there be except in the illusion of mortal mind. True Christianity, on the other hand, while it sets before us the standard of perfection, tells us that if a man fail, he has an advocate, even Christ the righteous; and the continual attitude of the Christian is that expressed by Paul when he said, "Forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. Paul did not do this, however, in his own strength, for he stated, "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

One of the saddest things about Christian Science is that none of its adherents can die without falling into mortal error. Even Mrs. Eddy, the great leader of the Christian Scientists, fell into mortal error and died. True Christianity, on the other hand, is the greatest aid and comfort at the very time when the greatest help and encouragement are needed. At the time of the death of the Christian saint, he can say with the sweet psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." It is the fellowship of the Lord Jesus Christ which is the

kernel of Christianity, and our great message for the present day is a message of the return of his personal presence at the second advent.

"Face to face with Christ my Saviour! .
Face to face—what will it be,
When with rapture I behold him,
Jesus Christ, who died for me?
"Face to face—O blissful moment!
Face to face—to see and know!
Face to face with my Redeemer,
Jesus Christ, who loves me so!"

L. L. C.

* * *

As a Secular Paper Sees It

"THE world's plight at the present time is partly economic, partly governmental, and partly intellectual or idealistic. It is a clash of loyalties with the average man distraught because he knows not which to make supreme, his 'kultur,' his nation, his race, his religion, his vocational status, his fellow men, or himself. Consequently, strife emerges and, in area of territory affected, populations concerned, races at odds, classes at variance, on a scale unprecedented; and it happens at a time when moral sanctions, built up by centuries of thought and life, are disintegrating. Ethical codes governing fundamental human relations and based on the wisdom of the past, are either openly challenged or cynically ignored. Altruism is repudiated. Egoism, personal or national, dominates. Human interdependence fades out as a working ideal. Liberty gives way to license."

This paragraph, quoted from the *Washington Herald* of August 9, gives a brief but true pen-picture of the distraught world. How much more we shall yet see to perplex and distract the minds of the worldly wise, no man can tell, but certainly we have seen enough to turn our minds to the words in Luke 21:25, 26: "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Physical phenomena, such as those witnessed May 19, 1780, and Nov. 13, 1833, are awe inspiring, while earthquakes, tidal waves, tempests, etc., are and always have been exceedingly terrifying; but none of these beget such feelings of insecurity as do the evidences multiplying on every side that civilization itself is failing, that society is going to pieces. Every human refuge fails, or, as the *Herald* puts it, "human interdependence fades out as a working ideal." How fitting for such a time is the inspired counsel of Psalms 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no help." And how comforting the assurance of verse 5: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

C. P. B.

* * *

Reproof by the Holy Spirit

ONE office of the Holy Spirit is to "reprove the world of sin." John 16:8. Some do not like this part of the Spirit's work. They do not like to be told about their sins; reproof is distasteful. They pray for the outpouring of the Spirit, and he comes; but finding in the temple he is to occupy sins of various kinds, he brings into the life a feeling of condemnation. Many fail to recognize in this sense of guilt the presence of the Holy Spirit. Some seem to think the work of the Spirit is to bring into the heart a feeling of joy and peace. This is a part of his work, but this cannot be while sin is harbored, while some other god sits in the heart's temple claiming

worship. The temple must be emptied of that which defiles, that the Spirit may be supreme. We can no more dictate to the Spirit than we can determine the direction from which the wind shall blow. So when we pray for the Spirit, and then feel a godly sorrow for sin,—for selfishness, pride, malice, hatred of the brethren, evil-speaking, slothfulness, robbery of God, etc.,—we should thank God that he has heard our prayer and sent his Spirit into the life.

But many of us want the peace of the Spirit without the reproof. We want to hear smooth things, to be petted and flattered and told that we are "not so bad." People do not enjoy being told that they are ugly, rude, and slovenly. But this is the very work the Spirit must do in the heart. We are unclean, and the Spirit does not hesitate to say so—not to discourage us, but to make us better. He calls attention to our failures, that we may be led to a holier life, that we may forsake iniquity and turn unto God with all our hearts.

Pride is in the heart. Men strut about and think the world is growing better; that they are good enough; they say that their fathers were too strict, that they believe in liberty; and the preacher who will tickle the ear suits them best. But the Spirit does not bear this sort of message. He will not wink at sin, and lie by flattering us and telling us we are good, when in fact the heart is impure, and we are not living real Christian lives.

Have you prayed for the Spirit and felt a deep sense of your lost and undone condition creep into the life? If so, thank God. Acknowledge the presence of the Holy Spirit. He is at your heart's door asking admission. Remove the rubbish and open the door, and bid him enter as a welcome guest. Only by the indwelling presence of the Spirit of life can the life of Christ be manifest in mortal flesh.

G. B. T.

* * *

In spiritual ministry, as in nature, "like begets like." Paul's statement to the Corinthians, "Ye are our epistle written in our hearts," at least intimates that the vital Christianity he had been instrumental in communicating to them was not foreign to his own experience. What "all men" were reading in their lives had first been written in his own heart. What he was they in some measure had become.

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"There Is a Lad Here" --- No. 1

A. E. HAGEN

ONE of the sweetest phases of Christ's ministry was his tender solicitude for children. Following the days he spent here on earth, doubtless many men and women looked back to the placing of his hands in blessing on their heads in childhood as the happiest reminiscence of their lives. Christ was the children's ideal and champion. Many times after meeting the cold hatred and hypocrisy of the Pharisees, was he refreshed by looking into the innocent faces of children, as yet unhardened by pride and deceit.

There is one little acorn of these experiences that contains a mighty oak of practical application for our time. A vast multitude had followed Jesus to his retreat among the solitudes. Tenderly responsive to the physical needs of these people, who, in their eagerness to see him, had come without providing themselves with food, he turned to Philip and said, "Whence shall we buy bread, that these may eat?" Andrew answered, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

In view of the need; the presence of that lad with his basket of food was to the disciples a mere passing incident; but to Christ it was the outstanding fact of the hour. The lad with the loaves and fishes was available material for the accomplishment of the divine purpose. His pitifully inadequate contribution to the immense demand of the hour, was blessed of God to the satisfying of the need.

No doubt Christ could have fed the multitude without the loaves and fishes; but the fact that he

did not do so illustrates his eternal purpose for the salvation of man through the instrumentality of man. Man's finite limitations and his infinite possibilities are both forcefully revealed in this miracle. His finite limitations exist before consecration to Jesus. "What are they among so many?" But after the life and all has been brought, and Jesus has blessed and multiplied the offering manifold, the possibilities for service become limitless. The multitude no longer go away empty from such a man, but are well filled with the bread of salvation.

The lad with his meager supply of food was not ignored in the feeding of the multitude, and the fact that Christ used him is a lesson for our day. He stands as a type of every boy and girl in this last movement. In every church there are young people with five loaves and two small fishes,—with talents and potentialities which are inadequate to the great need of our day, but which God can bless to the finishing of his work. Christ's miracle-working power is as great today as when it multiplied the lad's poor gift into food for a multitude. The crying need of the world is certainly as much an appeal to the power of the miracle-working Christ as was the hunger of the five thousand. Should we not by earnest efforts in our homes, in our churches, and especially in our schools, recognize God's providence against the desperate need of this hour in the fact that in the person of each of our young people "there is a lad here, which hath five barley loaves and two small fishes"?

The Layman's Movement --- No. 4

The Work of Laymen in Apostolic Times

ROLLIN D. QUINN

THE first field the laymen in those early times selected for missionary operations, was Samaria. A former visit by the Saviour to that field, and his interview with the woman of Samaria, had prepared the way for these humble followers of the Lord. They seemingly were the first to anticipate the needs of this difficult mission field, and to lead out in working for these people.

"Then Philip [not Philip the apostle, but Philip the deacon] went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city." Acts 8: 5-8.

Samaria did not appear to be an inviting mission field; it was a deluded, diseased, possessed country; "for unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." Verse 7. Besides all this, there was the middle wall of partition, and great prejudice existed between the Jews and the Samaritans, the Samaritans having been the bitterest enemies of the Jews. That Philip, a humble layman, went down to Samaria and preached Christ unto them, is casual reading now, but there was a day when it was a great story, the winning of a great battle, a history-making event for the apostolic movement.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost." Verses 14, 15.

This journey to Samaria must have been very interesting and instructive for the apostle John, for he certainly could not have forgotten his experience in Samaria a short time before. The Gospel does not conceal the fact that on a former visit his prejudice was so great that in a certain village where the Samaritans refused to receive the Lord, he requested that fire might come down from heaven and burn them up. On this second visit John was still praying for fire, but he was asking for the falling of another flame,—one that consumes sin without destroying men, thus preparing the recipient for the preaching of the gospel. When the apostles had testified and preached the gospel in many villages of the Samaritans, they returned to Jerusalem.

Now at this time the lord high treasurer of Ethiopia, under Candace, queen of the Ethiopians, came to Jerusalem to worship. Notwithstanding the fact that the twelve apostles had remained at Jerusalem, it had been possible for a great personage to travel a thousand miles to that city in search of the Jewish Messiah, without hearing even the name of Jesus, and to pursue his return journey to Ethiopia still

searching for truth. Philip was still in Samaria, but was directed of God toward the south. In order to overtake the eunuch he had to pass through Jerusalem on his way to Gaza. The result of this interview with the eunuch is too well known for comment here; but it is significant that while the apostles were in Jerusalem, this great statesman, seeking for light, failed to get into communication with any of them, and it became necessary for God to call Philip, a layman, from his busy activities in Samaria to bring the truth to this Ethiopian.

The eunuch and Cornelius of Cæsarea represent a large class who need to be taught by such workers as Philip; and Philip represents a large class of workers

who are needed everywhere today to answer the call of the Spirit for personal work.

This call to the laymen to unite their efforts with ministers and church officers, is the last development in the work of God before the work closes. Immediately following this great movement, the evening comes and the laborers receive their reward.

We know the laymen will respond, for they are on the honor roll at the last, receiving their wages. The eleventh-hour call is now going forth, summoning the church to universal action. We must be nearer the end than many of us have supposed. God's people are responding to the call, "Come; for all things are now ready."

Be Loyal to Your Friends

MRS. M. D. UTT

"A FRIEND loveth at all times." Prov. 17:17.

"If not in friendship, live at least in peace."—*Dryden*.

In these days of character forming, how much we need to cultivate a spirit of loyalty to our brethren and sisters. How carefully we need to watch ourselves lest we direct against our one-time friends the tongue of slander or the breath of suspicion.

Too often in this world the value of a thing is measured by the use that can be made of it. Many so-called friends treat those of their acquaintance in just this manner. When they consider that some friend is no longer useful to them, they cast him aside as they might an old worn-out garment. Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Again it is written of him: "I was

wounded in the house of my friends." Zech. 13:6. Can it be that we are sometimes guilty of inflicting these wounds by our treatment of him in the persons of his followers? We, not our friends only, are the losers from such injuries.

One of the steps in Peter's ladder is "brotherly kindness." If we have anything in our hearts against a brother or sister, let us go to him or to her, that at the feet of Jesus everything may be made right. A soul can thus be won from death and Satan defeated. In "Christ's Object Lessons," page 250, we find these words: "Prayer unites us with one another and with God. . . . Prayer turns aside the attacks of Satan."

Let us then be loyal. Let us be true to our friends here, for we are journeying to a country where, in the words of the song, "Friendship forever reigns."

Sacrifice to the God of Fashion

JOSEPH SANGSTER

"OBEDIENCE to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—*Testimonies for the Church*, Vol IV, p. 647.

To enlist under the banner of Prince Immanuel, means to dress differently from the world. Yet the churches of today appear more like a theater than a place for the worship of God.

Who is not guilty of intemperance in the worship of fashion, with all its unholy and debasing effects upon manhood and womanhood? Who is guilty? We may well ask ourselves, "Is it I?" Are we as Christians betraying our Lord and Master by assuming the character of worldlings in dress?

"The love of dress endangers the morals, and makes woman the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good."—*Id.*, p. 645.

Forty-five years ago the servant of the Lord was shown the reproach, disgrace, and injury that fashion makes upon the cause of truth. Where is the old-time exhortation, the needful rebuke, to the people of Israel who are fast bringing the world into the

church? "Reprove, rebuke, exhort," said the apostle Paul. It is now we need the hand of discipline laid upon us. The purity and holiness of the character of our Lord is not manifested in those who endeavor to imitate the world of fashion. In the judgment what will be the decision? "There shall in no wise enter into it [heaven] anything that defileth." Rev. 21:27.

God has taken garments as a type of righteousness, and the Christian has been admonished to wear modest apparel. 1 Tim. 2:9. Instead, we have the immodest dress of the world, which exposes the body, and in this we are sacrificing health, life, and morals to the god of fashion.

"I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. . . . There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Id.*, pp. 647, 648.

Let it not be believed that the time has passed when a clear line is to separate the church from the world.

The Bible Reading

Sabbath Keeping

CHARLES P. WHITFORD

1. Was the Sabbath made and given to man before there were any sinful beings?

Yes.

"On the seventh day God ended his work which he had made; and he rested the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3.

At the very close of creation week the Sabbath was made and given to Adam and Eve, who were sinless beings. Having never sinned, they were pre-eminently spiritual beings, and would have remained spiritual if they had not lost their faith in God. So long as they believed God and obeyed his voice, they were given access to the tree of life, partaking of which would have perpetuated their lives.

2. Since the Sabbath was given to sinless beings, who never became weary, was it given for physical rest?

No.

3. If the Sabbath was not given for physical rest, for what purpose was it given?

To meet the necessities of man's spiritual nature.

4. What worship only is acceptable to God?

"God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4: 24.

5. How may one who loves the Lord worship him in spirit and in truth?

"God is not a man, that he should lie." Num. 23: 19. In the prayer of Jesus to his Father he says, "Thy word is truth." John 17: 17. To worship God in truth is to believe what he says and to bring our lives into harmony with it. To worship God in spirit means to live in sweet communion with him; it is to engage in prayer, and talk with him concerning the things which are of special interest to him. It will not be a cold, formal prayer, but our minds and hearts will be all aglow with the love of God. We shall be thinking, studying, and planning how we may save the souls for whom Christ died — how we may win them to the Saviour. We shall often be found on bended knees talking with the Lord, even as friend communes with friend.

6. When we labor so hard during the six working days of the week that we neglect communion with the Saviour during the sacred hours of the Sabbath, can we truthfully say at its close that we have been spiritually refreshed and uplifted? Can we tell our friends that we have enjoyed sweet communion with the Saviour, and that we have found his companionship more desirable than that of any earthly friend? In the rest which we have enjoyed have we found

Jesus, or have we found our worldly friends and enjoyed a physical rest with them?

We should remember that it is not *our* rest that we are required to keep, but the Creator's rest, and that was a spiritual rest. If we would keep the Sabbath as God kept it, we shall have to cease visiting with our friends on God's holy day, and commune with the Creator. We shall have to be in the same spirit which actuated the great mind and heart of the Creator when he looked out upon the new world which he had created, and pronounced it very good. (See Gen. 1: 31.)

7. Have you ever been acquainted with professed Sabbath keepers who spent the larger part of the Sabbath in conversation with friends, and who seemed to enjoy reading the secular newspaper more than they enjoyed reading the Bible, attending church, and reading our good church paper, the REVIEW AND HERALD?

8. If you were to visit a friend, and that friend should invite you into the parlor and give you a comfortable rocking-chair, and then excuse himself by saying, "My business is of such a nature that I cannot spend the time with you today; but you sit here and enjoy yourself," how would you feel about making your friend a second visit? Could you return home and tell your family that you had enjoyed a very pleasant visit with

him? It is true you might sit in the rocking-chair all day and be refreshed physically, but could you say that you had been intellectually refreshed and uplifted through communion with your friend?

The Creator of the world has set apart the seventh day and called it the Sabbath. He has promised to visit with us on this day in a special manner. Do we not sometimes treat the Saviour much as your friend treated you? By seeking our own pleasure rather than the pleasure of him who wishes to be our guest and companion, we excuse ourselves from giving him our best thought, time, and attention. How sad the Saviour must feel when he comes to meet with those for whom he shed his own precious blood, and finds them so much interested in the world and worldly things that they have but little time to devote to communion with him!

Let us not forget that merely ceasing from labor is not remembering the Sabbath day to keep it holy. You may call that Saturday keeping if you choose, but please do not call it Sabbath keeping.

* * *

"If ye love me, keep my commandments."

IN MISSION LANDS

A Call from Afghanistan

J. E. FULTON

NOT long ago the writer, through the columns of the REVIEW, called attention to the fact that Dr. Pennell, of Bannu, had said that Dr. Joseph Wolff was the only Christian missionary who had ever preached freely in Kabul, the capital of Afghanistan. Wolff was a firm believer in the near advent of the Lord, and so is counted among the promulgators of the first angel's message. We remarked then that as the first message was in a manner preached in that closed Moslem land, so must this last message be proclaimed there also, but that the present message must be preached more fully, for in this last message we have the full and final presentation of God's truth.

But when writing about Wolff, we did not know that God would move so quickly on hearts in that dark land to favor any department of the work for these last days. Such, however, is the case, and a definite invitation from leading men in the government of Afghanistan has been given us.

Delegates from Afghanistan have recently come to India to discuss the terms of peace with British officials, and these delegates met the British representatives at Mussoorie, where conferences have been held for some weeks. One of these Afghan delegates, formerly a general in the Afghan army, not being very well, and hearing of our sanitarium treatment-rooms, came for treatment. He was benefited from the first; and as the days went by, this Afghan gentleman, a patriarchal-looking old man, became more and more interested in the work we are doing in a medical way. He then approached Brother W. K. Lake, the superintendent of our treatment-rooms, and asked him about starting similar treatment-rooms in Kabul, the capital of Afghanistan.

This delegate is one of the leading men of the Afghan government. He is one of the members of the ameer's cabinet, the minister of trade and commerce, General Ghulam Mohammed Khan by name. And this matter of starting our health work in Afghanistan he has consistently urged from day to day, even promising to pay Brother Lake's transportation to the Afghan capital and return, with

safe conduct guaranteed, if he will investigate the opening. We feel certain that this invitation is due to genuine appreciation of our sanitarium treatments on the part of the old general, for, notwithstanding the inclement weather and the distance of his hotel from the treatment-rooms, he never failed to come, rain or shine, and often arrived at six o'clock in the morning.

This prominent Afghan is an influential and wealthy man, and he promises to help us in various ways to get our health work started. He tells us we need not question what the ameer of Afghanistan may say about the enterprise. The old general assures us that the ameer, being a young man, will do what his advisers tell him. These delegates are among the principal members of the cabinet.

Thus it would appear that the health work promises to be the forerunner of our evangelical work in this great Moslem land. It is certain that in some way the message must be preached there. God has his way to bring this about. Let us pray that God may continue to work upon these leading Afghan officials. Apparently the providence of God brought these officials to one of the few places in India where we have our health work established, and it was also

in his providence, no doubt, that one of the leading Afghans, who has proved to be so friendly, should be in need of medical help and come to our treatment-rooms.

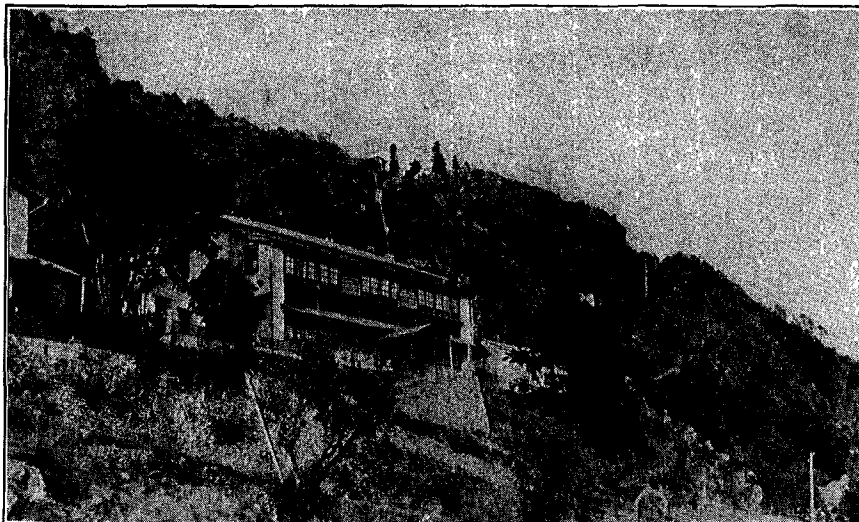
"God moves in a mysterious way
His wonders to perform."

At this writing the general has arranged an interview for us with the leading British official of the conference. We will give an account of this in our next report.

We feel that this opportunity should not be neglected. Workers and means are needed to keep pace with God's advancing providences, for we do not know how long these doors will be open to us.



Gen. Ghulam Mohammed Khan, Afghan
Minister of Trade and Commerce



Sanitarium Hydro-Electric Institute, Mussoorie, India



Interior View of Sanitarium Hydro-Electric Institute, Mussoorie, India.
Manager W. L. Lake in Center

An Institute for Women in China

PETRA TUNHEIM

It was my privilege to attend an institute held by Sister B. Miller at Nansiang, and to learn many things about the remarkable work that this faithful sister is doing among the Chinese women. It certainly gave me an insight into the great work that needs to be done, and also showed me what can be accomplished when one's heart is in the work.

A number had come from Shanghai and other places. They lived in a rented house during the ten days. The sisters in Nansiang also attended daily. One old sister seventy years of age, who lived seven and a half *li* (a little more than two miles) from the place of meeting, walked back and forth every day, rain or shine. I felt my effort in going there was well repaid by seeing Maatata's beaming face. She lives with the Lord and the angels, in fellowship and communion night and day. She said she saw always two angels going before her in the way. They were beautiful and white, she said, with golden wings, and were much more beautiful than the three on the prophetic chart. She said she also saw them hovering above us in the meetings, and one standing beside the speaker.

Following the morning worship, portions translated from the Testimonies were read by one of the sisters. The company listened spellbound to this practical instruction from the pen of God's servant. Every day, Sister Miller gave studies on the message, presenting each subject as simply and as clearly as possible, while the sisters put down the texts and took notes. Then the following day one of the sisters gave the study to the class. The most of them did remarkably well; they were learning how to give the message to others. An hour was also spent each day in teaching beginners to read.

I gave a study each day on some spiritual subject, Sister Miller interpreting for me. We had some consecration meetings, and one of these was certainly a sitting to-

gether in heavenly places. We had a study on the "latter rain" that touched all our hearts, until we felt we had a foretaste of it. The confessions made and the deep, heart-searching testimonies that were given one after another, how they touched my own heart! The Spirit of God works just as powerfully on the hearts of this people as in our hearts when a full surrender is made. It reminded me somewhat of the consecration meetings we used to have in the homeland years ago. Somehow our meetings of late seem to have lost some of that early fire and zeal. We must abide in the upper room more, then we shall have the experience of the apostles.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." Joel 2:12.

Early in the cold mornings, before daylight, we could hear the women in the different corners pleading with God for victory. One sister near us, who had been a slave to opium for nineteen years, and who had gained the victory, would often be on her knees for an hour at a time, seeking for further victory over every besetment.

A great work could be done throughout this large Eastern field, if many of our sisters, as well as our brethren, would engage in this kind of work. Then very soon a great army of workers would be prepared for a quick finishing of the work.

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:25-28.



Staff of the Sanitarium Hydro-Electric Institute, Mussoorie, India



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 TWO I KNEW

EDWARD J. URQUHART

I KNEW him as a friend, the while
He passed within the world his days,
A man whose heart was free from guile,
Free from the base, the low, the vile,—
A sincere man of honest ways.
I envied not my friend his store
Of character, for he was poor,
And what of treasure could he hold
Where men are worshipers of gold?

I met another man in life
Whose soul was base, deformed, and vile,
Yet he was victor in the strife
For wealth; but walked where sin is rife,
Where avarice and greed defile.
I envied him his splendid lot,
His automobiles, gold, what not,
For his was reckoned wealth untold
Where men are worshipers of gold.

Then in a day of lowering skies
These two were laid in dust at last;
Stilled now their tongues and blind their eyes,
And all their smiles and all their sighs
Remain but records of the past.
Changed are my wishes, now that death
Has laid them level, with its breath:
I envy him who dared to hold
His spirit free from greed of gold.

Scout, Chosen.

* * *

Parents, Attention!

CLIFFORD A. RUSSELL

SOME one has said: "There are one-story intellects, and two-story intellects, and three-story intellects with skylights." To which class do the young people in your family belong?

Some, apparently, enjoy living in a mental basement. Mental cobwebs hang here and there in fantastic festoons. The air is foul with mental stagnation and misuse. Such is not even a one-story intellect. It is a subterranean affair.

Others are a little higher in their mental existence, but nothing at all solid or substantial is relished. Only the light, the frothy, the effervescing, is enjoyed. The mind has never been taught to digest and assimilate real food. Novels, stories, exciting adventure,—these are the elements from which the mind must draw what subsistence it can. Small wonder it develops into a one-story intellect.

Real men, real women, live up where the skylight shines into their souls. Miasma may lurk in the valley, but the mountain breezes are pure.

A man is known by his book friends as truly as by his personal friends. "A man is known by the company he keeps." Show me a young man who puts in his spare moments reading worth-while books, and one of these days I will show you a skylight intellect.

There are books and books. One may get what he wants and read what he will. In helping children and young people to form the habit of reading the

best, parents have a great responsibility. Filling the mind with cheap reading matter instead of real literature, is like associating with the street-corner crowd and the soap-box loafer instead of with the cultured Christian. Who would bathe in a stagnant pool when he might wash in a living stream and be clean?

There is a fascination about the novel amounting almost to intoxication. "What whisky drinking is to the body, novel reading is to the mind." Did you, young people, ever burn midnight oil just to finish some storybook to see how it "comes out"? Why should not every novel come out just right? It is a fabrication anyway. If one is to go into the business of spinning tales, he may as well make them pleasing.

Please read again these impressive words from the spirit of prophecy:

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. O that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the Book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest."—*Testimonies for the Church, Vol. II, p. 236.*

It is a sad fact, however, that many of our young people have to put forth genuine effort to cultivate a taste for good books. Were the truth known, they have already formed habits which have limited the brain to a "one-story intellect." How important, then, to avoid such habits! What care should be taken by both parents and teachers to help their boys and girls to learn to love worth-while books! Fortunate indeed is that youth whose taste has been so directed in childhood that he has never had to struggle against the fascination of harmful reading.

The Missionary Volunteer Reading Courses are of untold help to parents in directing the reading of their children.

The Senior Missionary Volunteer Reading Course for 1920-21 consists of four excellent books, all published by our people: "Our Day in the Light of Prophecy," by Elder W. A. Spicer; "The Ministry of the Spirit," by Elder G. B. Thompson; "With Our Missionaries in China," by Mrs. Emma Anderson and others of our missionaries in China; and "In the Land of the Incas," by Elder F. A. Stahl.

The Junior Course for 1920-21 has already met with great enthusiasm among the boys and girls. "O can't you read one more chapter?" comes from a chorus of voices when it is time to dismiss a certain reading circle.

With what breathless interest do the children listen to the story of Jack, the noble St. Bernard,

who saved his master's life! With what merriment they receive the story of Caesar, the clever rascal! In fact, each chapter of "My Dogs in the Northland" is full of stories which amaze the reader because of the intelligence of these animals. Dr. Egerton Young, the author, was for a long time a missionary in the frozen regions of the North. His only way of travel was by dog team, and he truly loved and understood these faithful servants.

"A'Chu and Other Stories" was written by one of our own missionaries, Mrs. Emma T. Anderson. She tells the story of a real, living Chinese boy, and our juniors learn to love this little foreign brother of theirs. They share in his joys and sorrows, and a new desire is born in their hearts to give those in darkened lands the light of the gospel.

The third book also was written by one of our faith, Mr. Floyd Bralliar, who has been for many years a careful student of the ways of insect life. In stories that charm the boys and girls while they teach them the habits of the ants, beetles, wasps, and moths, he tells some of the things he has learned. Our boys and girls will greatly enjoy a bit of natural history presented in this way.

Last, but not of least importance, is the Primary Reading Course. This consists of two good books for little folks. "Little Pilgrim Stories," by Lillian John, contains twenty-five Bible stories. "Star Stories for Little Folks" is a series of simple studies of the heavens. A map accompanies each chapter, and the child soon learns to know and call the most common stars and constellations by name.

Get in touch with your conference Missionary Volunteer Secretary at once, before the supply of some of these books becomes exhausted. Order through your tract society.

* * *

What to Do for Insomnia

FLORENCE KELLER, M. D.

DURING the present age the process of "speeding up" has been gradual. Thus it is that those who are in the whirlpool of activity are not able to appreciate the breaking strain which is gradually being applied to them. They cannot see that every day life is being lived faster, and is becoming more and more exciting.

"Among the ancient Greeks, there was a running match in which each participant carried a lighted torch. The prize was awarded not to that one who crossed the line first, but to him who crossed the line first with his torch still burning. It is important that we should advance, but the vital thing is not that we should simply get somewhere, anywhere, quickly, but that we should arrive at a definite goal with the torch of good health and safety still ablaze."

With the speeding up comes the call for the "nervines," and the widespread use of those things which whip up, rather than build up, the nervous system. The woman shopping must have her afternoon tea; the men find themselves longing for alcoholics and tobacco.

Nature's chief restorative to the overworked human organism is sleep. Sleep is a natural process which is a periodical necessity in order to maintain health. While it lasts, there is a stoppage of the voluntary use of mind and body. The involuntary portions of the body obtain rest by working less actively, the pulse is less frequent, the respiration slower. With less activity there is less breakdown.

More rest is required in early life. All children up to the age of six years should lie down for rest in

the middle of the day, especially if inclined to be nervous or delicate. The ordinary healthy adult should have from six to eight hours' sleep each night.

Air supplies the oxygen which is necessary to maintain life and build up the body. During sleep, if the body and extremities are warmly clad and the sleeper is not exposed to direct drafts, cold air and fresh air will do no harm.

By the time we reach sixty we have spent some twenty years, about one third of our lives, in bed. We are particular about retaining healthful positions during two thirds of our lives, why be negligent about the other third? Many bad positions are acquired during sleep. Some assume an attitude which cramps the chest and impairs respiration, thereby doing much harm to health. The shoulders should not be drawn forward, nor the arms folded tightly over the chest. Lie as straight as possible; if the knees are doubled up, circulation in the legs is impeded. Sleeping on the right side is best; for then the stomach can the more readily empty itself.

The inability to sleep may be caused by pain, such as headache, ear or tooth troubles; or it may be caused by some disease, such as asthma or bronchitis. In these cases the cause should be removed.

Certain substances in the blood prevent sleep, such as uric acid, and the stimulating elements of tea and coffee. In such cases the patient should follow a carefully selected diet, eliminating the use of flesh foods, tea, and coffee.

Emotional disturbances, such as worry and grief, often account for wakefulness. The most frequent cause is nerve exhaustion, or neurasthenia.

Before retiring, the patient should always make an effort to have the feet warm and the head cool. To obtain this effect, the ordinary hot foot bath is a help. In some cases, it is an advantage at the same time to give a set of three fomentations to the spine. Usually the patient should not take food just before going to bed, but a drink of hot water may be helpful.

Neptune's girdle is an excellent adjunct to a sedative treatment. This consists of an inside part of one thickness of linen, or three or four thicknesses of gauze, eight or nine inches wide. This is wrung out almost dry in warm water. Over this is placed a dry flannel girdle about twelve inches wide, of the same length. This should be dry, or nearly dry, by morning. This treatment is not always a source of comfort to the patient; and if not, it should be discontinued.

The next best thing is the neutral bath, and it certainly is very effective in putting a person to sleep. I have used it a great many years, with very good success. The bath is neither hot nor cold, but is kept at a temperature of from 92° to about 96°. At that temperature there is no sensation of heat or cold, and there is no stimulation of the nerves.

The best treatment for insomnia is to avoid the causes, to run the race of life sanely. To secure a maintenance of health and efficiency, do not take any time from your necessary period of sleep.

* * *

"THE person who keeps up a cheerful and entertaining conversation at the table does more to aid digestion than all the nostrums ever invented."

* * *

PERSEVERANCE is concentration upon anything.



BRAZILIAN UNION CONFERENCE

THE ways of the Lord are mysterious, and he frequently uses instruments that we would consider incapable of doing his work. The beginning of the third angel's message in Brazil proves this. Having recently been in the section where the present truth first gained a foothold, I obtained some interesting information about this beginning.

A certain pastor in the city of Bremen, Germany, had a son whom he sent to a seminary, intending that the young man should succeed him in the pastorate of the church of which he was in charge. But unfortunately the young man gave himself over to drink, and was dismissed from the seminary in disgrace, and his father, not knowing what else to do, banished him to Brazil.

On his way across the ocean the young man felt somewhat lonesome, and one of the sailors, noticing this, asked him if he would not like something to read. This sailor, a Scotchman, had shortly before received a package of reading matter on present truth from a sister in Brooklyn, N. Y., to be delivered at Bremen; but the sailor, having forgotten to leave the reading matter in Bremen, now remembered that he still had it in his cabin, and brought it to this young traveler.

Upon opening the package, one of the first tracts the young man saw was "Which Day Do You Keep, and Why?" He glanced at the first page, became disgusted with it, and threw it down. Later on he picked up the tract again and read it through, and then read the rest of the literature, tracts and papers. Then he said to himself: "I shall go over to Brazil and scatter this literature and see if I cannot establish a church for myself."

He arrived on the Brazilian shores in Santa Catharina, and began to carry out his plan, distributing the reading matter among the German colonies he found there. Some of them soon became interested in the truth. But the young man continued his drunken life, and those who accepted the truth contained in the literature which he had brought them felt that they could have no fellowship or communion with one so dissipated. For a number of years, however, he continued to receive literature from the International Tract Society of Battle Creek. This he sold to secure money with which to buy rum. Strange as it may seem, his efforts in circulating this literature were responsible for bringing into the truth the first company of Seventh-day Adventists in Brazil. These resided in the state of Santa Catharina.

It might be interesting to recount some of the obstacles that were encountered by these people in obeying the message. The first Sabbath keeper in Brazil was old Father Betz. He told me that after he became convinced that he should keep the Sabbath, his family greatly opposed him, especially his wife, who was a worldly woman, and the

older boys. He kept his first Sabbaths all alone in the woods, where he used to go Sabbath mornings with his Bible and some of our literature, which he would read and study; and here he would pray, and, as he told me, shed tears because no one seemed to be willing to surrender to the truth. He told me that he had just about come to the place where he felt that he could not keep on any longer, when another family, by the name of Olm, began to keep the Sabbath, and from this time the number of converts multiplied.

But along with the light came persecution. When Elder Frank Westphal baptized this first company in the fall of 1894, the prejudice against this new religion was so great that they could



F. W. Spies and His Family

not find a house in which they could celebrate the Lord's Supper. The one they had rented was refused them after the people knew for what purpose it was to be used; and so the first Lord's Supper ever celebrated in Brazil was celebrated under the shade of a big tree in the pasture, where, after the baptism was over, the brethren congregated to take part in the Sacrament. After this time there was still considerable persecution in Santa Catharina, but the work grew there and became quite strong in that state. One might continue to repeat the marvelous working of the Lord during those first years, but they only confirm the truthfulness of the statement that we can do nothing against the truth, but for the truth.

It is more than twenty-six years since the message gained a foothold in this republic, and we have today almost 3,500 church members in Brazil. As is always the case, in the beginning the work went slowly because of a scarcity of laborers. For a long time there were but two ordained ministers in this vast republic, a territory larger than the United States of America. Even today there is a great lack of workers. But our training school, which is well under way, and in which we have already enrolled about 125 students this year, promises soon to give us a good supply of native laborers. As everywhere, the believers in the message have a burden that this same truth that has made them happy and brought salvation to their souls, shall be given to others. Their tithe last year amounted to about forty thousand dollars, and their

offerings to missions were about twelve thousand dollars. This present year promises to double the missionary offerings of last year.

In a series of meetings recently held, it has become apparent that our brethren in Brazil realize that the Lord's coming is at the door; and an earnest consecration to him and to the finishing of his work, which was shown by a liberal giving to the cause, indicates that they are planning to get ready for this great and important event. We feel greatly encouraged at the prospects before us, even if the difficulties are increasing on every hand; and we know that in only a little while from now this cause will triumph and the Lord's faithful people will be brought to their eternal home. We thank the brethren at home for the liberality they have shown toward the work in this union conference since it began, and ask an interest in their prayers.

F. W. SPIES.

* * *

WEST MICHIGAN CAMP-MEETING

THE West Michigan Conference comprises part of the old Michigan Conference, which was the first organized conference of Seventh-day Adventists. The camp-meeting this year was held at Marshall, Mich., which is twelve miles east of Battle Creek. The location was ideal; it was in a grove of beautiful trees, which afforded shade for all the campers. The citizens of the city of Marshall were most courteous. The business men gave the free use of the grounds, electric lights, and water, and in addition, substantial assistance in other ways. The citizens very kindly opened their homes to entertain those who could not be accommodated on the camp-ground. The last Sunday of the meeting, representatives of the city government visited the camp and extended a cordial invitation to the conference to hold its next meeting in the city of Marshall.

The attendance was very large. On Sabbaths it was estimated that 3,000 people were present. In the evenings the doctrinal points of the message were presented in a forcible way to large audiences, several hundred residents of Marshall attending these evening services.

In connection with the camp-meeting, the conference session was held. The work in West Michigan shows progress. During the biennial period, 365 believers had been added to the church membership. Six new churches were admitted to the conference, making a total of sixty-seven. During the summer, eight tent companies have been in the field.

The tithe and offerings of the conference showed a marked increase over those of the previous year. The tithe for the biennial period amounted to \$192,341.52, or a gain of \$70,223.06 over that of the previous biennial period. The tithe for the first seven months of 1920 shows an increase of

44 per cent over that for the same period of 1919.

The mission offerings for the last biennial period amounted to \$73,414.56, which was an increase of 43 per cent over those of the previous biennial period. For the first seven months of 1920 the gain in mission offerings has been 50 per cent over the offerings for the first seven months of 1919. Although the mission offerings have shown such a marked increase, yet at the end of July the conference was nearly \$20,000 behind in its quota of 50 cents a week per member. A strong effort was made at the camp-meeting to make up this shortage, with the result that \$11,300 was given in cash and pledges. The brethren and sisters are very determined that the West Michigan Conference shall not be one cent behind on its mission offerings at the close of the year. In order to insure success in this matter, plans were laid to conduct a strong Harvest Ingathering campaign, to begin immediately after the close of the camp-meeting session.

The departmental secretaries, in rendering their reports, said that the work in the West Michigan Conference was progressing in a gratifying manner. The home missionary department is organizing the work in the various churches, and already good results are seen. The educational work received much attention. This conference conducts Cedar Lake Academy, and is planning to have 250 students in school this coming year. More than \$17,000 was expended last year on improvements at the academy, and more than \$16,000 was raised on the educational fund. The educational interests in this conference are receiving careful and adequate attention.

The entire camp-meeting was marked by the presence of the Spirit of God. Not only were revival efforts held on the Sabbath, but throughout the meeting efforts were made to win sinners to Christ. Forty-seven were baptized.

Two of the young workers, Brethren M. B. Butterfield and B. F. Williams, were ordained to the gospel ministry. Both of these brethren have demonstrated their fitness for this work, and it was a pleasure to the conference to set these young men apart for this sacred calling.

Elder Charles Thompson, who has recently visited South America, rendered valuable and much-appreciated

help. In addition, Elder Wm. Guthrie and other Lake Union Conference men, assisted in making the meeting a success.

An interesting feature in connection with the camp-meeting was the securing of a photograph of those on the ground who had been readers of the REVIEW for half a century or more. The photograph appears on the first page of this issue of the REVIEW.

Elder J. F. Piper was re-elected president for the next biennial term. No change was made in the other officers or the secretaries of the conference. Although West Michigan is one of the oldest fields in which the message has been preached, yet in all sections of the conference there is a great interest in the truth, either as proclaimed by the minister or as brought to the home by the colporteur. The prospects for continued successful work in this conference were never brighter.

L. W. GRAHAM.

* * *

THE OKLAHOMA CONFERENCE AND CAMP-MEETING

THE annual conference and camp-meeting of the Oklahoma Conference was held on the Fairgrounds in Oklahoma City, August 12-22. The meetings were well attended, not only by our own people, but also by the public. Although we had the use of several buildings on the Fairgrounds, 240 tents were pitched, and all were filled with people.

Twenty-five thousand dollars in cash and pledges was given for foreign missions, besides more than four thousand dollars for home work. In addition to this, the Sabbath school offerings for missions for the two Sabbaths amounted to \$2,822.93.

Besides the union and local conference laborers who were present, we had with us Elders Charles Thompson, F. C. Gilbert, J. T. Boettcher, and O. F. Schwedrat; also Prof. F. R. Isaac, of Clinton Theological Seminary; Prof. J. I. Beardsley, of Oakwood Junior College; and Prof. C. E. Engle, of Union College.

Notwithstanding the fact that it rained several days, there was an earnest spirit throughout, and God wonderfully blessed his people. On both Sabbaths, as well as several times during the week, revival meetings were held. God's presence was felt in the camp in a remarkable manner, and all

hearts were deeply moved by the power of the Holy Spirit.

God has greatly blessed the Oklahoma Conference. All the reports rendered were very encouraging. Three churches were organized during the year. Two hundred eighty-five persons were baptized. The tithe received for the first six months of 1920 amounted to \$50,000, which is an increase of \$12,000 over that of the first six months of 1919. During the first six months of 1920, orders to the amount of \$51,408.93 were taken by our faithful colporteurs. Elder M. B. Van Kirk, the president of the conference, has the love and confidence of the brethren, and was unanimously re-elected for the coming term.

The people left the camp-ground in good spirits, with a deep determination to do what they could to advance the cause of God during the year to come.

M. LUKENS.

* * *

TENNESSEE RIVER CONFERENCE AND CAMP-MEETING

THE thirty-third session of the Tennessee River Conference was held in connection with the annual camp-meeting, in Maplewood Grove, Nashville, Tenn., August 19-29. The territory of the Tennessee River Conference embraces the western part of Tennessee and eight counties in Kentucky. At present the conference membership is a little more than eleven hundred. There were 140 tents pitched on the ground, and between four hundred fifty and five hundred people were encamped. This was by far the largest camp-meeting ever held in this conference, if not the largest ever held in the Southern Union. To accommodate the campers, the conference bought twenty new tents, borrowed fifty-five from the neighboring conferences, and rented a number from the city.

The laborers present, in addition to those of the local field, were Elder J. L. McElhany, president of the Southern Union, and the departmental secretaries of the union; also Elder W. W. Eastman, Dr. D. H. Kress, Prof. W. E. Howell, and the writer, representing the General Conference. Elder T. G. Bunch, the Southern Union evangelist, was present and bore an important burden in the evening services. As this was the annual meeting of the conference, the officers for the coming year were



MISSIONARIES WHO SAILED ON THE S. S. "CHINA," Aug. 21, 1920

Left to right: J. Irvin Butcher, Mr. and Mrs. C. C. King, Mr. and Mrs. Joseph P. Beach and child, Mr. and Mrs. C. S. Sissons, Mr. and Mrs. C. W. Lee, Dr. and Mrs. W. C. Dalbey, Mr. and Mrs. W. E. Patterson and child, Mr. and Mrs. Meade MacGuire, Mr. and Mrs. W. D. Fleming, Mr. and Mrs. H. J. Perkins, Miss Della I. Chapman.

chosen. Elder I. M. Martin, who served the conference as president last year, was re-elected, and begins his work for another year with the full confidence of the laborers and the people.

The Lord has blessed in the evangelistic work of the conference. During the first six months of the year 1920, 150 took their stand for the truth. Brother C. B. Caldwell was elected secretary and treasurer of the conference and tract society, as Brother F. L. Harrison has been chosen to act as secretary and treasurer of the union.

To carry out the aggressive program for the year to come, and to pay for camp-meeting equipment, etc., about \$1,800 was contributed by the campers. The Sabbath school donations amounted to \$406.21. Last year the tithe amounted to \$32,000. The first six months of the present year there was paid in more than \$20,000. It is hoped that by the end of the year the increase in tithe will bring the amount to \$50,000. Last year the offerings for missions amounted to 28 cents a week per member.

The Tennessee River Conference has within its boundaries the Southern Publishing Association, the Nashville Agricultural and Normal Institute and Sanitarium, and the hospital at Murray, Ky. These institutions are a real strength and blessing to the work in the field.

The first Sabbath a good revival was held, and this same revival spirit, marked by a deep consecration, was apparent throughout the meeting. Several discourses were closed by extending an invitation to the people to take their stand for the truth and make a surrender to God. A number came forward, several of whom were accepting the truth and offering themselves for church membership. On the last Sabbath, after a short discourse by the writer, more than one hundred persons pressed to the front, thus signifying their determination to serve the Lord. Many came for the first time; but among them were some who had lost their Christian experience, and still others who sought more fully to surrender their lives to God. It was a good day in the camp of Israel. On the last Sunday afternoon twenty-three were baptized, and fifteen presented their names as desiring baptism at their home churches. The spirit of consecration was especially manifest among the young people.

There was a well-equipped bookstand on the ground, and a large amount of literature was sold. A number went out on field day and distributed a considerable quantity of literature.

On the last Sunday evening, after a discourse by Elder T. F. Hubbard, pastor of the Nashville church, several men and women came forward and yielded their lives to God.

Two tent-meetings, which are well attended, are now in progress in the conference, one in Memphis, conducted by Elder Glenn C. Russell, for the white people, and one in Paducah, Ky., conducted by Elder J. H. Lawrence, for the colored people. The prospects are that there will be a good ingathering of souls from each of these efforts.

The laborers and brethren and sisters of the conference went from the camp-meeting feeling that God had richly blessed his people, and with cour-

age take up the work for the year to come.

This conference is growing into a strong field; under God, it can be made a great factor for the advancement of his cause in the South.

W. F. MARTIN.

* * *

A SPECIAL EFFORT FOR THE COLORED PEOPLE IN HOUSTON, TEXAS

BELIEVING that our brethren are very anxious to know about the effort that is being conducted for the colored people in Houston, we are taking this opportunity to give a brief report of our work.

Sunday, July 4, Elder M. G. Nunes presented as an opening subject, "The Crash of Kingdoms." About six hundred persons were present at the meeting. Thereafter, a series of interesting subjects was presented in the evening services. Lectures on Sunday afternoons were a special feature of the effort. Lectures on morals and hygiene were given by Elder Nunes and Dr. Ruth Temple, of Los Angeles, Calif. These meetings were well attended by all classes, including physicians, who expressed their appreciation of them. Several of the leading colored physicians spoke very highly of the good that our health meetings were accomplishing in the city.

By the end of July, many of the great truths of the message had been presented. Hearts were stirred as God's broken law was represented as Heaven's mirror, which the world is shattering beneath its feet while trampling upon the Sabbath commandment. When the Sabbath truth was presented, many signified their willingness to obey God and keep his commandments. After following up this interest with visits and personal work, we are glad to report fifty-two keeping the Sabbath according to the commandment. More than twenty, for whom we are working and praying, are in the valley of decision. May we not ask that our brethren and sisters join us in praying for these earnest seekers for truth?

The city of Houston is stirred. Literature is being scattered like the leaves of autumn, and men are being warned to flee from the wrath to come. The opposition of the enemy causes men to search for truth with greater interest. We are hoping that before the close of our campaign, at least a hundred persons will have taken their stand for the third angel's message. Brethren, pray that this hope may be realized, and that the effort in Houston may not fall short of God's purpose in reaching the honest in heart.

H. D. GREENE.

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THE NORTH TEXAS CONFERENCE AND CAMP-MEETING

THE North Texas camp-meeting was held August 5-15, on the campus of the Southwestern Junior College, at Keene. It was estimated that the attendance was larger than it had been for some years. An excellent spirit of Christian fellowship was felt throughout all the meetings. The Holy Spirit was present in a marked manner, and the

converting power of God moved upon many hearts.

Before the camp-meeting, every church had been visited, and cash and pledges to the amount of several thousand dollars had been taken for foreign missions. In addition to this, during the meeting more than six thousand dollars in cash and pledges was given for missions.

The biennial session of the conference was held in connection with the camp-meeting. Elder D. D. Voth was re-elected president of the conference. Some changes were made in the personnel of the conference committee and in the officers of the conference and tract society. Brother A. M. Woodall, who has served the conference a number of years in an acceptable manner as secretary and treasurer, was asked to look after the home missionary and Sabbath school departments of the conference. Brother R. L. Atcheson was elected secretary and treasurer of the conference. Brother N. W. Dunn, who has been the home missionary secretary of the conference, accepted the position of educational and Missionary Volunteer secretary, which had been made vacant by the removal of Brother F. S. Thompson, who had accepted a call to the Illinois Conference.

Elders Charles Thompson and F. C. Gilbert were the workers representing the General Conference. Elder J. H. N. Tindall, a full force of the union departmental workers, and the writer were present to look after the interests of their respective departments.

The financial report for 1919 showed a marked gain over that of the previous year in tithes and offerings. A still larger gain in tithe has been made during the first six months of 1920 in comparison with the corresponding period of 1919. The plans made by the conference will enable it to raise more than its quota of 50 cents a week per member for missions before the end of the year. Every branch of the work in the conference is showing an excellent gain. The people are of good courage, and are determined to do all they can to finish the work of God speedily.

During the first six months of this year the Southwestern Union Conference has averaged 41 cents a week per member for foreign missions; and, with the blessing of God in the plans that have been laid, each conference in the union is expecting to have a surplus on the Fifty-cent-a-week Fund by the end of the year.

M. LUKENS.

* * *

CALIFORNIA CONFERENCE AND CAMP-MEETING

THE California Conference held its annual conference and camp-meeting in Beulah Park, Oakland, Calif., August 5-15. It was beautifully and conveniently situated in the midst of stately pines and eucalyptus trees. More than eighteen hundred persons were encamped in tents upon the grounds, and the evening services and Sabbath services swelled the attendance to more than three thousand. Elder G. W. Wells, the president of the conference, had the camp and services well organized. It was a great pleasure to have all the meetings begin on time and all in their

seats at the opening of the service. From the very first a spirit of unity, harmony, and general good feeling and co-operation was manifested among both the workers and the people. It was a delight to meet so many open-hearted, sincere, earnest, consecrated workers and people as were assembled in Oakland. The Holy Spirit was present in a marked manner in all the services, and it was the testimony of all that it was one of the best camp-meetings they had ever attended.

During the camp-meeting, the offering for foreign missions, in cash and pledges, amounted to practically thirteen thousand dollars. Six thousand of this amount was given at the two Sabbath school services. This was a record breaker for the Sabbath school offerings in California. Besides this amount for foreign missions, the conference voted \$10,000 surplus tithes to the same cause, and this in addition to a \$10,000 gift to missions which it had given from its surplus tithes just a few weeks previously. Thus the California Conference has contributed a total amount of \$33,000 to foreign missions within a period of a few weeks. The conference quota for missions is \$7,500 a month, and they expect to reach it before the year is up, without much trouble or special effort. To date the per capita quota of 50 cents a week has been more than met.

The Lord greatly prospered the work in the California Conference during the last biennial term. The following items will indicate in some degree the progress that was made:

Three hundred thirty-one persons were baptized. Two new churches were added to the conference. The membership of the forty-six churches now numbers 3,558. No doubt this is the largest constituency of any local conference. The conference has 19 church schools, 39 laborers, 15 ordained ministers, 10 licensed ministers, and 14 licensed missionaries. Every department of our work is well organized, and each has a strong leader.

The finances received during the two years just reported were as follows:

Tithe, 1918, \$102,920; for 1919, \$126,728; total, \$229,648. Offerings, 1918, \$51,251; for 1919, \$63,635; total, \$114,886. Grand total of tithes and offerings: \$344,534. The per capita tithe for 1919 was \$38, and the offerings were \$18.

Very few changes were made in the executive officers, and but two in the departmental secretaries.

Aside from the union and local conference help, there were present: Elders O. A. Johnson, Meade MacGuire, H. H. Votaw, J. M. Cole, Mrs. M. D. Wood from India, and the writer.

The people returned from the camp-meeting full of courage and refreshed by the Holy Spirit's presence, resolved to finish the work that God has committed to them in this field.

C. S. LONGACRE.

THE proposed amendment to the State constitution of Michigan designed to abolish parochial schools, has been pronounced by Attorney-General Groesbeck contrary to the Federal Constitution, as involving religion.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, September 25:
Denominational Training Schools in
China, Malaysia, India, and
South America

WITHOUT training schools, this gospel of the kingdom would go forward much more slowly than it does. The increasing demands of the work call for a far greater number of trained workers, and they cannot all be supplied from the home field; hence denominational training schools have been established in the various provinces of China, Malaysia, India, and South America. In all these schools a large number of young people are being trained and developed to carry the gospel of salvation to the millions who are in ignorance of God and in need of the plan of salvation.

These schools are poor, their accommodations cramped, their equipment meager; their faculties are small and overworked, and their burdens are great. Interesting reports from the various training schools have been passed on through the Sabbath School Department during the last few weeks, so that all our brethren and sisters can intelligently give and pray for the promotion of these schools.

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. Not all are called to personal labor in foreign fields, *but all can do something by their prayers and their gifts to aid the missionary work.*"—*"Testimonies for the Church," Vol. VI, p. 29.*

OBITUARIES

Lydick.—Dorothy May, daughter of Mr. and Mrs. Fred Lydick, died in Terre Haute, Ind., April 7, 1920, aged twenty-two months.
W. A. Young.

Wagner.—Mildred Henrietta Wagner fell asleep in Indianapolis, Ind., April 4, 1920, aged thirty-seven years. At the age of eleven she gave her heart to God, and six years ago heard and accepted the third angel's message. Her parents, one brother, one sister, and a host of friends mourn.
W. A. Young.

Waters.—John Alfred Waters died April 17, 1920, at his home near Wolflake, Ind., aged 50 years. He was married to Harriet J. Jerrald, and to them were born three sons, two of whom, with his wife and one brother, survive. In 1897 Brother Waters was baptized by Elder D. H. Lamson and was received into the Wolflake Seventh-day Adventist church.
W. A. Young.

Laurell.—John Laurell was born in Sweden, July 23, 1873, and died in Newark, N. J., Aug. 2, 1920. Several years ago he accepted the third angel's message, and was a firm believer in its truths. He held the office of deacon in the Newark Seventh-day Adventist church (English) at the time of his death. His wife, three sons, and one daughter mourn.
C. S. Baum.

Appointments and Notices

CAMP-MEETINGS FOR 1920

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

* * *

SUSPENSION OF OPERATIONS OF THE PORTLAND SANITARIUM

FOR a number of years it has been recognized by those operating the Portland Sanitarium, that the buildings and facilities are not at all suitable for the purpose. The buildings are of frame construction. The main structure is four stories in height, and is so arranged that a constant risk of fire is run, with probable attendant loss of life.

A fire in which several lives were lost, recently occurred in a hotel in Portland. This brought home to us, as well as to the authorities of the city of Portland, more forcibly than ever before, how great a menace to life it is to house people in buildings from which they cannot escape readily in case of fire. It was felt that operation should not be continued under existing conditions, particularly as this is a medical institution which is responsible for the lives of so many bedfast patients who are entirely unable to care for themselves.

On August 26, after carefully considering the problem confronting us and viewing it in all its phases, the board determined to suspend operations, to discontinue receiving patients on August 31, and to devote its energies to the problem of providing sufficient funds with which to build an institution that will meet the needs of the work in Portland and that will be a credit to the great cause which it represents.

The Portland Sanitarium has at this time the highest patronage that it has ever had. Nearly two hundred patients were received during August, which is by far the largest number that we have ever received in one month. The report for the year which has just closed, shows the largest business that the institution has ever done, totaling more than \$105,000. The sanitarium has enjoyed a very healthy growth for several years.

With the exception of the Walla Walla Sanitarium, the Portland Sanitarium is the only one operated by the denomination in the States of Washington, Oregon, Idaho, Montana, Wyoming, Utah, and also in British Columbia and Alaska. Surely it is neither advisable nor representative of a growing and advancing work, to allow the light to go out. In all this vast territory, there is certainly a field for our medical work. This is particularly evident in view of the fact that, at the time of suspending operations, the Portland Sanitarium was enjoying the highest patronage and the greatest prosperity in its history.

We earnestly pray, and we trust and believe, that our people will rally in this emergency to the support of the medical work in the Pacific Northwest.

R. W. NELSON.



WASHINGTON, D. C., SEPTEMBER 23, 1920

EDITOR FRANCIS McLELLAN WILCOX

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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.

THE success of our brethren in the Harvest Ingathering work in foreign lands is very encouraging. The South American Divisional section recently finished their first Harvest Ingathering campaign. The receipts were more than double the goal set for the field. A still stronger campaign is contemplated for the coming year.

* *

WE find we have omitted to record the sailing in August of Elder and Mrs. W. A. Sweany, of Salt Lake City, Utah, from New Orleans to La Ceiba, Honduras. These workers have in past years labored in the West Indian field, and now go again into the tropics to engage in English evangelistic work along the Honduras coast and on the Bay Islands.

* *

WRITING of a trip early this year into upper Bechuanaland, Africa, to investigate conditions and openings for mission work, Elder W. H. Anderson tells of earnest appeals from head chiefs for teachers. One promised to build a schoolhouse, a church, and a teacher's home, we are told, "if only I would send some one to teach his people 'the Book.'" Pray that the way may open for us to send yet more workers into these fields.

* *

ONLY one of the missionaries in the old Paré Mission, East Africa, was left in the field when the German missionaries were deported during the war. This was M. Poenig, whose wife's health did not permit transfer. Brother Poenig writes that now it is possible for some of the school work to be resumed. "Sixteen teachers," he says, "have already begun giving instruction in sixteen schools. Other teachers are busy erecting school buildings. Ten persons were recently baptized in different churches, and a yet greater harvest of souls is before us." We rejoice at this good word from East Africa, and trust the work may yet further revive while we await the time when our British brethren may find it possible to send help into this region where a large work was being done before the war.

MR. C. A. THORP, heretofore editor of our Danish-Norwegian paper at Brookfield, Ill., sailed September 17 from New York for Christiania, Norway, where he will continue in editorial work.

* *

MR. AND MRS. H. GRUNDSET, of Minnesota, sailed from New York for Copenhagen on the S. S. "Oscar II," September 16, Brother Grundset having accepted appointment to teach Bible and history in the Scandinavian Union school at Närum, Denmark.

* *

OUR readers will be interested in the following cable message to the General Conference from Copenhagen, Denmark:

"Wire Brookfield send 20,000 Danish-Norwegian Harvest Ingathering papers to Copenhagen, 20,000 to Christiania, 20,000 Swedish to Stockholm very soon. Most important. All churches here organized for campaign. Wire reply.

"CHRISTIAN and RAFT."

It is gratifying to note the readiness with which the Harvest Ingathering campaign is being undertaken in all parts of the world.

* *

WE are in receipt of an entertaining letter from Dr. W. C. Dalbey, whose picture appears in the group of missionaries shown on page 13. In addition to comments on the discomforts of ocean travel experienced by the uninitiated, he says:

"We are on the S. S. 'China,' about half way between San Francisco and Honolulu. From the wharf to Golden Gate the sailing was very smooth, but when we got well out on the ocean, our discomforts began. At present writing I am on the upper deck, barely able to recline. I have had two meals in four days. I am glad to say the last one is still with me. Little did I realize what I was wishing for when I longed, in years gone by, to be with those bands that went out pioneering in the work. I am beginning to realize in no uncertain way that being a missionary is no child's play, but a work that must be handled by men and women whose lives are completely given over to the business of the Lord Jesus. While our trip, by both land and sea so far, has been very trying, I would go through it all again gladly for the dear Lord's sake.

"Do not think for a moment that any of us are discouraged. Altogether we have on this boat as fine a list of young missionaries as I have ever seen. I am proud to be with them. They are an inspiration to me. Elder Meade MacGuire gives a daily Bible study. Prayer bands also meet daily in the different rooms.

"We do not expect to see America again. With this in mind we could not help but shed a few tears as we saw the coast line disappear around Golden Gate as the evening shadows drew on and our ship moved out to sea.

(Later) "We have landed at Honolulu, and have been entertained royally by Elder L. L. Hutchinson and members of the church here. Our hearts have been greatly touched, and we are much refreshed."

THE REVIEW APPRECIATED IN AUSTRALIA

DEAR BROTHER WILCOX:

Though I have not the pleasure of your personal acquaintance, I am writing to tell you how much we appreciate the REVIEW. We do not receive it every week, as our mail service from America is such that we get our papers about once in every three weeks.

I think the paper grows more useful and indispensable year by year, and am always happy to assist in its circulation. The idea of publishing the photographs of our leaders is an excellent one, as it gives us a personal interest in the men who carry the burden of the work. We seem to know them better when we have their picture before us.

E. H. GULLIARD.

Bowen, North Queensland, Australia.

* *

THE WORK PROGRESSING IN SCANDINAVIA

IN addition to the encouraging reports we have been receiving of late from the Scandinavian Union, the following interesting comments on the progress of the work there, are sent us by Elder Steen Rasmussen:

"If present plans carry, two of our Norwegian workers will hold an effort next winter in the northernmost port in the world. This will be in the city of Hammerfest, 70° north latitude. The threefold message must reach from pole to pole.

"The meeting at Narvik was a most interesting one. There was a marked presence of the Holy Spirit; and the people, poor in worldly goods but rich in heavenly treasures, contributed liberally of their means to the furtherance of the message. There were ninety present in the Sabbath school, and when the offering was counted, we had received 1,300 kroner, or nearly \$350. We would call this remarkable even in America, but it is still more remarkable here. The people in this field surely believe that 'it is more blessed to give than to receive.'

"We have just closed our annual meetings, eight in all. Some 2,400 of our people have attended these meetings, and we have received 14,400 kroner, or about \$3,500, in Sabbath school offerings. This is nearly four times the amount received for missions at the annual meetings which were held two years ago.

"The work is progressing in Scandinavia. We have just organized a union department for the Missionary Volunteer, home missionary, educational, and Sabbath school work. Local secretaries for these departments have been elected, and we expect to give America a close race. We have a very loyal and willing class of people. There is also a fine class of young people who, with proper training, will become valuable workers, not only here, but in foreign fields. To this end we are giving all possible attention to strengthening our educational work.

"I greatly appreciate reading the REVIEW from week to week. It comes now without much delay. I shall endeavor to secure for it a large circle of readers among the English-speaking members here."