

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, August 19, 1920

No. 34

THE GOSPEL TO ALL NATIONS

THRIFT IN THE BIBLE

"THE hand of the diligent shall bear rule: but the slothful shall be under tribute." Prov. 12: 24.

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Prov. 13: 4.

"Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." Prov. 13: 11.

"Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored." Prov. 13: 18.

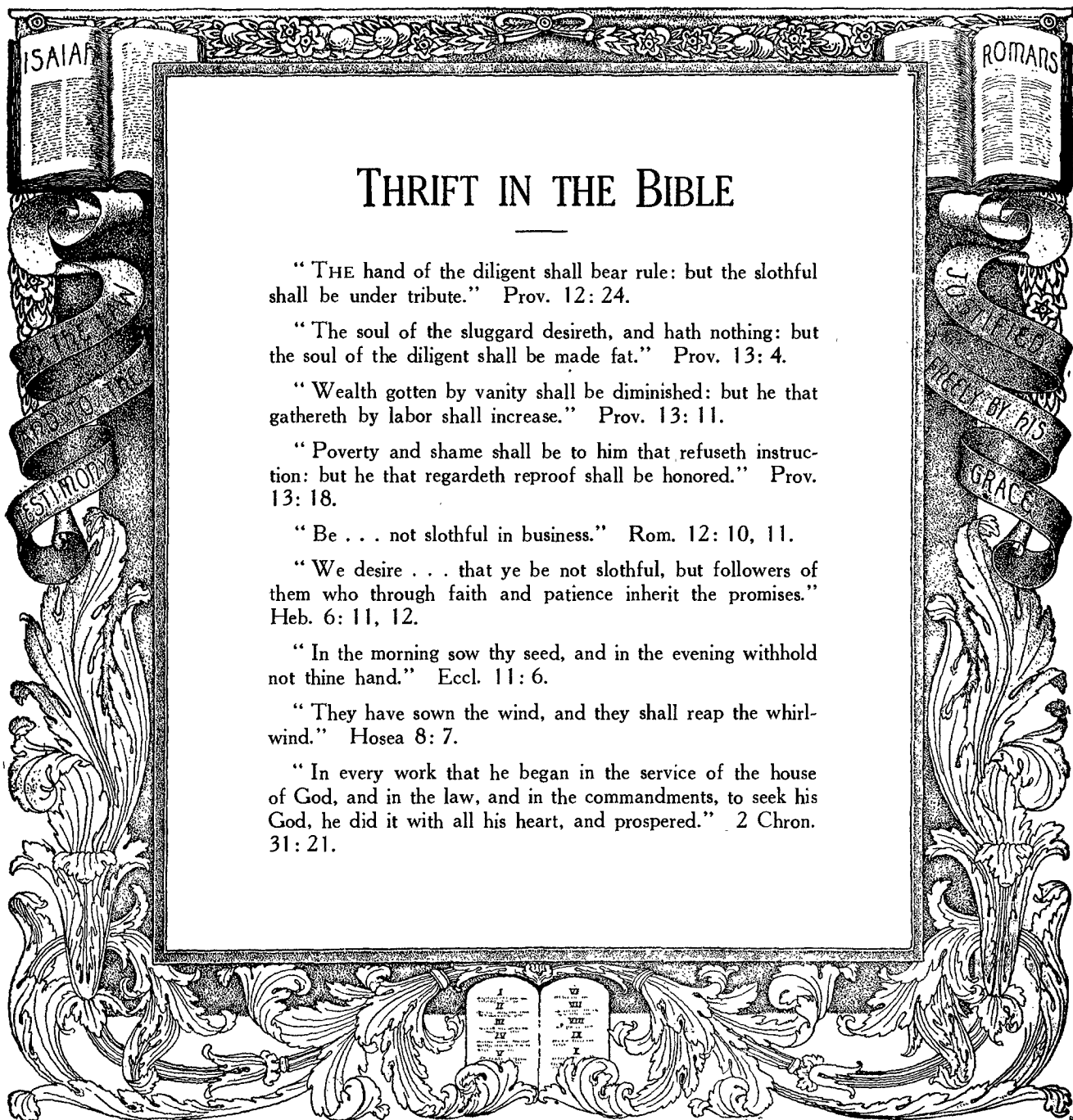
"Be . . . not slothful in business." Rom. 12: 10, 11.

"We desire . . . that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 11, 12.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. 11: 6.

"They have sown the wind, and they shall reap the whirlwind." Hosea 8: 7.

"In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. 31: 21.



Incidents of European Travel---No. 10

The Sanatorium du Lemani

WHILE attending the conference at Geneva, it was our privilege to visit for a short forenoon our sanitarium at Gland, eighteen miles distant. We found the location a delightful one. The sanitarium is situated in an environment of great natural beauty. Backed by a forest of stately trees, flanked on either side by rich fields of green, and facing the clear, placid waters of Lake Geneva, which for a distance of several miles stretches away to the hills of France on the opposite shore, the picture is one of rare beauty, unsurpassed by the surroundings of any of our other sanitariums. Where, we thought as we traveled about the hundred-acre flat on which the institute is built, could one find a spot more conducive to physical restoration and better adapted to communion with nature's great Master Artist?

We found about fifty guests in the institution, the objects of the tender, thoughtful care of a loving ministry given alike by physicians and nurses. We had met a number of the nurses at the conference, and had come to appreciate the excellent training and inspiration for their life-work which they had received at the sanitarium. Many have gone out into other fields as workers. About forty are in training for future field service.

The history of the development of our sanitarium work in Switzerland was related to me in the following words, which, that the story might have a place in this article, Dr. P. A. De Forest kindly gave to his stenographer:

"It was in the spring of 1895 that the final steps were taken to found our first sanitarium in Europe. At that time the General Conference was in session in Battle Creek, Mich., and Elder H. P. Holser, who had gone from Basel, Switzerland, to the Conference, conceived the plan of changing the Basel printing plant into a health institution. The Swiss authorities had made him considerable trouble for some time because of Sunday work, and had finally expelled the director from the canton of Basel and partially closed the plant.

"My wife and I were about to sail with a party going to South Africa under the leadership of Elder G. B. Tripp, but at the last moment we were asked to come to Europe and help launch the medical work in Switzerland.

"We arrived in the field in August, 1895, and found our people in camp-meeting. A call was made for student-nurses, and a class was organized to begin work in the fall. It took about six months of hard work to transform the printing establishment into a modest sanitarium, with place for twenty-five patients; and in the month of March, 1896, we received our first patient—an Adventist sister. A week or so later the first patient not of our faith arrived from Danzig on the Baltic Sea. She studied our truths and accepted them, and for years was matron in another of our institutions. We took courage as we witnessed the transforming power of divine grace on her heart; and we also felt that God had thus set his seal to the work as an indication that we had his approval.

"Sister Viagofsky and Brother J. Jespersson soon arrived to help us; the student-nurses were eager to learn, and soon began to do their part; and so the Institut Sanitaire, as it was called, began to exert a power for good in the country.

"In 1896 we had thirty-five patients. That number nearly trebled the next year, and since then until this spring there has been a gratifying increase in the patronage. In 1898 we added a small surgical department, which prospered and helped to give our nurses the necessary experience. In 1896, we installed a health-food factory in the basement of the Institut, and Brother Joseph Smith, from Battle Creek, came over to teach one of our Swiss brethren the art of making these articles of diet. This branch of our work has been a source of revenue to the institution, and has contributed in no small degree to its prosperity.

"Basel was not an ideal place for a sanitarium, and so the way opened in 1904 to move to the French part of Switzer-

land, on the shore of Lake Geneva, near the village of Gland. After coming here our patronage increased more rapidly, until the war broke out. This catastrophe cut off patients from the belligerent countries, notably from Germany and from France; but at the same time the Swiss were forced to stay at home, and many of them came to us. In 1914, 292 patients visited the institution; in 1915, 251; in 1918, 255; and in 1919, 288.

"Our income last year was the largest in the history of the sanitarium (200,000 francs), but the high cost of living, of coal, and of other necessities, more than ate up our gain in income. The sanitarium alone, without the health-food factory and the farm, has made only an average gain of 1 per cent on the money invested. Last year the health-food branch made a gain of 12 per cent.

"The training school for nurses has been in operation since 1895, with the exception of one year. During that time about one hundred nurses have been graduated. A number of these are still working for the cause directly or indirectly. Two have recently died at their post of duty. One died on the way to the mission field to which she had been assigned. They are scattered from Egypt to South Africa, from Syria to England, and from Chicago to California.

"As this work is likened to an entering wedge to be followed by a religious influence, it is quite natural to expect that souls will be won for Christ. We are glad to be able to state that a number have accepted the Saviour. The greatest number that we remember as having accepted the gospel message in one year, was twelve. These came to us in answer to a definite prayer for that number. Recently the wife of an architect accepted the message here. She went home and labored with her husband, and now he is ready to obey. These dear souls, with their two beautiful children, are our most recent acquisitions.

"The institution is enjoying the confidence of many members of the medical fraternity, who send us at least half our patients. The war is over, and we hope that with the rising of money values we shall see our old French and German patients returning, bringing others with them. We leave the future in the hands of God, and press forward toward the mark."

While our visit to the sanitarium at Gland was short, we shall long remember its beautiful situation, and shall often recall with much pleasure our visit with Dr. and Mrs. De Forest and the kind interest with which Sister E. Robert, in the absence of her husband, the business manager, showed us about the place.

May the Lord continue to bless the work and workers at the Lake Geneva Sanitarium, is our prayer.

F. M. W.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

AUGUST 19, 1920

No. 34

Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

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

The Advent REVIEW And Sabbath HERALD

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., AUGUST 19, 1920

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The Week, the Sabbath, and the Calendar

IN noting the fact recently that a congregation of Seventh-day Adventists in New York had bought as a place of worship a large Jewish synagogue in that city, the *Washington Times* said this:

"Temple Israel in New York sells its religious building to the Seventh-day Adventists, a church which believes, as Jews do, that Saturday, seventh day of the week, is the day on which the Lord rested, *not* Sunday, first day of the week.

"For a while Jews and Seventh-day Adventists will both use the building, Christian and Jewish prayers ascending through the same roof. That is an improvement on ancient conditions, when Christians went into a Jewish synagogue only to murder the congregation.

"It is difficult now to believe the sixth or seventh day Sabbath question could cost so much bitterness and thousands of lives. For centuries people understood little about leap year, and with all the calendars, Jewish, Roman, Persian, Christian, and others, nobody can tell just exactly what day he is celebrating, especially when you go back as far as the seventh day after the world started. For all we know, the Lord may have rested on what we call Thursday, in which case we are all mistaken; so why quarrel about it?"

This is a so-called argument that observers of the seventh-day are often called to meet, and it cannot be too strongly emphasized that leap years and calendars, whether Jewish, Roman, Persian, Christian, Egyptian, or even Babylonian, have nothing whatsoever to do with the free running week of the Jewish and Christian Scriptures. Of this week, so universally known and used as to be called "the week," the *Encyclopedia Britannica*, art. "Calendar," says:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

With this agree also Hales and Bliss, writers on chronology, as also William Smith in his "Dictionary of the Bible."

Delambre was a noted French mathematician and astronomer (1749-1822). His works "show marvelous erudition," remarks Agnes Mary Clerke, in an article in the *Encyclopedia Britannica*. His testimony is the more reliable because he wrote not as a religious controversialist but as a scientist, recording not his theories but setting down facts as ascertained in his mathematical and historical studies.

That leap years and calendars had nothing to do, even in ancient times, with the free week of "almost all Eastern countries," even as everybody knows that they have now nothing to do with that same week as

it has come down to us, is evident from a number of reasons:

In the first place, we know that even the several annual, or shadow, sabbaths of the Hebrews did not always fall upon the same days of the week, but upon certain fixed days of the month, which was not true of the weekly Sabbath; hence the free running week was not tied to the Jewish calendar any more than it is tied to our calendar today.

In 1919 the Fourth of July fell upon Friday. This year it was on Sunday, and in 1921 it will fall upon Monday. This shows that the calendar and the week are independent each of the other. And this has always been true of that free running septenary cycle known as "the week." So far as this free week is concerned, the same has been true of every calendar of which history has preserved to us any knowledge.

The Babylonians had a week of seven days, but not the free running week, for it was tied to the Babylonian months, which were lunar, and both week and month therefore required constant adjustment.

It is simply folly even to suggest that any of the calendars referred to could by any possibility have an influence upon the days of the week. As well might one argue that to adopt the French metric system in this country would make it impossible to locate definitely corners and lines established by surveyors measuring by chains and links or by feet and inches.

The very fact that the free running week, unaffected by calendars and unchanged by time, has come down to us without even a suggestion of a probable origin, other than the Bible story of creation, is evidence of its great antiquity, and of the truth of the Mosaic account of creation as given to us in the book of Genesis.

C. P. B.

* * *

Human Woe

THERE are places where men, women, and children today are slowly dying for lack of the barest necessities of life. It is hard for those who are enjoying the blessings of prosperity really to sense the misery which others are at this very moment suffering. We may well consider the picture (which is probably not overdrawn) that Madeleine Z. Doty paints for us in the *New York World*, of the sufferings of women and children in Vienna. We quote at considerable length:

"It was unbelievable, but it was true. A diplomat's family was starving. Miss Von Pott's uncle had been an Austrian ambassador. The family still wore beautiful clothes; they still lived with quaint formality. But their only food was the regulation ration. It was not enough, and they could buy no more. The pension allowed diplomats was that paid under the

old régime. With the depreciation in money this pittance was not enough even for rent.

"They were slowly being squeezed to death.

"There was a diplomats' kitchen for destitute diplomats. Here the starving aristocracy could eat. They sat next to their former servants and consumed cabbage soup. The Von Pott family ate at the kitchen. But cabbage soup is not very nourishing. Miss Von Pott's mother was dying. She had lost forty pounds. I had a few cans of sardines and a little sweet chocolate brought from Switzerland. These I gave Miss Von Pott for her mother. She was very grateful. When she found I wanted to study starvation in Austria, she said, 'Let me take you about.'

"Each day we lunched together. Each day she took the scraps left back home.

"I do not know that I was good to Miss Von Pott, for who feeds her now? But she was very appreciative. She said, 'I will eat everything you give me, for I must keep up my strength for my family.' And she added, smiling, 'It is only in the early stages starvation hurts. Then you suffer hunger pangs and get angry, but after three or four weeks you do not feel it. Only you get weak. You have no vitality. I have none.'

"She took me first to a maternity hospital. It was a stone building, cold and bleak. There were no flowers anywhere. The wards were shabby. The beds had blankets, but no white spreads. The pillowcases were ragged. There was no cotton. The doctor was glad of our visit. We were the first visitors in six months.

"He took us through the wards. He showed us the mothers—thin, spent creatures with dried-up breasts. Only one had enough vitality to nurse her baby. I looked at the babies—tiny, weazened creatures, one, two, and three days old. One mother had twins. The babies were sucking milk bottles. But when I looked I saw the bottles held no milk. In each was imitation coffee (coffee *ersatz*). And when I raised my head, a mother's face turned toward me flushed and quivering, and haunting mother-eyes followed me as I left the room. For how long can a newborn baby live on coffee *ersatz*?

"Fortunately, the number of babies born in the maternity hospital is only one third what it was before the war.

"Next we went to a day clinic. Here each morning mothers brought their ailing little ones. The children were from one to three years of age. The little naked creatures were placed on the doctor's table.

"Some were bloated from improper feeding, others mere skeletons. All had curved legs and backs. The doctor brought them to me. He bent the tiny arms and legs; bent them straight back where there were no joints.

"Rubber children,' he said. Then he pressed the little head. The skull was so soft it gave under his fingers.

"It is hopeless,' he said. 'We need milk and cod-liver oil, and we have none;' and he added almost angrily, 'I do not want money. I want food.'

"He gave the babies back to their mothers. They turned away with tears running down their cheeks. Of what use is the doctor? Still, they came, hoping against hope.

"Is it enough?' asked Miss Von Pott.

"No,' I answered; 'I will see it all.'

"Next day she took me to an orphan asylum. Many of the children had been made orphans by the war. There were 660 children; 400 had tuberculosis.

"There were no milk and no eggs. They were given vegetables, war bread, and coffee *ersatz*. The bedding was scanty. There were few sheets and no soap. An attempt at washing was made once a week.

"In a yard divided by a fence, were listless, silent little boys and little girls. All were ill from want of food. Some had swollen bodies and running sores, others were skeletons. Children of ten and twelve looked to be five and six. In the girls' yard were two tiny boys dying of tuberculosis. They sat on a hard wooden bench.

"The nurse looked at them with pity.

"They want to lie down,' she said. 'We ought to have easy-chairs, but there are none.'

"Upstairs in the wards were the children too weak to walk.

"In a clothes basket, wrapped in rags, was a baby ten months old. Tragic eyes looked out from a pallid face. The baby had had pneumonia; and now it was dying of tuberculosis. The father had been killed in the war, and the mother was breathing her last in a near-by hospital.

"In another room were three children dying. One, about four, with golden curls, lay upon the bed quivering with convulsions; great, sobbing gasps came from between the little lips; the eyes were scarcely open.

"On the next bed a baby sat propped up. Her body was a swollen lump, her legs two sticks; she had been too long unfed to help.

"The third kiddie was in the last stage of consumption. But she still clung to life. In her hand was a tiny music box. It played one tune. Endlessly she ground out that tune to her dying companions. The minutes ticked, and life slipped away—no milk, no mother's breast, no kiss. These little lives went out alone. . . . Hundreds of baby faces, with pathetic eyes, looked up at me, and broken little bodies bowed and curtsied and lisped in chorus, 'God bless you.'

"I turned and fled. Miss Von Pott hurried after me. She seized my arm. I clenched my fist. . . .

"She took my hand. We had long since ceased to remember we were from enemy lands. We were women, and the world was dying.

"Do you know,' said Miss Von Pott, 'I have been wondering if the children in Russia and Hungary have more to eat than they have here, because if they have, we might better become Bolsheviks. What difference does it make so long as we are fed?'

"We went back to Miss Von Pott's home. The family all lived in one apartment, for economy. It was tea time. They still had a little real tea. There were no milk and no sugar, but tea hour was sacred. Mrs. Von Pott presided. She was as fragile as the china. A breath would blow her away. There was an exquisite tea tray, the daintiest of china, and linen napkins. We hung breathless over the steaming liquid and nibbled a tiny portion of impossible black bread.

"This,' said Mrs. Von Pott, 'is the great moment of the day. I live for it. But soon our tea will be gone.'

"It was hard to leave Miss Von Pott, hard to go back to America, where they would not understand, where I could not talk. For, in the face of suffering, suffering of children, everything else is forgotten. Women like Miss Von Pott and myself, who had seen what we had seen, temporarily had no differences. It was all merged in anguish.

"We hated war; we hated the man's physical world of combat that let children die. We wanted the mothers of the world to join hands and see that every baby was fed.

"Said Miss Von Pott: 'My class has made the poor suffer, now we must pay. Austria is old and rotten. Women have been kept down. They were told woman's place was in the home. They have lived for dress and entertainment. When the war came the women were helpless. A friend in England writes: "Occupy yourself with your painting. You must learn to work." I am glad to work. I have no longer pride. I am helping the American Mission feed school children. If only all could be fed! But a whole nation is starving.'

"We said good-by with tears. I do not know whether Miss Von Pott is still alive. I have not heard from her."

But Vienna is not the only place where people suffer. We must not forget Armenia and many other places too numerous to mention. Shall we not show our sympathy in a concrete way by swelling the European Relief Fund? Money should be given to your church treasurer or sent either to your conference treasurer or to the General Conference office.

L. L. C.

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As the Days of Noah

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37.

There has never been such a denunciation on the part of ministers and editors against the rapid increase of indecency and immorality as within the last year. Those who have kept up with the daily press cannot help being impressed with the many references to the increase of audacious indecency. Yet the devout churchgoing people of yesterday are content to remain quietly at home while the oncoming generation indulges in immorality of the boldest type. Things are participated in now that the younger generation themselves would not have countenanced just a few years ago. How often we hear it said, "To have done in the past what I do

now would have shocked my senses." No longer the blush of shame plays across the cheek, but instead there is a bold vying to see who can go the farthest in the sacrifice of modesty.

Dr. John Grier Hibben, in his baccalaureate sermon before the Princeton graduates, said:

"The modern dress, the modern dance, the modern music, and modern manners of today are symptoms that indicate that somehow in this age we have lost our bearings, and that the old values of life, once so highly prized, have been forgotten. There is the danger of a lessening if not a loss of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman of today, a mystery at once her defense and her glory; and whenever in the history of the race this divine prerogative of womanhood has been lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous."

A writer in the *Christian Workers Magazine* for July has this to say:

"The dance today cannot any longer be questioned as a source of evil. Even the police say they cannot control it with an officer in each corner of the hall. It is now out-and-out immoral. Our churches are polluted with it, and a prominent pastor who drew lines against the modern dance, in a few months saw his young people's society of one hundred fifty members ruined. Of course, after this, the officers felt they needed a change, not in the young people, but in the pastor."

The modern dress of women is enough to make the ordinary man of the street turn his back. Too often those of the church follow but one pace behind those who get their fashions directly from the haunts where the night life of Paris holds dizzy sway. How far are we going to follow the ways of the world? Is it not time to separate ourselves from the world?

These things tell us without doubt that the world's cup of iniquity is almost full, that soon the wrath of God will be manifest, and that only those who are without spot will be delivered from it. Can we not sense the times in which we live, and know that Christ "is near, even at the door"? K. L. G.

* * *

The Meaning of Isaiah 66:24

WE are asked the meaning of Isaiah 66:24, which reads thus:

"They shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

This is a statement, as appears from the context, concerning two classes; namely, the saved, the true Israel of God, and the finally lost. It is in part parallel with Psalms 149:9, Malachi 4:3, Mark 9:48, and Romans 6:23.

These texts all state in various ways the fact that the wicked are to be destroyed. Many others of like character might be cited, but these are sufficient. "The wages of sin is death," says Romans 6:23; the other texts referred to, emphasize the certainty of that death.

Outside of Jerusalem, in the valley of Hinnom, the offal of the city was consumed. This place had formerly been the scene of heathen worship and abominable sacrifices. It was in part for this reason that it was further polluted by being made the dumping ground for the refuse of the city.

In the Valley of Hinnom there were two destroying agencies,—fire and worms. The bodies of dead beasts were first subjected to fire, but any one who has attempted to burn a carcass in an open fire knows

that there are usually some parts that are only partially consumed. Naturally, in the course of a few days these become food for worms. Therefore, the joint mention of these two destroying agents simply emphasizes the certainty of the utter destruction of the wicked. In the Valley of Hinnom fires might, and unquestionably did, go out or were quenched by rain; and for weeks in the winter season the worms died, by reason of the cold (thin ice formed and snow fell there in winter), so that frequently the bodies brought there were not wholly destroyed. But the destroying agents of the last days will not fail; the destruction of the wicked will be entire, as expressed in Obadiah, verse 16: "They shall be as though they had not been," or, as recorded in Malachi: "The proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

C. P. B.

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Our Relationship to Other Societies

LAST year the committee for the Far Eastern Division issued a statement on our relationship to other missionary societies. It will be read with interest by many, particularly by missionaries in other fields. The missionary in heathen lands needs the gift of carefulness and wisdom, not only to avoid friction with other societies, but to keep his own church free from uninstructed persons who may easily drift from one society to another without real conviction. The statement reads:

"In the desire to avoid occasion for misunderstanding or friction in the matter of relationship to the work of other societies, we, the General Conference Committee of Seventh-day Adventists for the Far Eastern Division, submit the following statement for the guidance of workers in the division:

"1. We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

"2. Wherever the prosecution of the gospel work brings us into touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems; and in this matter we adopt the following principles and plan of operation:

"a. That we recognize that the essence of true religion is that religion is based upon conscience and conviction. It is therefore to be constantly our purpose that no selfish interest nor temporal advantages shall draw any person to our communion, and that no tie shall hold any member, save the belief and conviction that in this way he finds true connection with Christ. When change of conviction leads any member of our society to feel no longer in accord with us in faith and practice, we recognize not only his right but his duty to change his religious affiliation to accord with his belief.

"b. That before admitting to church membership any one who is a member of another church, every care be exercised to ascertain that the candidate is moved to change his religious affiliation only by force of religious conviction and out of regard to his personal relationship to his God; and that wherever possible, consultation be had with those in charge of the church or mission with which the applicant is connected.

"c. That persons under censure of another mission for clearly established fault in Christian morals or character, shall not be considered eligible for membership in our mission until they have given evidence of repentance and reformation.

"d. That an agent employed or recently employed by another church or mission or other organization shall not be employed by our church or mission without preliminary con-

sultation with the church or mission with which the agent is or was formerly connected.

"c. We advise that when setting salaries, the local mission auditing committees give consideration to the salaries paid by other missions operating in the same field.

"3. As to the matter of territorial divisions and the restriction of operations to designated areas, our attitude must be shaped by these considerations:

"a. As in generations past, in the providence of God and the historical development of his work for men, denominational bodies and religious movements have arisen to give special emphasis to different phases of gospel truth, so we find in the origin and rise of the Seventh-day Adventist people, the burden laid upon us to emphasize the gospel of Christ's second coming as an event 'even at the door,' calling for the proclamation of the special message of preparation of the way of the Lord as revealed in Holy Scripture.

"b. As this advent proclamation is described in Scripture prophecy, particularly as the revelation of Christ sets it forth in the terms of Revelation 14: 6-14, it is commissioned that this special message of the 'everlasting gospel' which is to precede the coming of the Saviour shall be preached 'to every nation, and kindred, and tongue, and people.' While this commission makes it impossible for us to restrict our witness to this phase of the gospel to any limited area, and impels us to call it to the attention of all peoples everywhere, our policy is to make the great masses of the people our special aim in evangelistic work."

* * *

Mission Offerings

THE General Conference Treasury Department is pleased to submit herewith a report of mission receipts from the conferences of North America for the first six months of 1920. While, in doing so, it is recognized that to many persons statistical reports are dry reading, yet in view of the seriousness of the situation in which the General Conference finds itself, it is sincerely hoped by the writer that every reader of the REVIEW will give careful consideration to this report, and learn from it the true situation of the General Conference in its mission operations; and that in so doing all will ask themselves the question as to whether they individually, their church, and their conference are fulfilling their obligations in giving this message to the world.

First of all, attention should be called to the fact that in planning the work for the year 1920, the General Conference did so on the supposition that our brethren would rally heartily to its support

STATEMENT OF THE FIFTY-CENT-A-WEEK FUND FOR SIX MONTHS ENDING JUNE 30, 1920

Conferences	Members- ship	Amt. at \$13 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
E. New York	1,090	\$ 14,170.00	\$ 6,641.38	\$ 7,528.62	\$
Greater New York	2,394	31,122.00	21,926.41	9,195.59	.....
Maine	734	9,542.00	4,028.69	5,513.31	.....
Massachusetts	1,858	24,154.00	23,222.89	931.11	.....
S. New England	695	9,035.00	4,430.69	4,604.31	.....
N. New England	584	7,592.00	3,282.09	4,309.91	.....
W. New York	1,034	13,442.00	13,622.11	.....	180.11
Bermuda	47	611.00	232.30	378.70	.....
Totals	8,436	109,668.00	77,386.56	32,461.55	180.11
CENTRAL UNION					
Colorado	2,695	35,035.00	21,542.15	13,492.85	.....
Kansas	2,872	37,336.00	18,665.08	18,670.92	.....
Missouri	1,695	22,035.00	13,013.40	9,021.60	.....
Nebraska	2,442	31,746.00	13,049.67	18,696.33	.....
Wyoming	809	10,517.00	9,949.06	567.94	.....
Inter-Mountain	590	7,670.00	4,313.04	3,356.96	.....
Totals	11,103	144,339.00	80,532.40	63,806.60	.....
COLUMBIA UNION					
Chesapeake	977	12,701.00	6,693.30	6,007.70	.....
District of Columbia	1,245	16,185.00	10,335.60	5,849.40	.....
E. Pennsylvania	1,785	23,205.00	9,330.81	13,874.19	.....
New Jersey	1,270	16,510.00	9,511.84	6,998.16	.....
Ohio	2,745	35,685.00	28,386.25	7,298.75	.....
Virginia	546	7,098.00	3,963.02	3,134.98	.....
Virginia *	180	1,404.00	829.83	574.17	.....
W. Pennsylvania	1,116	14,508.00	5,973.39	8,534.61	.....
West Virginia	339	4,407.00	3,189.02	1,217.98	.....
Totals	10,203	131,703.00	78,213.06	53,489.94	.....
EASTERN CANADIAN UNION					
Maritime	332	4,316.00	2,004.82	2,311.18	.....
Ontario	838	10,894.00	4,459.25	6,434.75	.....
Quebec	247	3,211.00	1,322.94	1,888.06	.....
Newfoundland	63	819.00	1,463.42	.....	644.42
Totals	1,480	19,240.00	9,250.43	10,633.99	644.42
LAKE UNION					
Chicago	1,727	22,451.00	11,784.89	10,666.11	.....
E. Michigan	1,869	24,297.00	15,993.04	8,303.96	.....
Illinois	1,452	18,876.00	9,713.91	9,162.09	.....
Indiana	1,810	23,530.00	13,500.29	10,029.71	.....
N. Michigan	1,058	13,754.00	5,798.42	7,955.58	.....
N. Wisconsin	860	11,180.00	5,039.22	6,140.78	.....
S. Wisconsin	2,091	27,183.00	12,281.13	14,901.87	.....
W. Michigan	2,774	36,062.00	18,399.09	17,662.91	.....
Totals	13,641	177,333.00	92,509.99	84,823.01	.....
NORTHERN UNION					
Iowa	3,063	39,819.00	26,492.36	13,326.64	.....
Minnesota	2,272	29,536.00	21,559.57	7,976.43	.....
North Dakota	1,712	22,256.00	26,175.49	.....	3,919.49
South Dakota	1,235	16,055.00	12,275.51	3,779.49	.....
Totals	8,282	107,666.00	86,502.93	25,082.56	3,919.49
NORTH PACIFIC UNION					
Montana	992	12,896.00	4,535.76	8,360.24	.....
S. Idaho	1,107	14,391.00	9,574.06	4,816.94	.....
S. Oregon	776	10,088.00	4,750.43	5,337.57	.....
Upper Columbia	2,704	35,152.00	15,851.00	19,301.00	.....
W. Washington	2,407	31,291.00	15,350.59	15,940.41	.....
W. Oregon	2,598	33,774.00	22,974.48	10,799.52	.....
Alaska	17	221.00	158.65	62.35	.....
Totals	10,601	137,813.00	73,194.97	64,618.03	.....
PACIFIC UNION					
Arizona	619	8,047.00	6,510.31	1,536.69	.....
California	3,417	44,421.00	35,647.00	8,774.00	.....
Central California	2,169	28,197.00	27,592.95	604.05	.....
N. California	1,814	23,582.00	19,607.81	3,974.19	.....
S. E. California	1,841	23,933.00	18,328.07	5,604.93	.....
S. California	2,703	35,139.00	25,110.78	10,028.22	.....
Nevada	275	3,575.00	2,941.08	633.92	.....
Utah	190	2,470.00	1,417.40	1,052.60	.....
Totals	13,028	169,364.00	137,155.40	32,208.60	.....
SOUTHEASTERN UNION					
Carolina	483	6,279.00	5,750.88	528.12	.....
Carolina *	443	3,455.40	3,014.00	441.40	.....
Cumberland	1,034	13,442.00	5,862.72	7,779.28	.....
Cumberland *	128	998.40	628.07	370.33	.....
Florida	1,089	14,157.00	11,040.94	3,116.06	.....
Florida *	207	2,316.60	2,716.31	.....	399.71
Georgia	651	8,463.00	4,372.06	4,090.94	.....
Georgia *	254	1,981.20	1,659.49	321.71	.....
Totals	4,379	51,092.60	34,844.47	16,647.84	399.71
SOUTHERN UNION					
Alabama	427	5,551.00	3,255.30	2,295.70	.....
Alabama *	263	2,051.40	1,619.27	432.13	.....
Kentucky	511	6,643.00	3,451.47	3,191.53	.....
Kentucky *	179	1,396.20	1,035.99	360.21	.....
Louisiana	385	5,005.00	2,675.87	2,329.13	.....
Louisiana *	223	1,739.40	1,322.91	416.49	.....
Mississippi	247	3,211.00	2,130.18	1,080.82	.....
Mississippi *	103	1,505.40	875.60	629.80	.....
Tennessee	789	10,257.00	7,314.47	2,942.53	.....
Tennessee *	246	1,918.80	808.62	1,110.18	.....
Totals	3,463	39,278.20	24,489.55	14,788.65	.....

SOUTHWESTERN UNION					
Arkansas	356	\$ 4,628.00	\$ 3,317.01	\$ 1,310.99	\$
Arkansas *	50	390.00	239.79	150.21	.....
N. Texas	1,027	13,351.00	9,745.08	3,605.92	.....
N. Texas *	53	413.40	304.53	108.87	.....
Oklahoma	1,983	25,779.00	22,290.83	3,488.17	.....
Oklahoma *	103	803.40	1,266.24	.....	462.84
S. Texas	417	5,421.00	3,719.19	1,701.81	.....
S. Texas *	58	452.40	230.51	221.89	.....
Texico	324	4,212.00	3,522.51	689.49	.....
Texico *	63	491.40	68.50	422.90	.....
Totals	4,434	55,941.60	44,704.19	11,700.25	462.84
WESTERN CANADIAN UNION					
Alberta	1,031	13,403.00	8,755.25	4,647.75	.....
British Columbia	480	6,240.00	4,735.56	1,504.44	.....
Manitoba	354	4,602.00	2,411.05	2,190.95	.....
Saskatchewan	1,044	13,572.00	5,759.98	7,812.02	.....
Totals	2,909	37,817.00	21,661.84	16,155.16	.....
SUMMARY					
UNIONS					
Atlantic	8,436	\$109,668.00	\$ 77,386.56	\$ 32,461.55	\$ 180.11
Central	11,103	144,339.00	80,532.40	63,806.60	.....
Columbia	10,203	131,703.00	78,213.06	53,489.94	.....
Eastern Canadian	1,480	19,240.00	9,250.43	10,633.99	644.42
Lake	13,641	177,333.00	92,509.99	84,823.01	.....
Northern	8,232	107,666.00	86,502.93	25,082.56	3,919.49
North Pacific	10,601	137,813.00	73,194.97	64,618.03	.....
Pacific	13,028	169,364.00	137,155.40	32,208.60	.....
Southeastern	4,379	51,092.60	34,844.47	16,647.84	399.71
Southern	3,463	39,278.20	24,489.55	14,788.65	.....
Southwestern	4,434	55,941.60	44,704.19	11,700.25	462.84
Western Canadian	2,909	37,817.00	21,661.84	16,155.16	.....
Totals	91,959	1,181,255.40	760,445.79	426,416.18	5,606.57
Amount short			420,809.61		420,809.61
		\$1,181,255.40	\$1,181,255.40	\$426,416.18	\$426,416.18

* Figured at thirty cents a member, or \$7.80.

possible task; but to the people who truly love God nothing is impossible, and heavy as the load may seem, yet it is possible to attain the goal, and the writer believes that it will be attained by the end of the year. But in order to do so we must begin at once with new energy and force, such as has not characterized this phase of our service to God in the preceding months.

W. T. KNOX, *Treas.*

The Breath of the Soul

D. H. KRESS

WHAT the breath is to the body, prayer is to the soul. Prayer is the breath of the soul. It is possible to live days without food, but to be deprived of air means death in a few minutes. Food is stored up within the body in the

on the basis that was determined upon at the 1919 Fall Council held at Boulder, Colo., when it was decided, in view of the world-wide urgency for increased effort in giving the third angel's message, that the appropriations of the General Conference should be doubled, and that our people should be called upon to increase correspondingly their gifts, placing the standard of their weekly offerings at 50 cents a week per member, instead of 25 cents as in the past.

If all would do this, it would give to the General Conference an income somewhat in excess of \$2,300,000. Acting in full confidence that the churches and members in North America would respond to the present-day need, the budget for 1920 was made out to include an appropriation of \$2,260,000. The Mission Board, especially through its secretaries, has been searching everywhere for recruits to send out in response to the many calls that have made this large budget necessary, and while we have not found all who have been called for, yet we rejoice in having been able already to send a very large number to the principal mission fields in the world. The efforts of the Board will be continued down to the very last of the year, or until the full number of desired recruits has been secured.

The report, however, that is herewith submitted, reveals to us a serious situation,—that, instead of providing the necessary financial support for this increased budget during these first six months of the year, there has been created a deficit of \$420,000. This means that instead of the offerings' averaging 50 cents a week per member, they have been a trifle less than 32 cents. The writer is sure that no one reading this report will be satisfied with anything short of complete success and a clean record on Dec. 31, 1920, showing that the North American constituency has averaged in its weekly gifts to missions 50 cents per capita. To accomplish this, however, it will now be necessary, from July 1 to the close of the year, to increase our gifts so that they will average 68 cents. This looks like a heavy burden, and to some denominations would seem like an im-

form of muscular and adipose tissue, upon which nature draws in emergencies. No such provision is made for the storing up of air. Therefore breathing has to be continuous.

Deprived of spiritual food, it is possible to draw upon the promises stored up in the mind; but prayer, like breathing, must be continuous. "We will give ourselves continually to prayer, and to the ministry of the word," Paul said, as the speaker for the apostles.

The mind is to be constantly stayed upon God. It is possible in this way to walk with God, as did Enoch of old. When prayer becomes a habit, when it is as natural to pray as it is to breathe, then the power of Satan is broken.

The one who does nothing but breathe will soon stop breathing, and die. Exercise creates a demand for air. It is not the amount of air taken into the lungs by forcible inspiration, that benefits, but the amount utilized by the tissues in the production of energy.

"He who does nothing but pray will soon cease to pray," and he will die spiritually. "When men . . . cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion."—"Steps to Christ," p. 106.

As the body without the breath is dead, so the soul without prayer is dead. The prayerless man may have a name to live, but in the sight of heaven he is dead.

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THE men and women who are lifting the world upward and onward are those who encourage more than criticize.—E. Harrison.

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EVERY kindness we show, every service we do, to either a human being or an animal, does us more good than the one for whom we do it.—R. W. Trine.

The Spirit of Commercialism

TYLER E. BOWEN

WHILE we are in the world, we shall have to do with the things of the world. The common duties which must be done over and over again, daily, weekly, or yearly, as the case may be, in caring for the home, for the domestic animals, in planting, tilling, and harvesting the crops, are duties the Lord himself planned for us. If these are done in the right spirit, in the spirit of humble trust and confidence in God and for the purpose of ministering to the needs of those in our own homes and in the homes of others, this service, though humble, is accepted by the Lord as done for him. All this may be counted by the Lord as using the things of the world and not abusing them.

But lurking close beside this proper service is a great danger, one the true Christian must ever be alert to detect and keep from his heart. This is the spirit of covetous commercialism.

The very air seems charged with this spirit. Men are trafficking in everything, even in foodstuffs, with a view to making money, the profit ranging all the way from 50 to 100 per cent and sometimes even higher. Labor combines strike for higher and still higher wages, so that common workmen — railroad track laborers, for example — can command from one dollar to one dollar and a quarter per hour, whereas a few years ago these same laborers could be procured for the same amount per day, and the working day was usually ten hours. With all this about us, it requires more than ordinary effort on the part of the Christian to shut out this mercenary spirit, so common yet so fatal to true godliness.

We do not need to point out to the reader that the crafty, fallen Lucifer is behind all this covetous commercial trafficking; and to know that it will be rife down till very near the close of earthly history, we have only to read these words of inspiration:

"The merchants of earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots." Rev. 18:11-13.

We find that Satan pursued the same course with former generations that he is pursuing today. He led the people of God — Israel of old — into this same snare. Of the building of the tabernacle in the wilderness we read this in "Prophets and Kings," pages 62 and 63:

"For the construction of the wilderness tabernacle, chosen men were endowed by God with special skill and wisdom. 'Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab, . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, . . . and of the weaver, even of them that do any work. . . . Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding.' Ex. 35:30-35; 36:1. Heavenly intelligences co-operated with the workmen whom God himself had chosen.

"The descendants of these workmen inherited to a large degree the talents conferred on their forefathers. For a

time these men of Judah and Dan remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and their desire to serve him unselfishly. They asked higher wages for their services, because of their superior skill as workmen in the finer arts. In some instances their request was granted, but more often they found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they indulged a spirit of covetousness, of grasping for more and more. That their selfish desires might be gratified, they used their God-given skill in the service of heathen kings, and lent their talent to the perfecting of works which were a dishonor to their Maker."

It was from among the descendants of these men who had been endowed by God's Spirit with wisdom to work in gold and silver and embroideries, that Solomon called from the dominion of the king of Tyre, an artisan to take the lead in working the curiously wrought designs for the temple. Of this the spirit of prophecy says:

"The Phenician king responded by sending Hiram, 'the son of a woman of the daughters of Dan, and his father was a man of Tyre.' 2 Chron. 2:14. Hiram [or Hiram] was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given wisdom for the construction of the tabernacle.

"Thus at the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god of this world, — mammon. The very fibers of his being were inwrought with the principles of selfishness.

"Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted.

"The baleful influences thus set in operation permeated all branches of the Lord's service, and extended throughout the kingdom. The high wages demanded and received gave to many an opportunity to indulge in luxury and extravagance. The poor were oppressed by the rich; the spirit of self-sacrifice was well-nigh lost. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was numbered among the wisest of mortals." — *Id.*, pp. 63, 64.

Thus in the hours of Israel's greatest prosperity — in the days of Solomon — the deadly seeds of apostasy and departure from God were planted and would bring forth fruit. The spirit of covetous commercialism prevalent in the nations all about Israel had seeped into the hearts of even the workers who were constructing the palace intended as a dwelling for the Most High. It came about through Solomon's "alliances and commercial relations with heathen nations." They brought him "renown, honor, and the riches of the world. . . . Wealth, with all its attendant temptations, came in Solomon's day to an increasingly large number of people; but the fine gold of character was dimmed and marred." — *Id.*, pp. 54, 55.

While because of this covetous spirit rife in the world today — this selfishness of worldly corporations and labor unions — the prices of the necessities of life make it necessary to advance the allowance even of the workers in God's cause, — the workers engaged in quarrying, shaping, and polishing stones for the living temple of Christ, — they, as well as all our people, need to watch lest covetousness or some selfish desire creep in to take the place of that whole-

hearted devotion that makes the service of any workman, no matter how efficient or how highly endowed with skill and wisdom, acceptable to God.

"The sharp contrast between the spirit and motives of the people building the wilderness tabernacle, and of those engaged in erecting Solomon's temple, has a lesson of deep significance. The self-seeking that characterized the workers on the temple finds its counterpart today in the selfishness that rules in the world. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife. The willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. Our divine Master has given an example of how his disciples are to work. To those whom

he bade, 'Follow me, and I will make you fishers of men,' he offered no stated sum as a reward for their services. They were to share with him in self-denial and sacrifice.

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into his work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*Id.*, pp. 64, 65.

Two "Whosoever's"

C. D. STONE

A NUMBER of our people seem to be perplexed regarding the 144,000 of Revelation 14, feeling that if only that number are to be ready to meet the Lord when he comes, there will be no chance for them. Especially do they think this is true when they hear the glowing reports of the results of our work in other lands, and of the large numbers of converts who are accepting the message. So they are discussing the manner of the counting, wondering whether the 144,000 will be individuals, or merely the heads of families, as was the custom in ancient Israel. Others question the time at which the numbering begins—whether it dates from the beginning of the preaching of the third angel's message, or whether only those will be counted who are alive when the Lord comes. And there are even some who have expressed the opinion that 144,000 is a number applying figuratively to all who will be saved from the beginning, though how the figure is applied I have never heard.

But it is not my purpose to speak of this phase of the subject. There is another way of viewing the matter which I consider more profitable at this time.

If this number includes all who shall be ready to meet the Lord and there is no room for you, then there is no meaning to that statement, "*Whosoever* believeth in him should not perish, but have everlasting life." I believe this text contains the whole plan of salvation, in miniature, as it were. We will examine it to see whether you have fulfilled the conditions. If you have, you need not worry about your place among the 144,000.

The conditions are that you be one of the "*whosoever's*" that "*believe.*" Do you believe? Then you are safe so long as you hold that belief. When you say that there is no hope for you, you are doubting the power of God and the promise he has given. He has said that "*whosoever* believeth in him should not perish." We cannot repeat this too often, for a right understanding of this statement means life to us. If there is any limit to this statement, you have placed it there yourself. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. We can see from this that the condition of belief implies the forsaking of iniquity. Have you done this? The procedure is simple: "If we confess our sins, he is faithful and just to for-

give us our sins." Do you do this every time you find that you have committed a sin inadvertently or otherwise, and get the forgiveness of God? He has promised it, and you must believe it. That is the condition.

When people begin to talk about there being no place for them among the 144,000, I feel like asking them if they have confessed every sin, and believe that God has forgiven them; and whether, whenever he reveals another sin that has not been confessed, they confess that, and others as fast as they are revealed to them; or if they are a little uncertain of their standing before God.

That "*whosoever*" still stands: are you going to allow doubt to deprive you of its benefit? Remember that the "*fearful*" will be outside the city, as well as the "*unbelieving.*"

Some may say, "I have often wondered about that word '*believe*;' for '*the devils also believe, and tremble*,' and we know that they are not going to be saved. Wherein lies the difference?"

Just this: We believe in order that we should not perish; death came by sin, and if we are to escape death, we must also escape sin. God gave his Son that we might not perish; or, he gave his Son that we might escape sin. That thing we call sin is so hateful that the Son of God gave his life to remove it from the universe. He hated sin so much that he would stop at nothing of a righteous nature, even to the giving up of his own life, to get rid of it. We cannot hold a stronger belief than the devils do as to the existence of Christ; they *know*; but that belief will not carry them to heaven, nor will it carry us there. We must see in him the purifier, and we must submit ourselves to his purifying power, before we shall be ready for everlasting life; for God is very solicitous that the thing which Christ died to destroy shall not be brought into heaven, not even the least taint in the heart of even some who have "*believed*" to such an extent that they have cast out devils in his name.

It is plain, then, that this text in John 3:16 requires not alone that we believe in him as an entity, a person who exists, and tremble at his power; it implies also his hatred of sin in us, and that his death was for the very purpose of cleansing us from sin. How else can we take this text, but that the promise of everlasting life requires us absolutely to forsake sin? This is one of the conditions that the "*whosoever*" must fulfil. Are you doing this?

Belief also implies action. James says, "Show me thy faith without thy works, and I will show thee my faith by my works." In other words, how are you going to know what or in whom I believe unless by what you see me do? Let us each ask ourselves the questions, "Do the activities of my life testify to those about me of my faith in him who died that I might have life? Am I making a business of laying up treasure in heaven, or of laying up treasure on earth?" I do not want you to get the idea that you can earn your way into heaven, for we all know that that is impossible; but your belief, to be a real belief, must spring up into action. "By their fruits ye shall know them." Then "whosoever believeth in him," means "whosoever fulfilleth" all the conditions that grow out of this word "believeth."

In Revelation 22:17 we have another "whosoever," which presents another phase of this matter: "Whosoever will, let him take the water of life freely." This brings to view a definite, conscious determination to fulfil all the conditions, in order to partake of the water of life. It implies a definite determination to turn away from the world; from the temptations of the "lust of the flesh, and the lust of the eyes, and the pride of life," and all those things that we have come to recognize as sin, which caused our Lord to leave his home in glory and come down to this world to die for you and for me. A dead fish can go downstream, but it takes a live one to go upstream; it takes a live Christian to go against the current of temptation. The Lord went up this stream, for he "was in all points tempted like as we are, yet without sin;" and if we want to live where he is, and where he can give his life, we must follow him. We must consciously *will* to cling to him and let him lead, and not try to do these things in our own strength. Romans 7.

I wish to discuss the nature of that thing that we call "iniquity," or "sin;" for while we have doubtless heard these words all our lives, yet in the minds of a good many there is a very hazy idea of the nature of this terrible thing that has wrought such havoc in the universe.

When I was a boy, and even later, I used to go to revival services quite frequently, and allow myself to become stirred up over the presentation of "hell-fire" and all the horrible things that go with it. Then when the call came to "repent," I remember that I tried the best I knew how to repent, but I did not know what I was to repent of. There was never anything said about the ten commandments to connect them very vividly with the idea of sin, nor was sin in any way so described that I could get a clear idea of it. Although I went to Sunday school, and lived in a religious atmosphere most of my early life, yet I do not believe that I could have given a Biblical definition of sin till I heard one given by the Seventh-day Adventists. But now, in common with all the Adventists, whenever anything is said about sin, that text comes to my mind, "Sin is the transgression of the law."

And what is the law? "Why, the ten commandments," you say; and you are right. But the query comes again, What are the "ten commandments"? Are they a code of prohibitions of minute detail, or are they a statement of principles which cover every relation of life? This code is "exceeding broad," so broad, indeed, that there is no relation in the universe between one being and any other which these marvelous precepts will not cover. And going still

further, we find that it is based upon a principle which permeates every letter of it,—the principle of love. Love is service, love is unselfishness, love is unselfish service. Sin, then, must be the opposite, or selfishness; the big "I," the "Look out for number one," the principle of "Every man for himself." Suppose you were admitted into eternal life with but just one little bit of this thing in your heart; some day it would manifest itself, and the results would be disastrous. If this taint remains in your heart, be assured that the overpowering delusions of the last days will bring it to light, and you will be ashamed!

But we have an experience to undergo,—the changing of the nature with which we were born. "Except a man be born again, he cannot see the kingdom of God." John 3:3. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Verse 5. This newborn creature will first creep, then walk, and then run. By baptism you have signified your burial of the selfish "old man," and your rising to walk in newness of life. Have you learned to walk yet? Are you giving this new, unselfish, loving, ministering nature the practice, the exercise, necessary to enable it to gain strength from day to day, till it can walk with certainty, and be ready to be taken into the association of those who have never sunk into sin? This means work. It means that by what you do you are going to manifest your faith in him who has cleansed you.

So, in order that our new nature might have exercise to enable it to develop into the full spirit of loving service to all those around us, the Lord has given us something to do. There are so many who are about to perish—so many who, if some one doesn't go to them soon, will be likely to have reason to say to us, "Why didn't you tell us? You knew what was coming, and you left us unwarned!"

"Give diligence to make your calling and election sure." He might have placed the work of warning the world in the hands of the angels, but their characters are developed. It is true that they might have done it more faithfully and more quickly than we have been doing it, but our new nature *needs the exercise* that will develop it to the point where the Lord can say, "It is enough, come up higher;" for our eternal life will be a life governed by those principles which the Lord wants us to learn to apply to our lives here. How shall we learn to love our fellow men unless we begin to love them now? not with the love that is satisfied by proclaiming itself in the social meeting, but with the love that will never be satisfied till we are doing something! O, when the whole church begins to feel this love pulsing and throbbing with every beat of the heart, it will not take long to finish the work so that we can go home!

All this is bound up in the "whosoever believeth" and the "whosoever will." Don't worry about the 144,000; just look into your own life and see if the conditions the Lord requires are being fulfilled in it. If they are, and you have God's witness that they are, you will not have time to worry about your place among that happy number! If you want to be saved more than you want anything else in the universe; if you love the Lord with all your heart and your neighbor as yourself, you will find yourself in heaven with the redeemed.

Let me say it again: *Hold fast*, with all your will; with all your determination; with all your faith and trust. "Believe on the Lord Jesus Christ, and *thou shalt be saved*." "Whosoever" means you!

Why I Believe the Visions of Mrs. E. G. White Were of God

CHARLES H. BLISS

ABOUT the year 1875 it was my privilege to entertain Elder James White and his wife in my tent during a camp-meeting in Illinois. I had met them several times before and had been in their home. I had read of the visions of Sister White and had heard others speak of them, and relate how she had communicated to others things which she could not have known had not God revealed them to her. But, like doubting Thomas, I was not sure; I wanted more evidence.

During their stay in my tent Sister White said she had seen a man on the ground who was living in open adultery. Soon after this, during an early morning social meeting, she sat on the rostrum and

seemed to observe each one very closely as he gave his testimony. After a time a stranger arose and spoke. As soon as he had finished, she arose and said, "That is the man I saw. He is living with a woman who is not his wife." Immediately after she said this, he and a woman near him arose and left the meeting and a brother saw them drive away. They were not seen again on the ground.

His immediate departure satisfied me that the testimony was true. So far as I could learn, he was an entire stranger to every one present. Sister White had seen this man in vision, and fearlessly exposed his hypocrisy.

Springfield, Ill.

Notes from Wesley's Diary --- No. 2

H. M. S. RICHARDS

SOMETIMES the ministers of God in these days find that annoying circumstances interfere with meetings where the last message of mercy is preached. But every great message of God to sinful men has aroused antagonism among those who reject it. John Wesley relates an experience of his own which illustrates this. We read:

"Friday, 19. I rode to Pensford, at the earnest request of several serious people. The place where they desired me to preach was a little green spot near the town. But I had no sooner begun than a great company of rabble, hired (as we afterward found) for that purpose, came furiously upon us, bringing a bull which they had been baiting, and now strove to drive in among the people; but the beast was wiser than his drivers, and continually ran either on one side of us or the other, while we quietly sang praise to God, and prayed for about an hour.

"The poor wretches, finding themselves disappointed, at length seized upon the bull, now weak and tired, after being so long torn and beaten both by dogs and men, and by main strength partly dragged and partly thrust him in among the people. When they had forced their way to the little table on which I stood, they strove several times to throw it down, by thrusting the helpless beast against it, who himself stirred no more than a log of wood. I once or twice put aside his head with my hand, that the blood might not drop on my clothes, intending to go on as soon as the hurry should be a little over; but the table falling down, some of our friends caught me in their arms, and carried me right away on their shoulders, while the rabble wreaked their vengeance on the table, which they tore bit from bit. We went a little way off, where I finished my discourse without any noise or interruption."

Opposition did not discourage this great worker in the cause of God. We trust in the same prayer-hearing, prayer-answering Lord.

The Southern "Highlanders"

ORPHA SMITH

APPALACHIA is a section of the United States covering about 11,000 square miles. It is twice as large as New England, extending through parts of West Virginia, Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, and Alabama. It is a region of exquisite beauty, has valuable mines, forests of giant trees, and fine water power; but there are few railroads, and the people are very poor.

Here hidden away among the mountain peaks, coves, and valleys live the "Southern Highlanders." These are not "poor white trash," for a large percentage of them are native-born white people, true Americans, from a good class, like those people who settled Massachusetts and Connecticut, with many generations of good ancestry behind them.

As with all peoples, there are different classes among them, ranging from the fairly well-to-do farmers along the river valleys to the dwellers in the cabins on the high mountains, where the cultivated land is often so steep that the harvested crops can be brought down only in sleds.

Their homes are shabby and very poorly lighted. Their food is earned by hard toil. The children pick berries and help with the tobacco during the summer.

Their books are few; in some places there is not even a Bible. These people need schools and workers as never before. Soon it will be said: "The harvest is past, . . . and we are not saved." Will these words be spoken by these poor mountain people who are reaching out for help, or will they be said by those who profess to be followers of the lowly Jesus?

These words found in Isaiah 60:1-3 are especially true at this time and applicable to us as regards these people:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising."

The Lord is calling for workers in these mountains; who will say, "Here am I; send me?"

THE FIRST BOOK OF KINGS: "THE THRONE; DETERIORATION"

A. The Undivided Monarchy

CONSUMMATION

1 to 11

David. 1 to 2: 11.

1. His Declining Days. 1:1-4.

2. Adonijah's Usurpation. Verses 5-10.

3. The Appeal of Bathsheba and Nathan. Verses 11-27.

4. The Coronation of Solomon. Verses 28-53.

5. David's Dying Charges. 2:1-9.

a. To Solomon.

b. Concerning Joab, Barzillai, and Shimei.

6. The Death of David. Verses 10, 11.

Solomon. 2: 12 to 11.

1. "In All His Glory." 2:12 to 10:29.

a. His Establishment on the Throne. 2:12-46.

b. His Piety and Wisdom. 3.

c. His Power and Wealth. 4.

d. His Erection of the Temple. 5, 6.

e. His Royal Palace. 7:1-12.

f. The Works of Hiram the Tyrian Founder. Verses 13-51.

g. The Dedication of the Temple. 8.

h. God's Covenant with Solomon. 9:1-9.

i. Solomon's Power and Fame. Verses 10-28.

j. Visit of the Queen of Sheba. 10.

2. In His Shame. 11.

a. His One Weakness. 11:1-3.

b. His Apostasy and Idolatry. Verses 4-8.

c. His Punishment by the Lord. Verses 9-13.

d. His Death. Verses 40-43.

B. The Divided Monarchy

DILAPIDATION

12 to 22

Judah. "A Lamp in Jerusalem" "for David's Sake."

1. Rehoboam.

a. His Peaceful Ascension.

b. The Revolt of the Ten Tribes.

c. The Warning by the Man of God.

d. Shishak's Invasion.

2. Abijam.

Continued Wars with Jeroboam.

3. Asa.

a. His Abolishment of Idolatry.

b. His League with Ben-hadad.

Israel. "In the Way of Jeroboam, and in His Sin Wherewith He Made Israel to Sin."

1. Jeroboam I.

a. His Election as King of the Ten Tribes.

b. His Inauguration of the Calf Worship.

c. The Warning by the Man of God.

d. The Death of His Son.

2. Nadab.

An Idolater.

3. Baasha.

a. The Destruction of the House of Jeroboam I.

b. Warning by the Prophet Jehu.

4. Elah.

A Drunkard.

5. Zimri.

The Slaughter of the House of Baasha.

6. Omri.

a. A Divided Reign with Tibni.

b. As Sole King; Builds Samaria.

7. Ahab.

Elijah the Tishbite

a. The Message to Ahab.

b. With the Widow of Zarephath.

c. The Triumph at Carmel.

d. The Still Small Voice.

e. The Call of Elisha.

f. Ben-hadad's Defeat.

g. Naboth's Vineyard.

h. The Death of Ahab.

OUTLINE BIBLE STUDIES

The First Book of Kings

H. CAMDEN LACEY

THE First Book of the Kings, otherwise called the Third Book of the Kings, is a continuation of the history begun in First and Second Samuel. It is an inspired account of the rise and career of those occupants of the throne of the Lord who reigned from the death of David to the deaths of Ahab and Jehoshaphat. There is no attempt to give a full history of the lives of these successive monarchs in Israel, for detailed accounts were already in the hands of the readers of the book before us, as is shown by the repeated references thereto in the formula, "Now the rest of the acts of —, and all that he did, are they not written in the book of —?" It was sufficient for the writer, or compiler, of this treatise to point out how God had fulfilled his gracious promise to David in raising up a son whose kingdom would be established forever, who would build a temple for the Lord, and who, if he committed iniquity, would be chastened but not cast away as King Saul had been before him. 2 Sam. 7:12-16. These wonderful promises, given to David through Nathan the prophet, constitute in reality the text of this book, which accordingly omits all irrelevant matter and confines itself to a record of the fulfilment of these divine purposes of grace and judgment in the experience of the successors of King David, and of the peoples over whom they ruled respectively.

The great theme of the First Book of Kings is, therefore, the *throne* of the Lord; and as there was a marked falling away from the Lord's ideal in the career of the incumbents, the key-word may be given as *deterioration*.

The book, as we have it, consists of twenty-two chapters, and is divided exactly into halves by the nature of the contents. The first eleven chapters deal with the *undivided monarchy*, and present to us the closing days of David and the *consummation* of the kingdom during the reign of Solomon. The last eleven chapters tell the story of the *divided monarchy*, showing how the glorious empire of Solomon the Magnificent was split into two sections, Judah and Israel, and then how they each failed utterly to express the great principles of the government of God, until, at last, the Lord was compelled (we speak reverently) to set aside the *king* as his representative among men, and employ once more the *prophet* as the revelator and executor of his will concerning his people and mankind. And so Elijah the Tishbite flashes upon the scene, a stern and rugged personality. The latter part of the book is devoted almost exclusively to his ministry in the Northern Kingdom.

The First Book of the Kings opens with an account of the old age and last sickness of David. Taking advantage of the increasing weakness of his father, Adonijah, the oldest living son, a beautiful but spoiled youth, attempted to usurp the royal power. The appeal of Bathsheba the mother of Solomon, and of Nathan the prophet, who both reminded the aged king of his promise as to his successor, aroused the old lion to decisive action, and he at once took measures to insure the coronation of Solomon. The young prince was immediately anointed

as king at Gihon, where the tabernacle was then standing, and ascended the throne amid the enthusiastic plaudits of all the people. The partisans of Adonijah, panic-stricken, fled in all directions. And Solomon sat upon the throne of David his father, and "his kingdom was established greatly."

The time soon came when David must die. He accordingly summoned his son, King Solomon, to his bedside, and gave him a farewell charge. Every young man should ponder deeply these strong and noble words spoken by one of earth's greatest men in his last moments and under the inspiration of the Holy Spirit. To be strong in the Lord and in the power of his might, to show oneself a man, to keep the charge of the Lord God, and to walk in his ways, observing his commandments, his statutes, and his testimonies,—this is to tread the true highway of an assured prosperity and abiding peace. Well had it been with Solomon the king had he always heeded this wise and noble counsel of his dying father.

We cannot help wishing, however, that David's charge had ended with these words of holy counsel. No doubt it is true that the shrewd old ex-monarch foresaw the treachery of the men whose "hoar" heads he adjured his son to bring "down to the grave with blood," and that he spoke therefore from a public rather than from a private viewpoint when he demanded their execution. But still the unfor-giving severity revealed in David's dying charge concerning Joab and Shimei is reprehensible in itself, and shows why the man who had "shed blood abundantly" and had "made great wars" was not permitted to build a house unto the name of the Lord, because he had "shed much blood upon the earth" in God's sight. (See 1 Chron. 22:8.) With all his many virtues, David was still an imperfect servant of God, his faults no doubt largely due to the customs and teaching of his times; we turn therefore, for our example, from the deathbed scene of the "man of war," with its stern and vengeful language, to the noble words of the martyr Stephen, who cried with his last breath, "Lord, lay not this sin to their charge;" or to the gentle and forgiving prayer of Jesus as his tormentors drove the cruel nails through his unresisting hands and feet, "Father, forgive them; for they know not what they do."

"So David slept with his fathers, and was buried in the city of David." His life was a very checkered one, of mingled light and shade. He gave great occasion to the enemies of the Lord to blaspheme, but he has also taught all later servants of God how to pray and praise. His repentance for the great sin of his life was deep and sincere, and he was himself a supreme example of his own inspired description of a penitent soul who is forgiven and accepted of the Lord: "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17.

The next section of the book presents the reign of Solomon, and we see him "in all his glory," and finally "in his shame." It was a sad downfall he suffered; but then there has been only One in all

the history of the world of whom it could be truthfully said that he "did no sin, neither was guile found in his mouth." This is the "man Christ Jesus," who alone has left us a perfect example, that we should follow in his steps. If, however, we may draw some obvious inferences from Ecclesiastes and the Song of Songs especially, which we take to be two of the latest works of this king, we may cherish the hope that he, too, repented of his love of the world and of carnal delights, before he was called to his final rest, and that this son of David will be ultimately saved in the kingdom of God.

His reign, which was, on the whole, a peaceful and glorious one in material splendor, was inaugurated with a threefold deed of blood. He was a mere youth at the time, perhaps not more than sixteen or eighteen years of age (1 Kings 3:7; 1 Chron. 29:1), and it seemed imperatively necessary for his establishment that all his rivals should be removed. In the execution of his older brother, Adonijah, the natural claimant to the throne, and in the swift and condign punishment meted out to the great warrior Joab, and to Shimei, who broke the condition on which his life depended, we see grim illustrations of one of Solomon's own proverbs: "The wrath of a king is as messengers of death." Prov. 16:14. But by these acts of avenging justice the young monarch was securely established on his throne, with no fear of further opposition.

Then follows the story of his early piety and wisdom. First of all, he married Pharaoh's daughter, and the fact that there is no record of his later building any temple to her gods, and the further fact that the forty-fifth psalm is an inspired epithalamium, or marriage song, composed most likely in her honor, point to the conclusion that the royal bride became a convert to Jehovah. At any rate, Solomon's alliance with this princess is spoken of with entire approval in the sacred record, which, after speaking of the wedding, immediately says: "And Solomon loved the Lord, walking in the statutes of David his father: *only* he sacrificed and burnt incense in high places." 1 Kings 3:3. This significant "*only*" is due to the want of a proper temple in which the religious rites of Mosaism might be observed. Till such a sanctuary could be built, the people and princes made their sacrifices at the various altars set up at the spots made sacred in the earlier history of the patriarchs, which, as they were usually erected on the hills, were known throughout Bible times as "high places." These, too, soon became associated with vicious idolatrous practices, and so were forbidden by the Lord through his later prophets.

"The king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." 1 Kings 3:4, 5. The boy king's immediate choice of wisdom to enable him to judge so great a people, rather than riches, honor, a long life, and victory over all possible enemies, throws an interesting light on his youthful character and aspirations. "The speech pleased the Lord, that Solomon had asked this thing." In great grace the Lord then bestowed upon him "a wise and an understanding heart," and in addition the things for which he had not asked,—all the material wealth and glory of a mighty Eastern king's empire. Happy had it been for Solomon had he al-

ways manifested this early humble, sincere trust in the Lord his God, and sought not his own things, but only the things of Christ.

The superhuman wisdom of Solomon was evinced almost immediately in deciding between two mothers who contended for a child; "and all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment." Verse 28.

Then we have the record of his power and wealth. We are shown the constitution of Solomon's court as it was in the middle of his reign, when two of his daughters were already married. We see the great officers of the kingdom,—*"the priest,"* the two chief secretaries, the annalist, the commander in chief of the armies, the chamberlain, the chancellor of the exchequer, etc. We note the grandeur and extent of his empire,—from the river Euphrates to the borders of the Philistines, thus covering the area predicted originally to Abraham. Gen. 15:18. We admire the marvelous endowments of this young king,—his wisdom, excelling the wisdom of all the children of the east country and all the wisdom of Egypt, his ability to produce three thousand proverbs and a thousand and five songs, his familiarity with the sciences of botany, zoology, entomology, ichthyology. There seemed to be nothing that escaped this wise young monarch's notice, no problem so perplexing that he could not solve it.

The climax of Solomon's reign was reached in the building and dedication of the temple. Five long chapters are devoted to this theme, which occupies a still larger space in the book of Chronicles. The reader is strongly advised to turn at once and read carefully and thoughtfully this deeply interesting section. And if he will remember that the temple, like the tabernacle which it succeeded and displaced, possesses in all its details a rich spiritual significance, he will derive some personal profit from the perusal of the various minute and apparently uninteresting specifications. May it be briefly suggested here that the temple typifies, first, the temple in heaven; secondly, Christ the Saviour; and thirdly, the Christian believer? The dedication of this house of God illustrates the consecration of all of self to the Lord. As the ark was the most significant type of Christ of all the vessels in the temple, it is deeply important to note that Christ's proper place of residence in man is in the innermost recess of his being,—in his spiritual nature, his heart of hearts, where Jesus is to reign and whence he is to rule over all the other activities of our variform lives. In this connection, Solomon's prayer of dedication is worthy of special attention, as well as the second appearing of the Lord to the king and the renewal of the divine covenant with him. The subdivision closes with a further portrayal of the power and fame of this "son of David," and with the romantic visit to him of the queen of Sheba, who said of the reports which she had heard in her own land, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." 1 Kings 10:7. So when we come to Christ to learn of him, we find that all our anticipations are surpassed by the unsearchable riches of his grace, and that he gives all our desire, and "exceeding abundantly above all that we ask or think, according to the power that worketh in us." (See Eph. 3:18-20.)

The fall of Solomon is attributable to the same weakness in point of character that marred the

career of his father David. We are told that he "loved many strange women" besides the daughter of Pharaoh, and that he "clave unto these in love" until he had "seven hundred wives, princesses, and three hundred concubines: *and his wives turned away his heart.*" In mature life he lapsed into the idolatry of the surrounding nations, and he even erected temples in the holy city to heathen deities. There was no help for it but that he should be severely punished. And so the Lord raised him up adversaries, Hadad, Rezon, and finally Jeroboam, whose succession to the throne of Israel had been foretold by the prophet Ahijah. "Solomon sought therefore to kill Jeroboam." That is the last glimpse we get of this king in the history; but if he wrote Ecclesiastes and the Song of Solomon after this, as is likely, we may trust, as we have already said, that he became a penitent like David, and was finally accepted of the Lord.

The history of the divided monarchy immediately follows. The crass folly of Solomon's son and successor, Rehoboam, who threatened his subjects with a much greater oppression than they had suffered under his father, precipitated the rupture, and ten tribes revolted under Jeroboam as king. A resort to arms to recover the lost possessions was forbidden by the Lord through his prophet Shemaiah, and the kingdom of Judah was restricted to an area comprising about one fifth of the land of Canaan, occupied by the tribes of Judah and Benjamin, but containing also the city of Jerusalem and the holy temple of the Lord. The preservation of this remnant was to make possible the fulfilment of the great Messianic prophecies to David through the prophet Ahijah: "That David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." 1 Kings 11:36. Despite some apostate kings of this line, the dynasty of David provided one unbroken series of monarchs on the throne of Judah until that nation went into captivity to Babylon; and far beyond the Babylonian captivity the royal line extended until there was born of the house of David, in the city of David, "a Saviour, which is Christ the Lord." In striking contrast with the twenty rulers of the one dynasty of the kingdom of Judah are the eight dynasties, with their nineteen monarchs, of the kingdom of Israel.

And yet it must be remembered that the chief interest of this history gathers about the career of the northern kingdom. Its monarchs rapidly built up a great military empire which, under Jeroboam II, rivaled in splendor and extent of territory the empires of David and Solomon. In that northern kingdom of Israel appeared some of the greatest of all the prophets—Elijah, Elisha, Jonah, Amos, Hosea, etc. The book we are outlining presents the history of the first seven monarchs of that kingdom, with the fiery and impetuous career of the great rugged prophet "Elijah the Tishbite." To go into any details would be to write a history as long as, or even longer than, the Biblical narration. It is well, then, to stop here, and simply to call attention to the accompanying diagram, as a guide to the reading of the richly interesting contents of this most valuable book.

It will be seen that there are two chief personages portrayed for us in this treatise, Solomon and Elijah. But how great the contrast between the splendid "king in Jerusalem" and the rough and ascetic

prophet of Gilead! With all his "glory," in the midst of his gigantic wealth and power and fame, Solomon knew well the soul-aversion that comes from satiety of this world's treasures and pleasures; and his final verdict concerning it all was, "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." Eccl. 2:17.

And then look at Elijah, a man with apparently no earthly desires, no fear of man, but a mighty zeal for Jehovah, and an absolute faith in the divine governance, and a passion for the establishment of the "kingdom" of God in the earth, fighting with all his power for righteousness, and so leaving behind him an imperishable memorial among the people of God. After his death Solomon is scarcely mentioned in the records of Israel. But Elijah has never been forgotten by the Jewish people. We are told that "a chair is placed for his invisible presence at every circumcision; a cup is set for him at sacred banquets; and all dubious questions are postponed for solution until the day when Elijah comes." And the Christian remembers that Elijah appeared with Moses on the mount of transfiguration, that he is the New Testament example held out to us of the righteous man whose effectual, fervent prayer availeth much; and that finally he it was in whose spirit John the Baptist came preaching before the first advent of Christ, and in whose spirit and power the remnant church are to deliver the last warning message to mankind before the coming of the great and dreadful day of the Lord. Mal. 4:5.

Let us study his life, receive largely of his spirit, do as faithfully as he the work divinely intrusted to us, and so share his ultimate reward of translation and glorification.

* * *

THE CHARIOTEER

O God, take the reins of my life!
I have driven it blindly, to left and to right,
In mock of the rock, in the chasm's despite,
Where the brambles were rife,
In the blaze of the sun and the deadliest black of the night,
O God, take the reins of my life!

For I am so weary and weak.
My hands are a quiver, and so is my heart,
And my eyes are too tired for the teardrops to start,
And the worn horses reek
With the anguishing pull and the hot, heavy harness's smart,
While I am all weary and weak.

But thou wilt be peace, wilt be power.
Thy hands on the reins and thine eye on the way
Shall be wisdom to guide and controlling to stay,
And my life, in that hour,
Shall be led into leading, and rest when it comes to obey;
For thou wilt be peace and all power.

Now, Lord, without tarrying, now!
While eyes can look up and while reason remains,
And my hand yet has strength to surrender the reins,
Ere death stamp my brow
And pour coldness and stillness through all the mad course
of my veins—
Come, Lord, without tarrying, now!

I yield thee my place, which is thine.
Appoint me to lie on the chariot floor;
Yea, appoint me to lie at thy feet, and no more,
While the glad axles shine,
And the happy wheels run on their course to the heavenly door,
Now thou hast my place, which is thine.

—Amos R. Wells, in the Outlook.

IN MISSION LANDS

Ilave Mission, Peru

J. D. REPLOGLE

[The following is an extract from a letter Brother Replogle wrote his parents in Argentina. Dr. Replogle kindly copied it and sent it on to Washington.—Ed.]

TODAY has been an especially busy one. I wonder sometimes what Moses did with so many people. No wonder he had to sit from morning till night to judge them. Sabbath is usually strenuous, as meetings, are held nearly all day. Sabbath school begins at 10:30. Then after five minutes' intermission, preaching follows, which usually lasts an hour. Then after half an hour's rest, which many times is broken into by dispensing medicine to one or two sick persons, the afternoon meeting begins.

In the afternoon we call the roll of those who are asking for baptism, and take down the names of new candidates. We have more than sixty on the list, but not all are firm. Today twenty-one asked to have their names recorded for baptism. It is our aim to give special instruction to these. This instruction is given in the Sabbath afternoon meeting.

One finds that he cannot talk to these people as he would to those who are more civilized. Everything must be well explained. These Indians do not have the advantage of knowing the Bible; therefore much care must be taken in order to reach their understanding.

We have the Memory Verse Cards, and the people study all the week to learn one short verse in Spanish. If it is learned, they get the card. Often as many as fifty know the memory verse, boys and girls and older people, ranging from eight to thirty years old.

As yet we have no young people's society, but no doubt one will be organized in the near future.

As the greater number do not know how to read or write, we have to take the missionary report orally from the congregation each Sabbath. I assure you it would do you good to see the fine spirit manifested. One brother has made three missionary visits during the week. Another has brought five new Indians to meeting. He sometimes points them out with his finger. The other has distributed ten tracts among his Spanish employers. This also is part of the afternoon service.

O yes, and today we had a baby to name! We called him Samuel. After meeting I met two delegations of Indians who are asking for schools. This

took quite a little time. I pulled two teeth, and gave medicine to five sick folks. We arranged to visit one of the places asking for a school. This is up in the mountains above Juli. We also listened to a woman who complained that her relatives would not share the inheritance with her. This, with receiving several gifts of potatoes in exchange for coveted pieces of bread, formed the day's work.

We are not progressing very fast with the buildings, as the harvest is in full swing and it is still raining nearly every night.

The well we dug before going to Arequipa caved in, and it was easier to dig a new one than to repair the old one. The boy and I dug another and lined it with galvanized iron, and we hope to have good water to use.

* * *

Marquesas Islands

GEORGE L. STERLING

HAVING recently made a visit to the island of Upou, twenty-six miles south of Nukahiva, in the interests of our mission, and meeting there some descendants of the faithful Hawaiian missionary, James Kekela, I secured a fund of information, some of which I am sure will be of interest to our people in the homeland.

Kekela was one of the six native Hawaiian missionaries sent out to the heathen of this group. Kekela reached a good

old age, returning again to Honolulu in 1899.

The first missionaries to the Marquesas were Europeans, Messrs. Harris and W. Pascoe Crook, of the mission ship "Duff," who landed on the island of Tahuata as early as 1797. Mr. Harris stayed but one night, but Mr. Crook remained for eight months, at the end of which time he was compelled to flee by night to a vessel, owing to the hostility of the natives. Finding the natives of Tai-o-hae more friendly, he determined to remain among them, but was finally obliged to flee for his life to a passing ship, which took him to Tahiti.

In 1825 he returned to Tahuata with native teachers from Tahiti, but they were all compelled to flee at the end of two months. Other attempts were made to gain an entrance, but so hostile were the Marquesans that no one could long remain.

On Aug. 10, 1833, three European families belonging to an American missionary society, who had been sent out from Honolulu, arrived in Tai-o-hae Bay, Nukahiva. The names of the male missionaries were R. Armstrong, B. F. Parker, and W. P.



Mr. and Mrs. José D. Replogle, Ilave Mission, Puno, Peru

Alexander. One of the chiefs received them and built a house for them, but later, owing to tribal wars, became unfriendly and threatened their lives. After eight months they fled, having passed through many trying experiences. A large tamarind tree near the old royal residence in Tai-o-hae is said to have been planted by these missionaries.

In 1834 some English missionaries arrived in Tahuata, but in 1841 all were compelled to leave, not having achieved any lasting success. The natives had said: "What shall we get for hearing your lessons? You seem to wish to make speeches to us. Well, give us powder, and we will hear you afterward."

Nothing further was done in the group until the Hawaiian missionaries arrived in 1853. They came out under the following circumstances:

The native chief of Fatuhiva, with his son-in-law, went to the Hawaiian Islands by a whaling vessel for the purpose of securing arms and ammunition, but acting on the advice of his son-in-law, he concealed the real purpose of his coming by asking for teachers, that his people might be taught the word of God. The Hawaiian churches were moved by his appeal, raised funds, chartered a vessel, and sent out four natives to the Marquesas, arriving, as stated before, in 1853. James Kekela was one of this party.

Five days later a brig arrived from Tahiti, landing a Catholic priest, who informed the chief that the Marquesas Islands belonged to France, and demanded that he send away the Protestant missionaries. The

chief replied that no Frenchman had ever been born on his island, and that the island belonged to him. He refused to send away the missionaries.

The faithful Hawaiian missionaries, filled with love for their Master, endured privations, often suffering at the hands of the heathen natives, frequent attempts being made to secure their bodies for cannibal feasts. One of these missionaries, Kaivi, after nineteen years of labor, during which time he raised up a church from among the heathen, became deranged and was taken back to Honolulu.

The grave of another, Kauwealoha, we visited while at Uapou. It is said that when at one time it was suggested to him that the mission be abandoned, because of shortage of funds and discouraging results, he replied that he would not desert his work even if his salary were taken away from him, but would dress, if need be, as the natives did, and labor with his hands to support himself.

James Kekela labored among the degraded and debauched natives of Puamau on the island of Hivooa. His courage and disinterested love are illustrated by the following incident related of him, which his son verified to me:

An officer from an American whaling vessel had come ashore to purchase food from the natives. He was seized by them, stripped of his clothing, and carried inland, where they proceeded to make a cannibal feast. He was bound, and tortured by having his thumbs bent backward. Kekela proceeded inland and made offers to the heathen to secure the release of the prisoner. At last the chief said, "Give

us your new six-oar whaleboat, and you may have him." The whaleboat had been sent out from Honolulu as a mission boat. Kekela agreed, and the man was released, and later returned to his vessel. Through the intercession of another chief, Kekela's gun and some other articles were accepted instead of the boat. President Lincoln learned of Kekela's act, and sent him a beautiful gold watch engraved with Kekela's name.

The results of mission work in the Marquesas have been far from commensurate with the efforts put forth. In a summary published after sixty years of missionary effort by Protestants in the group, it was stated that there were only thirty-four church members. In Rev. James Alexander's book, "Islands of the Pacific," he says, "No mission field in the Pacific has been more discouraging."

Our work began in the Marquesas in July, 1919, upon the arrival of Mrs. Sterling and myself in Tai-o-hae Bay, Nukahiva. The Lord has blessed our efforts. We have a little company of nine native adult believers, besides three children here at Tai-o-hae, and have been enabled to visit other parts of this island and Uapou, holding meetings and distributing literature, with the result that the leaven of truth is already working in several small communities. Interests are springing up, and calls are coming to us

for missionaries and teachers. We appeal to you for an interest in your prayers, that the Spirit of God may work here and that souls may be saved.



Carrying Lumber for the Church Building at the Ilave Mission, Puno, Peru

As an illustration of how the word is transforming hearts, we relate the following incident:

Here in Tai-o-hae, the natives have been taught to expect, after a day's work shifting cargo, a glass of wine or rum from the trader for whom they worked. Very few indeed are the natives of Nukahiva who would not take several glasses if there were any chance of obtaining them. A fortnight after the Bible position on wine and strong drink had been presented to our new brethren, opportunity came to discharge a ship's cargo. At the close of the day our brother Naane, instead of receiving with the others the customary glass, asked for and received from the trader its equivalent in matches, going home with a clear conscience.

* * *

General Meeting for Hupeh Province, China

W. E. STRICKLAND

We are glad at this time to be able to send a report of the work in the province of Hupeh, China, and of the provincial meeting held at Hankow, our mission headquarters, in March.

Hupeh lies nearly in the center of China, and is considered one of China's most progressive provinces. Bounded on the north by Honan and Shensi, on the east by Anhwei, on the south by Hunan and Kiangsi, and on the west by Szechwan, and connected with these provinces by either railroads or waterways, it forms practically the hub of central China, and naturally

becomes, through Hankow, which is often called the "Chicago of China," the distributing center for these various provinces.

Our work was started in Hupeh some ten or twelve years ago. At the present time, though we cannot report large numbers, we are glad to be able to say that the work is progressing. The present membership is 210, and a large number are awaiting baptism. The Sabbath school membership for the last quarter was 372. We have two church schools, with an attendance of about forty. During the present school year we sent to our Hankow Intermediate School forty-four students, twenty-eight of whom were fully self-supporting. Sixteen others earned half their support. This we consider exceptionally good. There seems to be an awakening among the people. China, with its vast numbers of unwarned heathen, is beginning to reach out for light, and those of its people who are already following the Lord are beginning to realize their opportunity and are improving it.

In the recent provincial meeting we were impressed with the good spirit that prevailed. Never before had we seen such peace and happiness and searching after God. Men and women were seeking for that divine guidance which would make them workers together with God. We feel justified in saying that the majority returned home fully determined to live true, conscientious, Christian lives, and to do a better and stronger work for the Master. Only such a determination can bring forth the fruits of righteousness.

We were much interested in the reports of the workers from each of our nine stations. All spoke of their desire to do greater and stronger work during the coming year, and pledged themselves to this end. Hupeh's workers are not many, but God can use a few to do a mighty work. Besides the foreign worker, we now have Chinese workers as follows: One pastor, two licentiates, ten missionary licentiates, five colporteur-evangelists, two colporteurs, and two church school teachers. To this number add the one foreign worker, who acts as director, and you have the sum total of twenty-three workers for a province of nearly thirty-five million people. Think of it—twenty-three workers, Chinese and foreign, to thirty-five million people! Brethren and sisters, we beseech you, pray God that more workers from the homeland may be sent us, and that we may be given power to push on until every soul shall have heard of the power of Jesus that saves from sin.

The tithe for 1919 amounted to \$556.36. The Sabbath school offerings amounted to \$614.52, an average of about three dollars a member. Our people are just beginning to realize what tithing is, and we feel thankful that we can see progress.

In order to facilitate the work, we have divided the province into three districts and have placed over each district a Chinese leader who carries the responsibility of the work. By this means we are sharing the leadership, as did Moses of old, with the brethren. Placing upon them the burden helps them

to see and realize the magnitude of the work and gives an incentive to progress. There were in attendance at this meeting more than 120 believers, made up of workers, delegates, lay members, and inquirers.

We were glad to have with us at this time Brother C. C. Crisler, secretary of the Far Eastern Division of the General Conference, who gave us excellent help both in council and in public meetings; Brother R. J. Brown, secretary-treasurer of the Central China Union Mission and acting secretary-treasurer for Hupeh; also Brother E. H. James, union field and home missionary secretary. We hope that it will not be long before a secretary-treasurer can be secured for our field, as it will greatly help in the progress of the work. The following officers were elected: Director, W. E. Strickland; acting secretary-treasurer, R. J. Brown.

On the last two days of the meeting, an urgent call was made for donations to buy a 40 x 60 ft. gospel tent, of which we are much in need, and the way the people responded was simply wonderful. Our call was for six hundred dollars, and on these

two days alone \$346 was either pledged or given. This is a remarkable thing when we take into consideration the people and the amount of salary, or wage, they receive each month. The average monthly wage is between \$12 and \$15. We expect to raise the rest of the six hundred dollars at the different stations, and hope soon to have a fine new tent for

evangelical use here in this needy field.

It is not necessary for me to dwell upon the needs of this dark field. What I would like to impress upon the minds of our brethren and sisters at home, as I close this report, is that the Chinese brethren appreciate their sacrifices, and are, here in Hupeh as elsewhere, trying to lift the load and bear some of it with them.

* * *

First Baptism Among the Chins in Burma

IN a recent letter from R. A. Beckner, of Burma, after telling that it was necessary that his wife go to the States on furlough because of ill health, while he must remain at his post to look after the interests because of lack of help, he speaks concerning the good work as follows:

"Since I wrote you last, that Chin school-teacher and his wife have been baptized. I will send you a picture showing the baptism of the wife. The one taken of the baptism of the husband was not good. This is the beginning of the work in a new language.

"At the time of the baptism, Brother J. E. Fulton was here, and organized a church of sixteen members. Since then we have had two more baptisms. At Thonze two Sgaw Karens were baptized. Just before going to the conference, six Pwo Karens from one family were baptized here at Henzada. They live about five miles from our home, and part of the time have been coming in to keep the Sabbath with us when we are here. At other times we go out and spend the Sabbath with them in their village. Several of their neighbors are interested, and we hope to see more accept the truth soon. Our membership is now twenty-four."



First Baptism Among the Chins in the Irawadi River, Burma

"Si A'sa Na-ga!" (I Walk Alone)

ORNO FOLLETT

A NAVAJO woman about forty-five years of age recently came to the mission asking for breakfast. Her hogan (hut) is several miles west of our mission, so she had camped with a neighboring Navajo family the night before. But her friends could not give her breakfast, for they had no flour. The local trader had been out of flour for three days, and the Navajos were obliged either to travel many miles to another store, or else go without flour until the freighter should arrive.

While breakfast was being prepared, I asked my visitor concerning the welfare of herself and family. With a sad face she told me of the death of her only remaining son. Said she, "My husband died three years ago. Since then, one by one, all my children have died. My son Shaaman is now also dead. *Si a'sa na-ga!* [I walk alone]."

Poor heathen soul groping in pagan darkness! Her false gods cannot comfort her sad, sad heart. Truly she "walks alone." Her faith does not yet grasp a gentle and loving Saviour who longs to walk by her side and comfort her bleeding heart.

That sad, pensive face still haunts my waking hours. It intrudes into my dreams; for I remember that she is but one of many thousands of her people whose hearts have never thrilled with the knowledge of a Saviour's love. Though they live in one of the greatest countries in all the world, where there are thousands of churches and schools, and millions of men and women and little children walking in Christian fellowship, yet the majority of these poor people, native Americans, live and walk and die *alone*.

Shall we not go forth with renewed zeal, and labor and pray that the day may soon come when thousands of these unwarned native Americans may say with us, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: *for Thou art with me; thy rod and thy staff they comfort me*"?

Thoreau, N. Mex.

* * *

Natal Transvaal Conference, South Africa

W. S. HYATT

THE message is progressing in our field, and we are all of good courage in the Lord. No doubt a report of our good camp-meeting held at Spion Kop has reached you. The Lord certainly directed us in appointing our meeting there, and gave us the victory, although Satan seemed to contest every step.

The raising of \$12,175 for the school was a great blessing to the work. I am told that if the school were completed today, there would be students enough to fill it to overflowing. We may have to provide another school for the preparatory department, and keep Spion Kop as a special training

school. But time will make clear what needs to be done for the training of our young people.

The members of our little conference are paying into the treasury about \$60 a member for the year, and our offerings to missions reached 27 cents a week per member last year.

We are pleased to state that there were four new churches admitted into the sisterhood of churches. This gives us eight churches, with a membership of 308. This is an increase of 55 members for the year. There are between 30 and 40 others keeping the Sabbath, who, with a little instruction, will soon be ready for baptism.

Prior to 1918 our efforts in the Harvest Ingathering were very weak and futile. In 1918 our people rallied under the leadership of Sister M. E. Robertson, and gathered in \$325. The union committee set a goal for 1919 of \$545 for the Natal Transvaal Conference. I am pleased to say that we have passed this amount by more than \$345, our total being \$890. There are only about three hundred members.

That we may reach the scattered people of this land, we are now planning to send out many of our papers to the farmers. Last year we sent out many thousands of the *Present Truth* in both English and Dutch, and now we are to send out 1,500 of each issue to the farmers. A few years ago we did this, and it has brought many to a knowledge of the truth. Many are now keeping the Sabbath as the result. We look for great things from this work.

Surely the end is rapidly approaching. Everything tends to show that the great day of the Lord is near at hand. The blessed hope never seemed brighter nor better than it does now. I rejoice in the prospects of deliverance before us.

* * *

A Long Dry Season for Africa

AFRICA is drying up. The governor-general of French Equatorial Africa, which includes from Senegal to Kongo, made his territory arid by a decree which was effective January 1. Importation of liquor was prohibited, and the lid put on native "bar-rooms."

On the Gold Coast a number of Accra chiefs were asked their opinion of the liquor traffic. "The white man has always brought it in for trade," they said. "If now he wishes to stop it because he's found it's not good, we are agreed, and will be glad to take a better substitute."—*World Outlook*, April, 1920.

* * *

"THERE is a transcendental power in example; we reform others unconsciously when we walk up-rightly."

* * *

THE one who is wise with the wisdom of the Spirit must know more than the best-trained college professor in the land.—*C. Fillmore*.



Navajo Woman at Lake Grove Indian Mission



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 IDEAL HOUSEWIFE

A VIRTUOUS woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously.
But thou excellest them all.

— Solomon.

* * *

"What Have They Seen in Thine House?"

MRS. VESTA J. FARNSWORTH

A LADY of wealth and influence became interested in the truths that brought Seventh-day Adventists into existence, and a close friendship was formed between her and those who called her attention to our literature.

This lady was filled with enthusiasm when she learned of our gifts and efforts to carry the gospel to heathen lands. She spoke of a plan of her own to give a large sum to the publication of Christian literature, and of her hope that the message might be hastened till it had warned the world.

One day she invited the ladies who had brought her the truth to ride with her to a town where one of our institutions was situated. She was deeply interested in visiting its different departments, and was astonished at the volume of work done. During the day she visited the homes of several of our people and rode by the fine residences of some others.

On the return journey she startled her companions by exclaiming:

"You needn't tell me that the people we visited today believe that Jesus is coming soon. If they did they would not be living in such houses as we have seen, nor take so much pleasure in their elegant furnishings. They are living, acting, and dressing like the world. They do not rightly represent the truth as you taught it to me."

Our sisters were distressed. What could they say in reply to such a charge? What would you have said? In their dilemma they thought of others against whom such accusations could not be made. Many, they knew, were not conforming their lives to worldly standards.

"But, Mrs. B——," they said, "we would like you to visit the homes of some of our people who are different from those you saw today. We think just now of Mr. C—— and his family, for one. If you were to go to their home, you would find it neat, tasty, and comfortable; but there is nothing

in it for show. It was not built to last a hundred years. Its furnishings are old-fashioned, it is true, but these friends of ours say they would rather do without many things, even those it would not be wrong to possess, and that are deemed necessary by worldly people. They are laying up their treasure where it will be secure during the calamities of the last days. We know the people you saw today mean to do right, and we are sure they have never thought of the influence their houses and their equipment would have on others."

O the pity of it! that such an experience as this of which you have just read, and which is absolutely true, should be possible! The world is watching us when we little realize it. A testimony is borne by our children, our way of living, our eating and drinking, our house furnishings, our pleasures, our dress, and our business methods. Some remember there is a text which declares that the Christian should not love the world nor the things of the world; that if he does love these things, the love of God is not in him. They see those professing to take Jesus as their pattern, loving worldly things. They see them spend their money for useless articles, simply for self-gratification. They find them in places of amusement. The admonition of the Christian's Lord is, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

Much instruction has been given to impress us with the importance of having our actions and our homes bear a ringing testimony in favor of the truth. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;" but, instead of coming out, many seem to be plunging deeper and deeper into worldliness. Listen:

"That which is eating out the vitals of God's people is the love of money, and friendship with the world."—*Testimonies for the Church*, Vol. II, p. 657.

"A man will act out all the faith he has. 'By their fruits ye shall know them.' The heart is where the treasure is. Their treasure is upon this earth and their hearts and interests are also here."—*Id.*, p. 663.

"There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples."—*Id.*, Vol. I, p. 408.

"Many love the truth a little, but they love this world more. . . . Spiritual things are sacrificed for temporal. The fruit that such bear is not unto holiness, and their example will not be such as to convict sinners, and convert them from the error of their ways to the truth."—*Id.*, Vol. II, p. 666.

"God intends that his people shall be a peculiar people, separate from the world, and be living examples of holiness, that the world may be enlightened, convicted, or condemned according as they treat the light given them."—*Id.*, p. 689.

"Many today have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord. God desires us to keep our eyes fixed upon him, that we may lose sight of the things of this world.

"As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly in-

fluences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of his meekness and grace; but we are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the Eternal Rock will be swept away by the worldly current. . . .

"We are not to elevate our standard just a little above the world's standard; but we are to make the distinction decidedly apparent. *The reason we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world.*"—*Id.*, Vol. VI, pp. 146, 147.

Shall we not conform our lives to the heavenly Pattern instead of imitating the customs and practices of a wicked world?

* * *

Simplicity in Dress

AMMY W. WELCH

It was recently the privilege of the writer to attend a lecture by Dean Antoinette Bigelow, of the Colorado State University, given before the nurses of the Boulder-Colorado Sanitarium. The subject, "Simplicity in Dress," is one of such vital interest, and her remarks were so timely, that I wish to pass on some of the most helpful thoughts to the readers of the Home department of the REVIEW.

Dean Bigelow is a woman of about fifty years, of fine physique. Her complexion is clear and her hair is white. From hat to shoes, she was plainly and sensibly dressed.

She prefaced her remarks by the statement that social conditions, especially in Europe, are even worse than before the war; that, in fact, the whole of society seems to be passing through a critical and dangerous change. Old-time standards of morality have been discarded, and society has reached the state where woman's dress is a social question, and no longer an individual matter. Though women resent any interference in this matter, declaring that it is "nobody's business" what they wear, Dean Bigelow believes that the question of dress is playing a very important part in world reconstruction. There are fourteen organizations agitating reforms in this matter.

The speaker advised that the questions of modesty and health be first considered in the selection of attire. She expressed strong disapproval of the short, tight dress and skirt, and of exaggerated low necks and short sleeves, thin waists of all kinds, and skirts that are not even an excuse for a covering to the scant, fancy underwear or the body itself. Dean Bigelow considers high-heeled and pointed-toed shoes as injurious as Chinese foot binding, and says that when women and girls protest that they can wear no others with comfort, it is a confession that their feet are already deformed, for long-suffering nature is very kind, and always does the best she can to give us comfort in the circumstances under which we force her to serve us.

Next she mentioned hairdressing, commenting unfavorably upon the prevailing style of ear puffs. The dean believes that no girl would start out of her own accord, alone, to dress her hair in such hideous ways; but as a class we are slaves to fashion in these matters.

Dress should be suited to the age of the wearer, the occasion, and also the time and place. Showiness in dress was commented on as indicative of bad taste and a lack of refinement. "A woman is never so well dressed as when you cannot recall what she

wore." Particularly should showy dress be avoided for church wear. Dean Bigelow mentioned the case of a student who was recently reprovved for the style of clothes she wore. The young woman made this bold statement in defense of her course: "I purposely plan to dress so that I may attract and hold attention; so that when I enter a room, every eye will rest on me." This seems to be the aim of many young women, and the influence of such dress can only tend downward.

Dean Bigelow has never used face powder; and the use of cosmetics, rouge, eyebrow pencils, etc., "offends me much," she said. University students confess to her that they wish they had never begun the use of such aids(?) to beauty, but when once they have formed the habit, they feel that the complexion is ruined and they must continue to use them.

This educator favors uniforms for students, and mentioned one very select school where junior girls are required to wear their hair in a simple braid, unadorned by bandeaus of overlarge hair ribbons; and corresponding simplicity of dress is required in all matters.

The address closed with a plea for all women to face the issue squarely and institute reforms, setting such an example as shall help to maintain a high standard and lift the dress question "out of the realm of the physical into the realm of the spiritual," where, in the mind of Dean Bigelow, it belongs. Her appeal brought to mind the familiar scripture:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

Surely Seventh-day Adventists should be foremost in this work of dress reform. Many of the women and girls numbered among us are doubtless thoughtlessly careless in this matter, "minding earthly things" more than they realize. Let us bear in mind that no matter how blindly and thoughtlessly the extreme changing styles are followed, they are the result of studied effort on the part of the agents of the evil one, and it is for us to be constantly on guard lest we be led astray. The very fact that Satan uses woman's dress in such a powerful way to drag both sexes down to destruction, proves the importance of care in this matter. And it certainly behooves us as Christian women to take a firm stand against such devices of the enemy, and to "make straight paths" for our feet, "lest that which is lame be turned out of the way."

* * *

Thrift Suggestions

(Gathered from Here and There)

Two lumps of sugar placed in the saucepan when boiling your cauliflower will keep it nice and white.

Water in which cabbage has been cooked should be allowed to become perfectly cold before it is poured down the sink. Then there will be no disagreeable odor from it afterward.

Never allow cakes to cool in the tins in which they were baked. Neither should they be placed on a flat, solid surface to cool. Take them out of the tins and put on a sieve, or tilt them so the steam can escape.



WESTERN OREGON

Conference

ON account of an action passed by the North Pacific Union Conference at its regular session, transferring the stock of the Portland Sanitarium and Benevolent Association to the Western Oregon Conference Association, it was thought best to call a meeting of the conference and legal association April 20 and 21, 1920. The conference convened at 10 A. M., in the Central church, Portland, with the largest representation of delegates ever assembled in this conference.

The special item of business, aside from the regular business of the conference, was the consideration of the question of receiving the tender of the stock of the sanitarium, and the responsibility of its future direction. Several hours were devoted to the study of the question; and when the final vote was taken to accept the stock, it was unanimous, with the exception of one dissenting voice. The business moved off with dispatch and good will.

The personnel of the conference executive committee and of the board of trustees for the legal association remained practically the same as the previous year. The treasurer's report showed a tithe for 1919 of \$85,403.62, and mission offerings amounting to \$45,999.60. Other departments of the work also revealed creditable growth.

Camp-Meeting.

Our annual camp-meeting was held on the State fairgrounds at Salem, June 1-13. The State gave free use of the grounds, including many buildings, and the city also showed us many favors. The location was all that could be desired. Our people were well represented, although the attendance of persons not of our faith was not so large as is usually the case when the meeting is held in Portland.

Elder R. D. Quinn, from the General Conference, assisted during the first part of the meeting. Elder A. O. Tait, Elder and Mrs. F. F. Oster, Elder and Mrs. H. A. Oberg, and Elders A. L. Ham, J. T. Boettcher, and G. E. Nord were present a portion of the time, representing not only fields abroad, but foreign departments in the home field. Elder A. R. Ogden, our union conference president; the heads of the various departments in the union; and a representative of Walla Walla College were also present a considerable portion of the time.

The effort for the German people was conducted in Portland, instead of on the camp-grounds, since the majority of our German brethren live there, and but few were present at the camp-meeting.

The weather was most excellent; the services were uplifting in character, and were greatly enjoyed by those present. The laborers named above, with many others, were present to serve, and each did his duty, under God. Their efforts were charged with the Spirit of Christ, and thus resulted in spiritual uplift.

Institute work with the church school teachers was also a part of the program.

Our church school work is strong in the conference, and our purpose is to increase its strength. The church school teachers rendered valuable assistance among the children and youth. The work for the young people was also under the direction of strong leaders, and results were seen in the conversion of souls. Thirty-three were baptized at the meeting, and others were advised to be baptized after returning to their home churches.

The Sabbath school offerings of the encampment were \$1,078.19; foreign mission offerings (cash and pledges), \$7,424.98; and the collections for camp-meeting expenses, \$620.56, making a total of \$9,123.73.

Seven tent companies are in the field this summer, besides three other companies. The laborers go forth with courage. We expect to reap a ripened harvest; our faith in the Master and his word grasps it. H. W. COTTRELL.



SOUTH WISCONSIN CAMP-MEETING

THE session of the South Wisconsin Conference and the camp-meeting were held this year on the fairground at Madison, the capital of the State, June 24 to July 4. Wisconsin is one of the oldest conferences in the United States, and from its territory have gone some of the strongest men of the denomination, such as Elder J. H. Waggoner and others that might be mentioned. Some time ago it was thought to be for the best interest of the work to divide the field, so the territory now comprising the North Wisconsin Conference was set off from the mother conference, and was organized into a separate field. The southern part was given the name "South Wisconsin Conference," and its annual sessions will be numbered consecutively following those of the field as a unit. Thus the meeting just closed was the forty-second session of the conference.

The grounds on which the camp-meeting was held are beautifully located, overlooking the capitol and other buildings in the city. There were 143 tents pitched, in which were camped between eleven and twelve hundred people.

Services were held in the English, the German, and the Scandinavian languages. In addition to Elder William Guthrie, president of the Lake Union, and the union and local laborers, there were present Elders C. S. Longacre, N. P. Neilsen, J. S. James, and J. H. McEachern, Brother J. W. Mace, Mrs. M. D. Wood, representatives from Emmanuel Missionary College, and the writer.

The South Wisconsin Conference has as its institutions the Madison Sanitarium and Bethel Academy. These were both well represented at the camp-meeting. The medical work and the general educational work have a large place in the message, and happy is the conference which sees and recognizes this.

The tithe for the conference during 1919 was \$70,000, and the offerings were equal to 30 cents a week per member. The Sabbath school offerings the last Sabbath were a little over \$4,500. The book sales on the grounds were very good.

During the meeting four young men were ordained to the gospel ministry. They were Brethren W. H. Westermeyer, J. L. McConaughy, G. R. Fattie, and H. T. Elliott. The first two were ordained the first Sabbath and the others the last Sabbath. We trust the Lord may put upon these young men a large measure of his Spirit and make them, each in his department of labor, soul-winners.

The last Sabbath was a blessed day for the camp. After a short discourse, an invitation was given to those who were resolved to break with sin, those who had suffered defeat, and those who wished to start for the first time, to come forward. About 225 people responded, a number of whom had never before given themselves to God. Sabbath afternoon thirty-six were baptized in the beautiful Lake Monona.

Elder Ira J. Woodman, of Chicago, was called to the conference to act as president. It was hard for Elder Woodman to decide to give up his evangelistic work to answer this call, but he finally acceded to the request of his brethren. The Lord will bless his labors in this new field of endeavor and give him wisdom for the duties that come to him.

The conference has seventeen ordained ministers besides young men bearing license. There is also a good list of canvassers and a number holding missionary licenses, including Bible workers and office help. The conference is planning on sending out five tent companies for the summer. With the blessing of the Lord they should have a good ingathering of souls.

By a strong, united effort, the South Wisconsin Conference can maintain its place as a factor for the stability of the message in the homeland, and send efficient workers and generous means to far-off fields. W. F. MARTIN.



SASKATCHEWAN CAMP-MEETING

THE annual camp-meeting and biennial conference were held in the city of Saskatoon, June 1-11. This was a much larger meeting than those previously held in the Western Canadian Union. Nearly one thousand persons were camped on the grounds, and many others came in from the surrounding country to spend Sabbath and Sunday.

A Peculiar Feature

One feature of this meeting was that during the conference proceedings it was necessary to have four interpreters,—one for the Germans, one for the Russians, one for the Rumanians, and one for the Scandinavians. Nearly one hundred loyal Russian believers were on the grounds, and at their tent, at an early hour, morning by morning, were heard

harmonious strains of music as they praised God by singing our message-filled songs. Our workers and English believers often remarked that they never heard more perfect harmony in song. It was the heart expression of our dear Russian believers poured forth in united praise. The foreign believers in this conference make up a considerable part of the constituency, and with loyal hearts and large gifts they are stanchly standing by for the finishing of the work.

Victorious Harmony

The conference proceedings, interspersed by Elder W. W. Prescott's Bible studies, which were translated into the different languages, were characterized by harmony and victorious praise.

Elder J. G. Walker, who had been carrying the burdens of the field, was again the unanimous choice for conference president. The same committee and departmental secretaries were chosen to uphold his hands in pressing forward the work in the province of Saskatchewan.

Growth and Finances

During the biennial period, 224 persons were taken into the church by baptism. The book sales for 1919 were \$28,000. The literature sales in the conference since 1912 had amounted to \$144,747.52. Thus thousands of sermons on the message are to be found in the homes and public libraries of this province. During 1918 and 1919 the Sabbath schools gave \$19,933.34 for missions. During the same two-year period, \$75,138.24 had been paid in tithe. The total given for foreign missions was \$33,331.07 for the two years, and for the home work, \$19,490.92. When we consider that this province has suffered two years' drouth, and that the majority of our believers are farmers who have been in hard financial straits, we are convinced of their loyalty to this cause. This conference, since its organization, has given in tithe and in home and foreign mission funds, the sum of \$316,024.04.

Showers of Blessing

The Lord blessed his children, of whatever nationality, with a continuous feast of good things at the meeting. Our General and local workers for the foreign peoples were the means, under God, of bringing many rich experiences to these believers, who returned to their farms and churches with renewed consecration and with hearts overflowing with a love for souls.

On the last Sabbath of the camp a consecration service was held, and more than two hundred responded by confession and a rededication of their lives to the Master's service. We greatly rejoiced to see such a spirit of surrender take hold of old and young. Some for the first time yielded their hearts to the influence of God's Holy Spirit. At the close of the camp-meeting a number were baptized. Brethren Berg and Ochray were ordained to the gospel ministry.

Missions

The writer, after presenting the needs of India and other mission fields to our people, called for a large offering for the extension of our work. Considering the poor outlook again this year for crops, the response in giving several thousand dollars showed that these dear people, with our believers everywhere,

have loyal hearts when these claims are presented to them.

Elder A. C. Gilbert, president of the Western Canadian Union Conference, and his departmental secretaries; Prof. E. D. Dick, president of the Canadian Junior College; Dr. H. Bonde, of the Calgary Sanitarium; the local conference workers, and the general men,—Elders W. W. Prescott, J. T. Boettcher, G. E. Nord, P. E. Brodersen, and J. H. McEachern of South America, Brother G. L. Gulbrandson, and the writer,—all bore their share in the blessings of the meetings and in the plans which were laid by the conference.

The writer will long remember the pleasant association with our dear people in the Saskatchewan Conference, and the personal uplift enjoyed while laboring with the brethren of the ministry in this great meeting. [UNSIGNED.]

* * *

THE NEW JERSEY CAMP-MEETING AND CONFERENCE

THE annual camp-meeting in connection with the conference session was held on Greenwood Avenue, Trenton, N. J., June 24 to July 4. The attendance numbered about one thousand. There were one hundred family tents, a large pavilion, a dining-tent, and several departmental tents on the grounds.

Those present besides the union and regular conference workers were Elder and Mrs. E. E. Andross, Elders W. H. Branson, J. H. Schilling, and C. S. Longacre, and Prof. P. E. Berthelsen of Broadview Theological Seminary. The good instruction which was given by these workers was timely and much appreciated by the people. The stereopticon lectures by Elder Andross gave a vision of the great need of men and means in the mission fields.

Eight new churches were received into the conference. A beautiful baptismal scene was witnessed when twelve were buried in the watery grave and arose to walk in newness of life with their Lord. On the last Sabbath of the camp-meeting a most solemn and touching ordination service took place, when the following brethren were ordained and set apart to the sacred work of the gospel ministry: G. W. Holman, J. A. Swenson, G. F. Theiss, and W. A. Nelson. These men all received their training for the work in Seventh-day Adventist schools.

The graduation and receiving of diplomas by those who had taken the course in practical nursing, was a feature of interest one afternoon. Dr. H. S. Brown, the Columbia Union medical secretary, and Brother J. G. Hanna, the New Jersey Conference medical secretary, had conducted classes in practical nursing, and though not all members were present at the camp-meeting, about forty were there to take part in the special graduating exercises. It was remarked by a number that this class would well represent a sanitarium if they were to take further training. The medical work is making excellent progress in New Jersey.

The Harvest Ingathering goal set by the conference is \$17,000. Of this amount \$14,500 has already been subscribed as goals by the members of the churches.

The eleven o'clock service on the last Sabbath was very impressive. Elder

E. E. Andross spoke, and then gave an invitation to all to consecrate anew their lives, their children, and their property to God. The unconverted were urged to give their hearts to God, and a good response followed, as nearly every one in the audience made a full surrender for the finishing of the work in this generation. An offering was taken, aside from the Harvest Ingathering goal pledges, of about \$4,000 in cash and pledges for missions, a small per cent of which was designated for the home work.

The literature sales during the encampment passed the \$2,000 mark. The excellent sermons by Elder W. H. Branson, on justification by faith, were very helpful and much appreciated.

On the last Sunday, in the forenoon, Elder C. S. Longacre gave a stirring sermon on religious liberty; and in the evening, Sister O. O. Bernstein, assisted by others, rendered an excellent program on the life of Christ.

Elder W. C. Moffet having accepted the position of head of the Bible Department in Washington Missionary College, it was necessary to choose some one else to take the presidency of the New Jersey Conference. Elder O. O. Bernstein was unanimously elected to this office. Nearly all the other officers were re-elected.

The work in New Jersey is advancing. The tithe received in 1919 was \$58,000 which doubled that of 1917, and the prospect is good for a large increase this year. Elder Bernstein and his corps of workers are placing five tents in the field this summer, and they will all be in new territory.

The conference workers and the people are all of good courage, and a united effort is being made to push the work in every department. Success is sure to follow faithful service of this kind. We hope to see this conference make greater progress in the future than ever before.

F. H. ROBBINS.

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THE WORK IN NEW ORLEANS

NEW ORLEANS is a city peculiar to itself. In addition to being the metropolis of the South and the second largest port in the United States, it is predominantly Catholic, and contains a large foreign element. While some things seem to work against us here, yet God is certainly blessing the work.

At the close of the effort held by Elder T. G. Bunch, twenty-nine persons were taken into the church. Since then seven more have been added, while many others are definitely planning to unite with us later. A very good class of people are coming to us.

Another interesting feature of the work here is the large number of men who are taking hold of the truth. At our last quarterly meeting there were thirty men present. We consider this a large number when we recall that our membership here in the city is not more than one hundred fifty.

Although but little has been done for them, we are glad to see the results of our work among the foreign people. A Frenchman who speaks both French and English fluently, plans to be baptized next Sabbath. He should be able to give us some help in working for the French people. A good Italian family is also

planning to unite with us in the near future. We are very much encouraged.

But the big problem before us now is how to follow up the interest. Our church building is too small and very poorly situated. If we hire a hall in the city, we are obliged to pay exorbitant rent. Furthermore, we believe that there should be a continuous campaign of aggressive evangelistic work carried on here until probation closes, and to do this, we must have a church in a good location, one that will seat not less than five hundred, and that will be representative of our work. With these facilities, guided by the Spirit of God, the work should grow rapidly.

It has been decided, in view of the great work to be done, to build a church, and a campaign is now in progress to raise money for this. Surely God is going before us. From unexpected sources money has been sent to us for that purpose, and it is always thankfully received.

We request an interest in the prayers of all God's people. The work is advancing here. Let us give to God all the glory. A. J. MEIKLEJOHN.

* * *

SHIPWRECKED PITCAIRN ISLANDERS RESCUED

THE brethren on Pitcairn Island succeeded in building a seagoing vessel of sufficient size, as they thought, to enable them to communicate with the nearest islands, and thus break, to some extent, their isolation. The last we heard concerning this craft, in which much keen interest had been manifested by all the inhabitants, was at the time of its maiden trip, by letter from the wife of the missionary, expressing considerable anxiety as to the welfare and safe return of her husband and those who had ventured forth upon the treacherous waves. The craft, however, seems to have done good service for a time.

A report has just come to hand which will be of interest to all REVIEW readers. It was sent to the Portland *Telegram* by a Portland sailor, and appeared in that paper last May.

"As fascinating a story as that of 'The Swiss Family Robinson' is that of the 'natives' of the island of Pitcairn, in the South Pacific, twenty-two of whom were picked up in mid-ocean by the Portland-built S. S. 'Circinus,' following the wreck of their trading schooner.

"The tale is told by W. T. Churchward, a Portland man, who is a member of the 'Circinus' crew, in a letter to the *Telegram* written at sea under date of April 14. Churchward's home is 434 Mill St.

"The 'Circinus' was built in November, 1919, by the Columbia River Shipbuilding Company, and left Astoria on January 13 of the present year, with lumber for Australian ports.

"Our steamer today figured prominently in saving the lives of twenty-two people shipwrecked 4,000 miles from the coast of Australia," Churchward writes. "While en route to London with a cargo of copra, we were stopped this morning by a small boat manned by seven or eight men, and after stopping and taking them aboard we heard their story.

"They were natives of the island of Pitcairn, in the South Pacific Ocean,

which was discovered in 1790 by the only survivors of H. M. S. "Bounty," or the original descendants of the "mutineers." They now have a population of 175, all told.

"Some three years ago they built a small sailing boat of about one hundred tons, having cut and hewn the timber from beach wood and trees, and made all the nails by hand. The latter, by the way, were made by F. A. Clark, an electrician from Portland, who has lived on the island for ten years.

"This boat was named the "Messenger," and was their only means of communication with the outside world, with the exception of a very few sailing schooners which put in there for water supply.

"The island is a natural producer of oranges and lemons and also of wild goats, some of the goats having been tamed by the people.

"In order to obtain clothing, they sail their schooner a distance of 300 miles to gather mother-of-pearl shells, which they trade for clothes and other necessities of life with the Fiji Islanders, meeting in mid-Pacific.

"It was on one of these trips that they were overtaken by a typhoon and were unable to return, encountering strong head winds and heavy seas, which battered their small boat to pieces. After fighting for their lives and being in sight of the island for four days without food or water, two of their men took their lifeboat, and after a hard struggle, finally made the island and gathered food; but when they tried to return, the storm having grown worse, they failed; so returning home again, they called all the population together for a mass meeting. (They are Seventh-day Adventists.)

"Their prayers were answered by the S. S. "Circinus," whose captain, after hearing their story, turned about in the storm and started looking for them. We sighted them two and one-half hours later, to find the women prostrated and the men so weak they could no longer man the pumps; they had given up all hope.

"After getting up close, four or five Portland boys, including Oscar Martsoff, deck engineer, and myself, jumped overside and got the women and babies, of whom there were four and six respectively. We then threw as much of their clothing aboard as possible, and abandoned ship, returning to the island.

"They made us a present of fruit, five goats, and native chickens. After they had offered up prayers for "Bon voyage," we left them to readjust themselves to life once more."

T. E. BOWEN.

* * *

THE SLOVAKS IN THE UNITED STATES AND CANADA

Our Work Among Them

PROFESSOR STEINER, who was chosen by the Slovak Benevolent Society in connection with the Y. M. C. A., to lead out an expedition of young men (Americans) that was sent over to Slovakia a few years before the World War to study the situation there and to imbue the half-awakened Slovaks with the spirit of self-helpfulness, says this of the Slovaks:

"I consider the Slovaks among the most unspoiled of all the Slav peoples; low in the scale of culture, it is true, but of such innate goodness and possessing so many virtues, as to make them most desirable immigrants and splendid material upon which to graft the best of our civilization."

Soon after 1848, when the Slovaks learned that America had extended to them her hand welcoming them to the land of freedom, a steady stream of emigrants flowed from Slovakia into this country. The statistics of the Immigration Commission show that by the year 1907 their rate of immigration was eighteen per 1,000, surpassing even that of the Hebrews, and was double that of any other Slav race or people. It is no wonder, then, that by 1914, when the Great War broke out, fully one fourth of the Slovak nation was in the bosom of America. Neither is it any wonder that the 1,000,000 strong who had tasted the freedom and liberty across the sea in various ways, by giving of their means to support the leaders of revolution and by offering the best of themselves, had managed to awaken their half-asleep brothers in the homeland and prepare them to act, almost to a man, when the hour struck.

The two nations, Czechs and Slovaks, joining hands, united politically, and the Czecho-Slovakian Republic was organized. Prof. Thomas G. Masaryk, a world-known statesman and diplomat, became the head and first president of the republic.

It may be of interest to many to know that Professor Masaryk is a son of the Slovaks of eastern Moravia. His father, a poor coachman, being eager to educate his son, was obliged to follow the example of others, and send him to the only West Slav university existing, at Prague, Bohemia, where he was educated in Czech, in which he later became an educator.

One of Professor Masaryk's right-hand men in the cause of revolution was also a Slovak. This man was the late Dr. Stefanik, a well-known Slovak astronomer, who after working hard hand in hand with Professor Masaryk and his associates for the independence of Czecho-Slovakia, hardly saw the republic fully organized when, still engaged in the cause of the independence of his country, he lost his life in an aeroplane accident.

It was these two men and their associates who were instrumental in the liberation of the two peoples from a millennium of bondage. Their hopes are now realized, as they have become politically one of the strongest powers of Central Europe.

When we come to consider the Czechs and the Slovaks, we are more than convinced that God himself is in deed and in truth the only Ruler of the nations of earth and that the destiny of each is in his mighty hands. We can see it proved that he is not only "no respecter of persons," but also no respecter of nationalities. It is his will that all nations, kindreds, tongues, and peoples be free, not only from their foes, but "free in Christ Jesus." He wants all, each in its own language, to hear his truth and message for this time, both spoken and published. I personally am glad to see it demonstrated that God has been, and is, moving upon

the hearts of our American brethren and sisters, whom he has intrusted with his last message to this old sin-cursed earth, to take such a deep interest in us foreigners. It does my heart and soul good that my people, with the rest, are beginning to enjoy these blessed truths in their own language. I never was so happy in the Lord, and my courage was never better than now, when I see his work going forward to the ends of the earth. May God bless us, and help us all to work together, hand in hand, upholding one another, until the work is done, and the Master comes to reunite all nationalities into one nation, speaking the language of heaven, while he only will be the King and Ruler of all.

Our Work Among the Slovaks in America

Perhaps my readers will be interested in learning just how our work began among the Slovaks in this country. It began at the same time it did among the Czechs (Bohemians). In fact, a representative of each nation received it together. Some thirteen or fourteen years ago, in the city of New York, were two young men by the name of Halusic and Kucera. The former was a Slovak, the latter a Czech. They were intimate friends, both religiously inclined, but members of different churches. In some way they came into possession of a tract entitled, "Which Day and Why?" in the German language. As both used the language fluently, they read the tract, and became intensely interested in it, so much so that they translated it and passed it on to their friends. After accepting the Sabbath truth themselves,—although they did not know that there was another Slovak or Czech Sabbath keeper in the world,—they studied it with their friends, most of whom, after becoming convinced, joined them. Thus a little company, the first Slovak and Czech Sabbath keepers in America, was raised up. By this time, Brother Halusic was an ordained minister. As he was a talented young man, the little company chose him as their leader. And it was not until he had baptized them all and organized them into a small church, that they came into touch with our people and were taken into the New York Conference.

By this time the brethren in charge of the work had become interested in this little company, and assisted them by bringing them into a full knowledge of the third angel's message. Brother Halusic was called by the New York Conference to continue the work.

As time went on, the work grew, but rather slowly. It was sad, too, that their little church in New York had to disband. Some moved to Newark, N. J., and others went back to the old country. Brother Halusic himself was asked to go over to what was then Hungary, and labor among the Slovaks there.

Now those few who moved to Newark, being all Slovaks and in a Slovak community, began to work among their friends and relatives. One young man, Paul Matula by name, of a rather meager education but wholly consecrated to the Lord and his service, began to be very enthusiastic in presenting the Sabbath truth to his countrymen. He soon became the leader of the small company, and while working hard and struggling in various ways to make his living and keep the Sabbath, he held Bible studies

with his friends and neighbors in the evenings after working hours. The Lord blessed his faithful efforts by the addition of a few more believers to the little company, which used to assemble for meeting and Sabbath school at the homes of the believers.

Later, the New Jersey Conference called Brother Matula to spend all his time in the Bible work. In a short time more believers were added to their number, and the company was organized into a church. After serving faithfully for some time as the elder of the church and also carrying his ministerial work, Brother Matula was ordained to the gospel ministry, in which capacity he has continued to this day. Thus the first Slovak Seventh-day Adventist Church in America, came into being. And I think that Elder Matula was the first Seventh-day Adventist Slovak ordained to the ministry, not only in America but in the world.

With the aid of his faithful Bible workers and some of the enthusiastic members of the church, the work was extended to other places, and their efforts were blessed of the Lord to the raising up of two other churches, one in Bridgeport, Conn., and the other in Perth Amboy, N. J. The number of believers thus organized into churches is about seventy-five, and there are almost as many more scattered throughout the United States of America and Canada, who belong to our English, Serbian, and Czech churches.

Soon after our work began among the Slovaks in the United States, a small company was raised up in Canada. In the province of Saskatchewan, in the city of Regina, while Elder C. Sulzle, one of our German ministers, was holding an effort there, a Slovak brother by the name of Martin Ziak, a very talented preacher and a good Bible student, accepted present truth. Through his efforts some of his friends and acquaintances out in the country near Rouleau, Saskatchewan, the writer being one of them, also accepted it. This company at one time, numbered about twenty, but some apostatized, some went to our schools, some entered our organized work, while others moved away, so the church members were dispersed.

The sad part of the work among the Slovaks, however, is that both of the men who were the first to accept the truth and were naturally talented leaders, who in time would have developed into writers, translators, etc., thus establishing the Slovak literature among us, apostatized; and not having any one among us to lead out in furnishing Slovak literature, we were obliged to use that of our nearest kin, Czech (Bohemian); thus all that was done among the Slovaks went under the name "Bohemian." Especially was this true of our brethren in the East, who were Protestants, and thus more or less in touch with the Bohemians, both in speech and literature. Those in the West, however, who were in constant touch with the Serbians, have preferred to use Serbian literature; while the young people of both East and West, understanding the English, used English literature entirely. The chief reason for all this was the fact that we Slovaks, not being known to the world at large, even though calling ourselves by our right name and protesting against being called other-

wise, were passed by as "Bohemians."

It was not until the writer was called by the Foreign Department to connect with our publishing house at Brookfield, Ill., that Slovakian Seventh-day Adventist literature was started in this country. The first thing that was done was to revise, reset, and issue five tracts: "Is the End Near?" "The State of the Dead," "The Millennium," and "The Second Coming of Christ," which were translated in Hamburg, Germany. Then the fifth tract, "Which Day and Why?" was translated and published. Then came the demand for a periodical, so extra editions of the *Znamenia Casov* (*Signs of the Times*) were started, which are about to be issued as a regular quarterly magazine. And at our foreign convention one year and a half ago, held in Chicago, Ill., at the request of the Slovakian workers it was decided to place the Slovaks on an equal footing with the rest of the foreigners as regards literature, etc. So we now have the Sabbath school lessons; their publication began with the last quarter of 1919. (Right here we would like to express our gratitude to the American brother and sister who donated the cost of putting out this first Slovakian number of the Sabbath School Quarterly.) Then the translation of a small book, "World's Hope," was begun; it is now just off the press. We were also promised ten new tracts and a large subscription book, "The Great Controversy." During the war our brethren in Europe published "Steps to Christ" and two new tracts, "Are You Baptized?" and "Righteousness Before God."

The work among the Slovaks has made a good beginning, but we are still handicapped by not having qualified young people to take up church school work. We do not have a church school among us, although there are enough children at four different places to make four church schools. We have had from three to six students in our schools every year for the last ten years, but as there was no Slovak department in any of our schools, most of them entered English work. We need and must have teachers to teach our young people and prepare them to labor for their own nationality. That we need Bible workers also is evident, since there are various openings as a result of the literature being scattered. But above all, we must have larger books—subscription books. There is a great demand for them from people not of our faith, and our young people could thus have a part in the work during the vacations while going to school. Others would take up canvassing among their people if we but had the books.

So, brethren and sisters, while helping the other foreigners, pray for and help these poor neglected people, that they, too, may be enlightened with this glorious and blessed truth, that every honest heart may be sought out while the door of mercy is still open and God is waiting, and that they may be prepared for the coming of the Lord and Master.

"I want to know—not for the mere knowing, but because somehow the disclosure of a life is to me so sacred, as if knowing men, I learned to know more of God."—Prof. A. E. Steiner.

Remember the work among the Slovaks.
ANDREW HAJNAL.

Publishing Department

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

THE SUMMARY

THERE are several features about the accompanying summary to which we would call special attention:

First, it is the largest record for June, both in North America and in foreign lands, that we have ever made in the history of our work. The gain over June a year ago is nearly \$100,000. It contains some of the largest reports from conferences and union conferences that have ever been received for any month, and if individual reports that make up the total could be shown, it would be seen that the colporteurs have been blessed with remarkable success. This is apparent in the total number of colporteurs reporting. This gain of nearly \$100,000 was made with ninety-three less colporteurs than were reported for June a year ago. Like Gideon's army, though reduced in numbers, they are going forward with increasing success.

Two remarkable reports have reached us. One from Mexico City tells of one colporteur's having sold \$2,080 worth of books in one week. Another colporteur in South Texas took orders during the Big Week just past for \$1,500 worth of "The Great Controversy."

These are evidences that the Lord is rapidly sending his message to earth's inhabitants. Let us with renewed faith and courage press on till the work is finished. W. W. EASTMAN.

Educational Department

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

SCHOOL NOTES IN SOUTH AMERICA—NO. 7

SINCE coming to South America, it has been my privilege to visit our Camarero school in Argentina and the Brazilian Seminary in Brazil, but in neither case was I able to see the school in session. Both delayed their opening to attend the general meeting held at the time of our visit. This was a disappointment to me, as I never feel that I have seen a school till I see it in action. A day of session is worth more to me to judge of its efficiency than a week's time without it. I was much gratified, however, in both schools, to discern elements of large promise in the make-up of the faculty, the confidence of students and patrons, the nature of the curriculum adopted, and the clearness of vision on what constitute the true objectives of a Seventh-day Adventist school.

On the twelfth of May, after recrossing the Andes to Chile in advance of the general delegation, I found time to visit our school at Puá before the camp-

COLPORTEURS' SUMMARY FOR JUNE, 1920

UNION	BOOKS				PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	18	1445	\$ 3677.97	\$ 862.28	582	\$ 120.80	\$ 169.20
Greater New York	20	1829	4404.95	2175.12	4496	1001.90	2800.80
Maine	27	2829	5873.60	3490.47	632	151.30	153.00
Massachusetts	17	914	1853.45	187.85	6712	1626.80	654.15
N. New England	8	458	1010.75	1237.90	135	32.75	123.15
S. New England	11	1153	1862.50	1911.55	2095	496.75	281.85
W. New York	19	1760	3881.60	4996.71	669	127.15	99.75
Totals	120	10388	22564.82	14861.88	15321	3557.45	4281.90
CENTRAL							
Inter-Mountain	8	222	602.65	2736.05	10	2.50	44.40
Colorado	33	2095	6092.95	2820.40	1122	242.10	369.45
Kansas	27	2850	6373.75	3522.25	2423	574.45	334.50
Missouri	28	3999	8359.25	6756.75	1128	256.70	573.90
Nebraska	32	3219	7726.85	7357.09	253	47.95	136.50
Wyoming	8	820	2231.00	1506.50	65	9.75	54.00
Totals	136	13205	31886.45	22565.64	5001	1133.45	1612.75
COLUMBIA							
Chesapeake	17	2222	4838.70	4660.70	519	114.85	775.05
District of Columbia	10	713	3658.85	2116.33	1965	394.75	198.90
P. Pennsylvania	23	2061	5154.10	4837.91	267	52.75	349.35
New Jersey	10	671	1384.45	2082.93	2277	483.15	307.20
Ohio	23	2861	6380.10	8142.00	7192	1626.30	1254.60
Virginia	26	1765	7091.25	8212.70	705	175.35	256.50
W. Pennsylvania	36	3488	10349.45	7913.83	3256	791.60	960.75
West Virginia	26	2751	8924.41	4530.78	658	163.20	186.75
Totals	171	16532	47781.31	42497.18	16839	3802.35	4289.10
EASTERN CANADIAN							
Maritime	17	479	1002.80	4772.35	175	36.25	354.00
Ontario	21	1315	2600.00	4474.60	982	229.30	625.35
Quebec	2	....	244.85	309.55	10	1.50	45.00
Newfoundland	..	....	.....	.....	....	.....	.....
Totals	40	1794	3847.65	9556.50	1167	267.05	1114.35
LAKE							
Chicago	22	2453	5251.40	4568.00	4443	989.95	1937.55
E. Michigan	16	611	1587.50	1776.15	6315	1516.35	485.10
Illinois	39	4865	9618.85	6059.35	394	71.60	228.15
Indiana	40	3088	7149.45	6603.05	1814	335.80	328.95
N. Michigan	19	951	2788.50	2883.90	94	17.10	39.75
N. Wisconsin	17	1705	4188.95	2459.10	1406	238.40	70.65
S. Wisconsin	23	1797	3380.45	1503.00	1526	289.40	305.40
W. Michigan	19	1472	2892.00	559.50	1175	266.25	164.40
Totals	195	16942	36852.10	26472.05	17167	3724.85	3559.95
NORTHERN *							
Iowa	6	4783	13706.78	10531.08	2070	426.50	1438.80
Minnesota	33	5426	12455.95	8476.65	2069	446.35	714.90
North Dakota	9	1243	3220.90	3430.40	40	7.00	80.10
South Dakota	26	4348	10349.10	4721.20	333	60.45	164.40
Totals	74	15800	39732.73	27159.33	4512	940.30	2333.70
NORTH PACIFIC							
Montana	6	166	479.50	2124.75	478	88.20	115.20
S. Idaho	..	....	.....	2073.00	1855	368.25	297.45
S. Oregon	41	1221	3968.00	836.90	121	23.65	82.50
Upper Columbia	19	862	1971.85	572.45	554	93.10	148.80
W. Oregon	19	575	1789.55	1865.72	2676	600.70	359.10
W. Washington	13	501	1248.75	999.10	672	110.80	602.70
Totals	98	3325	9467.65	8471.92	6356	1284.70	1605.75
PACIFIC							
Arizona	7	705	1657.00	276.20	378	89.50	90.15
California	11	1324	2695.95	1813.20	1206	189.90	584.55
Central California	10	737	1411.15	793.84	754	153.10	44.40
N. California-Nevada	12	728	1424.80	969.85	534	85.10	77.85
S. California	5	515	1399.00	1051.55	2704	500.60	1443.30
S. E. California	5	886	2351.50	1604.20	529	103.85	101.25
Utah	..	....	.....	.....	2	.30	.....
Totals	50	4895	10939.40	9244.89	6107	1122.35	2426.85
SOUTHEASTERN							
Carolina	56	9136	46646.35	17192.65	293	56.55	77.70
Cumberland	26	4307	14025.10	2650.20	897	221.55	246.00
Florida	12	2000	4000.00	2358.85	179	36.85	115.20
Georgia	22	4000	16000.00	16385.45	663	152.95	331.35
Totals	116	19443	80671.45	38587.15	2032	467.90	770.25
SOUTHERN							
Alabama	26	3146	9984.12	18639.72	719	162.85	95.85
Kentucky	22	2801	7351.30	7796.03	584	122.60	105.00
Louisiana	24	2210	7602.60	11599.74	74	16.10	45.00
Mississippi	55	5209	27101.85	28124.66	149	27.35	41.25
Tennessee	22	3458	7199.90	2781.05	2677	669.05	315.90
Totals	149	16824	59239.77	68941.20	4208	997.95	603.00
SOUTHWESTERN							
Arkansas	25	2840	14840.65	12218.00	214	39.10	248.10
N. Texas	35	3000	11448.40	15443.00	2097	517.05	177.30
Oklahoma	44	5019	18199.40	9193.00	1208	259.80	266.85
S. Texas	10	1559	5866.95	5523.58	374	56.10	368.55
Texico	23	1507	4395.45	2507.25	1055	258.10	17.25
Totals	137	13925	54750.45	44884.83	4948	1130.15	1078.05
WESTERN CANADIAN							
Alberta	6	702	965.35	2101.12	1584	243.10	74.70
British Columbia	3	311	795.75	155.05	290	52.00	141.30
Manitoba	9	787	1951.55	2195.80	94	17.50	98.25
Saskatchewan	6	416	909.15	1643.10	971	160.25	222.45
Totals	24	2216	4621.80	6095.07	2939	473.55	536.70
Foreign and Miscellaneous	....	....	....	....	6252	1528.90	923.10
Mailing lists	..	....	....	....	51070	9407.05	8715.00

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	139	6537	\$17951.90	\$13609.64	....	\$ 1407.75	\$ 1440.20
British	..	..	..	9570.37	....	..	5119.87
Scandinavian	80	9142	13274.10	22359.36	1220	112.78	2579.32
Latin	17	1834	1847.42	.....	.....	.....	.....
South Africa	33	2113	5406.22	.....	14361	345.72	.....
Japan	1	148	191.02	100.98	4573	393.45	404.00
Korean	15	1882	645.70	183.98	18618	1565.15	524.48
Philippines	74	7088	7968.50	2598.00	.....	747.83	33.00
Manchurian	2	153	27.35	3.25	193	50.73	147.66
East China	9	308	215.14	417.00	40	20.00	158.20
South China	8	..	72.53	632.75	260	96.75	58.45
Central China	11	985	387.75	1195.17	566	284.30	391.24
West China	..	..	68.35	.....	198	99.50	.....
Guatemala	..	..	..	414.40	.....	.....	.....
Jamaican**	9	1611	1783.11	1015.50	.....	.....	.....
West Carribean	..	..	.....	1842.26	.....	.....	446.95
South Carribean*	13	1669	3968.66	608.58	.....	.....	.....
Cuban	13	819	4767.10	2780.00	.....	.....	.....
Mexico	8	646	7392.50	718.75	2820	299.90	84.84
Venezuela	7	440	1377.60	873.00	.....	.....	.....
Inca	..	..	..	442.60	.....	.....	20.10
Brazilian	14	1387	1511.40	3065.40	.....	.....	143.74
Porto Rican	9	235	1796.80	.....	.....	.....	.....
Austral*	27	2318	4535.02	.....	1422	126.39	.....
Foreign Totals	489	38834	75188.17	62430.99	44271	5550.25	11551.60
North American Totals	1308	136597	405680.58	318735.19	143914	29838.00	33706.05
Grand Totals	1797	177228	480868.75	381166.18	187875	36262.00	41690.98
* Two months. ** Three months.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57. Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,079 copies, value \$11,663.01. March, 1919, 209,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20. April, 1919, 238,209 copies, value \$11,450.55; April, 1920, 326,154 copies, value \$16,355.24. May, 1919, 273,406 copies, value \$14,702.11; May, 1920, 160,701 copies, value \$4,121.33. June, 1919, 226895 copies, value \$11,551.60; June, 1920, 44271 copies, value, \$5,550.25

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127738	131934	July	97324	218770	
February	134197	105253	86037	August	230127	156199	
March	180187	129575	154887	September	164573	179007	
April	150131	225992	191598	October	103332	146615	
May	117178	159621	1120491	November	177361	107042	
June	220177	224707	2983800	December	146646	150484	

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	531282.95	
August	119773.18	143185.26	203010.57	207615.34	343739.50	
September	78364.70	96001.38	172855.15	137462.98	281475.12	
October	76102.53	85128.41	116501.72	138993.11	199530.88	
November	69660.16	86248.56	107545.23	101093.49	173967.04	
December	69145.88	71060.56	87121.50	117592.42	131193.54	
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	

† Multiply number of magazines in any month by fifteen cents to get value.

meeting at Santiago. Together with Secretary C. P. Crager of the Austral Union, I first visited a few hours each, Concepcion, Talcahuano, Valdivia, and Temuco, as important centers for the development of our work, reaching my farthest point south in South America or elsewhere, at Valdivia, 40° south latitude.

I was amazed to find the fruitful fields lying along the slopes and valleys of the "Shoestring Republic." In the temperate zone of south Chile I found repeated reminders of California in the verdure, fruits, and grains produced, and the intermittent bursts of sunshine amid easy-falling showers of copious rain at this season of the year. The natural resources seem to me such that as our work grows in constituency, very substantial support of all its needs will be speedily forthcoming.

Puá lies in the rainy district. We were assured it would be quite impossible to visit the school without a wet reception, but fortunately for us all, the sun shone pleasantly all day, and we saw the school and the farm at their best from the outside. Brother Crager

and I spent a very profitable day visiting classes, this being the first South American school I had seen in session. Brethren Shaw, Thompson, and others came at noon, and we enjoyed the hospitality of the school and the consideration of its interests till next day. Director and Mrs. Wheeler graciously shared with us the luxury of a little heater in their quarters, which any who have visited South America in the winter season will duly appreciate. Brother Nels Johnson and Mrs. Johnson did us a like turn at supper in their cozy little cottage just fitted up. Brother Robert Nelson had met part of our delegation at the station and given them a free ride in the Puá school oxcart. In the same conveyance he carried our luggage back in the morning before daylight, while we went on foot down the railway track to get up a good circulation before riding on a heatless train to our next stop.

The Puá school had thirty-four students when we were there—below the normal, the highest previous record being fifty-five. This was owing chiefly to the inability of the teachers to work the field on account of the general meetings

being held this season. The students seem wide awake and eager to learn, and give promise of making workers.

There are reasons why the brethren feel that the school should be moved farther north. Extensive repairs and improvements must be made soon, but should a better location be decided upon and the means raised for the move, the cost of these improvements will be thrown into the new enterprise. While there we inspected two properties for sale not far from Chillan a few hours farther north by rail, and left with the brethren our best counsel in the matter.

The Chile Conference is in need of developing a stronger constituency, partly in order to carry her increasing responsibilities adequately. Her school is undertaking such training work as conditions allow, to aid in increasing the force of laborers. There are good people enough and resources enough to build up a strong conference in time, and we are anxious to see the school act nobly its part to this end. With the devotion and true vision of the director and his staff of teachers, we believe there are still better days ahead for Chile.

W. E. HOWELL.

Missionary Volunteer Department

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

THE SUMMER SLUMP

HAVE you ever noticed that in July or early August many department stores have special sales in which they advertise, not a new choice of goods, but a reduction in prices? This same sort of reduction-in-price advertising is everywhere seen during the month of January also. The season's goods have been well sorted over; the selections are limited. In the spring and before Christmas, sales of a different nature are held. At such times the merchants try to show how complete the stock is. After the stress of selling the new goods is well over, there is danger of a dull season.

Against the dull season the alert business man carefully plans. Rather than have a falling off in trade, he is willing to sacrifice a part of the profits. By special sales during the summer he strives to keep business bright and to clear his shelves for new lines in the fall.

The successful missionary society will seek to avoid the "summer slump." There is often a temptation to take things easy, merely to keep moving at treadmill pace. During the summer, when many churches throughout the world are only half filled, because of lack of interest and vacations, the vigilant Missionary Volunteer Society will be as active as at other times. I like the motto adopted some time ago by the Publishing Department, "There is no crisis with the Lord." When others would be discouraged, the colporteurs strike out with the slogan, "Big Week," attempting to do more at the dull time than ever before.

Once during the Civil War the battle was going against the Union soldiers. The lines had broken and were falling back. Into the midst of his retreating troops rode General Sheridan. "Boys, we're going back!" he shouted. Under his inspiring personal devotion and leadership they went back, and the defeat was turned into victory. Perseverance wins. Much depends on the society's work of the summer. Satan makes his hard attack by trying to attract to other things—pleasure and business. But then is just the time to stand firm and hold the banner high. Remember, souls are depending on what your society does in summer as well as in winter.

One society in the Lake Union Conference has its most flourishing time in the summer. At the opening of school last fall, the society disbanded and went away from home to school; eight of its members attended the local academy, one entered a foreign seminary, one went to college, and two began the nurses' course. This is excellent. One of the best achievements of a society is to get its members into training schools where they may prepare to be missionaries in broader fields. More than once we have seen a whole church enlivened by the activity of the Missionary Volunteer Society; their hearts are warmed by Christian love and stirred by a growing desire for service; the young people break away from their old habits and join the ranks in our training schools.

In every book written to aid beginners in the handling of gasoline motor cars, will be found instructions regarding the reasons why an engine may not start. First, it may not be getting gas. The tank may be empty, the feed pipes clogged, or the carburetor defective. Second, the compression may be poor. The valves may not fit tight, or the piston rings may be worn or broken. Third, and more frequent than either of the first two reasons, the engine may lack a spark. A wire may be broken or loose, or the battery may be run down, or the spark plugs may be dirty so there is a short circuit through the carbon. The feed may be fine, and the compression excellent, you may crank till your back is broken, but if there is no spark it will be utterly useless and hopeless. The leap of the flame from point to point through the compressed mixture is an absolute necessity.

How like the fire of the Holy Spirit is the spark of the gasoline engine! If we are trying to get on without the power of the Spirit, we shall fail, no matter what equipment we have or how good the prospects seem. We shall be stalled, and we shall stay stalled until we get to our upper rooms and pray to our Father who seeth in secret.

It is equally true that whatever storms may be without, if the conditions of prayer are fulfilled, the magnetic fire of the Holy Spirit will move the world. Then let us earnestly seek God for his Spirit of power to use us. Let us give ourselves over to him for renewed service. Let us do our best and trust God for the results.

Every summer in the past, as we look over the records, we note there has been a slump. Let us resolve that from now on there will be no slump. "What kind of society would our society be, if every member were just like me?"

H. T. ELLIOTT.

Bureau of Home Missions

P. E. BRODERSEN - General Secretary
J. T. BORTCHER - Supt. German Work
N. P. NEILSEN - Supt. Dan.-Nor. Work
G. E. NORD - Supt. Swedish Work
J. H. SCHILLING - Supt. Miscel. Languages

WORK AMONG THE FOREIGNERS IN AMERICA

THE traveler who makes a journey from Maine to California or from the Mexican border to the Canadian line, yes, and across the line to the Far North, will meet representatives from almost every land upon the globe. In many sections, especially in the cities, there are whole colonies of these strangers. They speak their native language, and, to a large degree, follow the customs of the fatherland. A steady stream of these peoples has been pouring into our fair land until today it is estimated that 40 per cent of our total population is foreign. The foreigner is everywhere. Mr. Haskins says: "Why are many of these people here? This question has been answered for us. Many of these people are here in the providence of God."

How can they hear unless the message is taken to them? The responsibility of doing this rests largely upon our churches. The workers are so few. Many of our good people have longed for an opportunity to be missionaries to foreign fields, and have felt that if they could be in China, Italy, South America, or in some other place, they could do much for God, while God has sent representatives from these lands right to their doors. The Italian vegetable man calls at your door each week. Have you given him a tract, or sold him a magazine or a book in his own language? How about the Hungarian shoe man just around the corner, or the Chinese laundryman down the street? Possibly God, in his providence, has sent one of these to you to hear the message of truth, so that he might return to his homeland as a precious light bearer. Here is your opportunity to be a foreign missionary at home. Many have been doing this work.

The work of the Bureau of Home Missions is to co-operate with the Home Missionary Department in organizing and training our church members to do work of this kind. Home-foreign bands have been organized in many of our churches, and our aim is to keep on with the work, until in every community where these people are located, there is a live, well-organized band, doing effective, systematic service for these needy people. Those who have engaged in this work have had rich experiences, and we are constantly receiving letters telling how much they enjoy the work.

One sister in Ohio, says: "I never enjoyed a work so much in my life as taking literature to the foreigners. They always beg for more. I can easily sell from 35 to 40 magazines or small books in a few hours. My only regret is that I cannot spend more time at this work."

Another report comes from Pennsylvania: "One of our sisters called upon a Croatian woman, and all she had was

a one-cent tract in that language. The woman was so grateful for even that much in her native tongue that she gave our worker a dollar."

During the last few months, Home Missionary conventions have been held in many conferences. The Columbia Union has put forth a special effort at each one to give careful study to the home-foreign work. It has been my privilege to attend many of these conventions. Brother E. R. Numbers and his able assistants have led out in a strong way. Practically every Sunday was spent in field work among the foreigners. At every church a large number of our people joined the company to do this work. Hundreds of dollars' worth of literature in various languages was sold or given away. These conventions were certainly a success, and every meeting was a blessing to the church where it was held. As a result a permanent work has been started, and we feel confident that souls will be saved.

An excellent line of literature has been prepared for this kind of missionary endeavor, and we are constantly adding to it until some reading matter can be secured in almost every language. We have tracts in many languages. Magazines are published for fourteen different nationalities; small books for about the same number. We also have a number of our larger books. Therefore, there is something for every pair of hands to do.

V. O. PUNCHES,
Field Sec. Bureau of Home Miss.

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CAN WE HOLD OUR OWN IN FOREIGN FIELDS, OR SHALL WE HAVE TO RETRENCH?

WHEN the General Conference Committee took action at its last Fall Council asking our people to make their gifts to missions fifty cents a week per member instead of twenty-five cents, it appeared on the surface that we were taking a long step in advance. But when this is viewed from a different angle, it will be seen that this advance is sorely needed if we are to hold our own in foreign fields. The high cost of living has made such a difference in the funds necessary to carry on an amount of work similar to that heretofore cared for, that fifty cents given this year will do no more than eighteen or twenty cents would a decade ago. And this is true not only of the United States, but of China and other countries.

Most of the reformed missions in China were looking forward to greatly expanding their work, due to the unprecedented growth in gifts as a result of the Methodist Centenary, the Interchurch World Movement, and similar movements. But speaking of this, the *Chinese Recorder*, the leading missionary periodical in China, in its March number, has the following to say:

"It is estimated that this year there will be given for foreign missions approximately three and a half times as much as last year. But even in 1920 the gold dollar decreased in value about one third, and it began by being low. In addition there is the decreased purchasing value of the Mexican dollar [the dollar used in China] itself, which is another way of saying the cost of most things has risen. It would

appear that a gold dollar in China will do only about one quarter or at most one third as much as it would a decade ago. Thus the value of the gold dollar and the purchasing power of silver have both declined. In other words, when the three and a half times as much money contributed for mission work arrives in China, it has apparently about one third the purchasing value the same amount would have had ten years ago; and when there is added the increased cost of maintaining existing work, it is apparent that the increased offerings in the United States cannot mean anything like a proportionate expansion of mission work. What would have happened to this mission work if this increased liberality had not appeared, is appalling to think of."

The money situation in the world is absolutely abnormal. It is well known that gold is the monetary basis in America. But in some other countries, China for instance, silver is the monetary basis, and in the last few years these two monetary metals have undergone a complete dislocation in their relation to each other. The *Lutheran Church Herald* of May 25, 1920, contains some illuminating facts on this question of exchange, from which we quote:

"The *Nation* for March 20 contained an illuminating article on 'Silver in the World Market.' This article calls attention to the fact that silver during the past few years has 'run the gamut of appreciation from the lowest to the highest price of modern record.' In 1915 silver struck the lowest figure in a period of 228 years or more. At the United States price of 51.8 cents to the ounce, its ratio to gold was 39.84 to 1. In 1919 it had risen to much less than the ratio of 16 to 1 on which the historic McKinley-Bryan campaign of 1896 was fought. In the course of less than four years silver has trebled in market value. Silver is the monetary basis not only of China, but also of India, and in these countries, with their 800,000,000 people, we have about one half of the world's population. These two countries, together with Africa, annually require about 215,000,000 ounces of silver. The rest of the world requires 135,000,000. Against a world's demand of 350,000,000 ounces stands a world's production of only 190,000,000, so that a deficit of 160,000,000 ounces a year is the basic fact in the silver situation. In fact, the whole world is short of silver, and the mines produce only one half of what the world market is eager to take."

The necessities of life have increased in price in foreign fields very much as in America. This fact alone makes it necessary that our offerings be doubled if not trebled, if we are to hold our own in foreign fields. But when to this fact is added the other, that the two monetary metals have undergone such a complete dislocation as to their value, that a given amount of gold will purchase approximately only one third as much silver as ten years ago, it becomes apparent that it takes five or six times as much American gold to produce the same results, that is, to carry on the same amount of work as it did eight or ten years ago. And our missionaries in these foreign countries which have a silver standard, must

convert their American gold into silver of the country where they are working. Thus, if we as a denomination gave ten cents a week per member to missions ten years ago, we shall now have to give at least fifty cents a week per member in order to carry on the same amount of work.

Then the great question which stares us in the face is this: Will our gifts to missions in 1920 be sufficiently over and above those of previous years to allow us to push ahead with our work in foreign fields, shall we only be able to hold what we already possess, or shall we be compelled, because of this abnormal condition in the money world, to retrench our positions? There can be only one answer to this. We must move on. The omens of our soon-coming King and kingdom will never allow us to sound one note of retreat.

There never was a time in the history of this cause, unless it was in the forties, when people everywhere were reaching out after God, after his true message as they are today. Everywhere the calls for help are crowding us on. Surely we must not allow ourselves to come short of reaching our goal of fifty cents a week per member for 1920. So far this year we have fallen deplorably behind. If we all lift hard and all lift together, it will bring courage to our own hearts and courage to our missionaries abroad, which we in the homeland owe to them, and best of all hasten the day when we shall come rejoicing, bringing our precious sheaves with us.

P. E. BRODERSEN.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, August 21: Medical Work in Shanghai, China

In 1917 treatment-rooms were established in Shanghai, China. And under the blessing of the Lord the work rapidly increased in volume until it became necessary to move into larger quarters, and a three-year lease of the Red Cross General Hospital was secured. This lease is about to expire, and the problem of securing permanent and adequate quarters is at present confronting our workers. A building equipped with from fifty to a hundred beds is needed, and the workers feel that the class of patronage which they have established would soon make such an institution self-supporting. "The more we come in touch with the high class of Chinese in our work here, the more the possibilities for a strong medical work grow on us," writes Dr. C. C. Landis, medical superintendent and surgical director. Prayerful and financial support to this end is solicited.

* * *

PRACTISING THE GOSPEL

In the very nature of things medical missionary and Christian help work belong to the church. A ministry for the

relief of physical needs is a definite, positive phase of her legitimate work. It is the practical demonstration of the ideals for which the Christian church stands, the actual working out of the principles she professes, the doing of the things she teaches. Just so far as it is the business of the church to give to the world certain truths and principles, just so far it is her duty to practise them, and she fails in her duty to the extent that she comes short in an actual performance of what she preaches.

The Head of the Christian church set the example for his followers in doing the work of God. As he went about *doing* good, he set forth in living illustrations the manner and method of doing the will of his Father. Christ laid the foundation of his church, not only by teaching a distinct code, but by showing in deeds its meaning. He made clear the fact that he was representing God's wish and will toward humanity as it is to be set forth in gospel teaching and living.

The early disciples were sent forth by Jesus, first to heal and then to preach the gospel of the kingdom. As they went forth, first the twelve and then the seventy, they were given a distinct commission to minister to the physical needs of men as well as to preach the message. No change has ever been made by the Lord in this manner of carrying on his work. In his last commission and promise to the church, he included the healing of the sick. When he comes again with his reward, he will commend those who have ministered to the least of his creatures, and count it as service rendered to him personally.

A Means

Ministering to the needs of the body is a powerful means of reaching the soul of man and awakening him to moral responsibility. The relation of physical conditions to the moral life cannot be ignored in soul-saving. Wrong habits must be given up if the morals are to be corrected. A man's habits are his way of living, and his living is his life; a man is what his life is. If a man's habits are such as to injure him physically, mentally, or morally, he must be shown his wrong and how to correct it.

I heard a man say he could speak in only one language, but could smile in ten. In ministering to physical necessities we may be understood in any language. The message we thus tell is clear, bringing to the understanding a better revelation of God than can be given in words. Humanity can best reveal God to humanity by humane treatment.

The gospel of ministry finds entrance anywhere and everywhere. It gives credentials that open the way to all classes. It is the most effective means of carrying the whole gospel, creating a welcome for the worker and a desire to receive from him whatever else he may have that is good. Ministry to the body is a direct means of reaching the mind, and may often be made the means of imparting a message of spiritual help.

As a subject of gospel effort and susceptibility, man is a single being, not separated into physical, mental, and moral parts. We may not always be able to reach the whole of him alike, but we must treat him as a whole.

A Responsibility

Suffering has existed since sin entered the world with its baleful influence, and it is on the increase. It is not of God's making; on the contrary, the Lord's work is to relieve suffering. The gospel is the remedy, and this means of cure for human ills is in the hands of the church. It is our privilege to relieve a great deal of suffering, and we are responsible for such suffering as we can relieve and do not. If we fail to give relief, we fail to do what God has given us to do.

The welfare of the church itself depends upon its welfare work for others; its life is in proportion as it imparts life. The exercise of the Christian graces is necessary to keep these alive in us. It is for our own benefit, as well as for that of others, that our cords of sympathy should vibrate with the needs of those about us. Love grows by cultivation.

A Blessing

It is a heavenly law of action and reaction that the more blessings we pass on to others, the more we have for ourselves. As channels of blessing we benefit by the stream flowing through us. Our own Christian experience will be rich or poor in proportion as we give or withhold ourselves in service for others.

Perhaps at no other time in the world's history has there been so great need as now of the help that can be rendered by self-denying, willing workers. Never has there been greater opportunity for exercising all the talents with which God has intrusted man. Conditions in the world are such that scarcely any part is free from want and suffering in some form. No one need go far now to find doors open for service.

We may say, too, that no body of people should be better prepared than we to give just the kind of help that is so much needed. The years of study of the health question, in all its phases of prevention, treatment, and cure, on the part of many of our people, should prove a valuable aid in combating the spread of disease—a matter of intense interest to medical authorities. We have foreseen much of what has now come upon the world in the increase of physical ailments.

A Preparation

Our health institutions, with their strong training facilities, give us a wonderful advantage for obtaining helpful instruction and preparation as relief workers. Sanitariums can furnish doctors and nurses to train many. Many of our nurses have already been graduated and are in the field. Scores of these should be called into service to instruct groups of our members in methods of simple treatments, home nursing, and general care of the sick.

With the practical provisions for leadership and organization offered in our Home Missionary Department, extending to all our churches, we have the means for a mighty movement for service on the part of all our people. It has been demonstrated again and again that our forces can be quickly rallied for united action in response to any special call. We have a wonderful equipment of missionary machinery, as it were, for getting into quick action in any emergency or time of special need. Immedi-

ate co-operation in relief movements—food conservation, circulation of special literature, circulation of petitions, etc.—has been made possible throughout our ranks by means of our methods of organization.

A Call

Already some of our churches have arranged for short courses of training. Thus far we have felt the need of more nurses to act as instructors. Our sanitariums have had so much to do that the institutional work has demanded more nurses than ever. A shortage of outside nurses also exists, increasing the demand for these workers. Even our practical nurses graduated from the short course have been pressed into service and have given excellent help.

It does seem imperative that we take active steps to meet the present needy situation, and do all we can to respond to the world's call for help. Are there nurses who can be released from their present duties to help in the work of training many of our church members? We are sure there are many who want the training. Let steps be taken to bring these members and these nurses together. Make known the desire for instruction and training, and search out the teachers.

To be helpers, not all need be home nurses. Not all help need be in giving treatments or in nursing. Men, women, boys, and girls can be used in various ways. Christian help work takes many forms. There must first be a willing mind and a loving heart. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. The marginal reading for "consecrate" is "to fill his hand," and is suggestive of what is meant by consecration.

L. A. HANSEN.

Appointments and Notices

CAMP-MEETINGS FOR 1920**Atlantic Union Conference**

Eastern New York, Clinton --- Aug. 12-22
Northern New England, Franklin, N. H. --- Aug. 19-29
Maine --- Aug. 26 to Sept. 5
Western New York --- Sept. 2-12

Central Union Conference

Missouri, Clinton --- Aug. 19-29
Kansas, Hutchinson --- Aug. 26 to Sept. 4
Nebraska, Hastings --- Sept. 2-12

Columbia Union Conference

Ohio, Mount Vernon --- Aug. 12-22
Eastern Pennsylvania, Reading, Aug. 19-29
Chesapeake --- Sept. 2-12
District of Columbia --- Sept. 3-12

Lake Union Conference

Chicago --- Aug. 13-21
West Michigan, Marshall --- Aug. 19-29
North Michigan, Cadillac, Aug. 26 to Sept. 5
Illinois --- Sept. 2-12

Northern Union Conference

Iowa, Nevada --- Aug. 19-29

Pacific Union Conference

Southeastern California, San Diego ---
--- Aug. 12-22
Southern California, Los Angeles ---
--- Aug. 25 to Sept. 5

Southern Union Conference

Tennessee River, Nashville --- Aug. 19-29
Alabama, Birmingham --- Aug. 26 to Sept. 5
Mississippi, Meridian --- Sept. 2-12
Louisiana, Lake Charles --- Sept. 9-19

Southeastern Union Conference

Cumberland, Leñoir City, Tenn., Aug. 12-22
Carolina, Charlotte, N. C. --- Aug. 19-29
Georgia, Atlanta --- Aug. 26 to Sept. 5
Florida, Orlando --- Sept. 2-12

Southwestern Union Conference

Oklahoma, Oklahoma City --- Aug. 12-22
Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

Meetings for the Colored People

Oklahoma, Oklahoma City --- Aug. 12-22
Florida, Orlando --- Sept. 2-12
Carolina --- Sept. 16-26
Mississippi, Meridian --- Sept. 17-26
Alabama --- Sept. 17-26
Louisiana --- Sept. 24 to Oct. 8
Georgia, Atlanta --- Sept. 30 to Oct. 10

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ILLINOIS CONFERENCE OF SEVENTH-DAY ADVENTISTS

The next biennial session of the Illinois Conference of Seventh-day Adventists will convene in connection with the camp-meeting, to be held at Peoria, Ill., Sept. 2-12, 1920, for the purpose of electing officers for the ensuing term, and also for the transaction of such other business as may properly come before the conference. The first meeting of said conference will be held at 2 p. m., Friday, September 3. Each church in the Illinois Conference is entitled to one delegate for its organization, and one for every fifteen members.

William H. Holden, Pres.
H. E. Moon, Sec.

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ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next biennial session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference on the fairground in Peoria, Ill., Sept. 2-12, 1920, for the purpose of electing officers, appointing a board of trustees, and transacting such other business as may properly come before the association at this time. The first meeting will be held at 8 p. m., Friday, September 3.

William H. Holden, Pres.
David E. Lindsey, Sec.

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MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine Conference and camp-meeting at Auburn, Maine, Aug. 26 to Sept. 5, 1920, for the purpose of electing trustees, changing its by-laws, and transacting such other business as may properly come before the association. The first meeting will be held at 10:30 a. m., Monday, Aug. 30, 1920. All accredited delegates to the Maine conference are members of the association.

H. W. Carr, Pres.
W. O. Howe, Clerk.

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FLORIDA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Florida Conference Association of Seventh-day Adventists will be held in connection with the twenty-seventh session of the Florida Conference, at Orlando, Fla. The first meeting will be held Tuesday, September 7, at 10 a. m. The meeting is called for the purpose of electing officers and transacting such other business as may come before the association.

C. B. Stephenson, Pres.
Clara L. Russell, Sec.

* * *

FLORIDA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-seventh annual session of the Florida Conference of Seventh-day Adventists will be held September 2-12, at Orlando, Fla., during the camp-meeting, for the election of officers and the transaction of such other business as may be brought before the conference at that time.

C. B. Stephenson, Pres.
Clara L. Russell, Sec.

TEXICO CONFERENCE

The third session of the Texico Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Clovis, N. Mex., Aug. 26 to Sept. 5, 1920, for the election of officers and the transaction of any other business that may properly come before the conference. Each church in the conference is entitled to one delegate for its organization and one additional delegate for each fifteen members or major portion thereof. The first meeting of this session will be held Friday morning, August 27, at 9:15. Come Thursday and be on time. The camp-meeting begins Thursday the 26th.

H. M. J. Richards, Pres.
W. W. Bricker, Sec.

* * *

THE NEW MEXICO CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The New Mexico Conference Association of Seventh-day Adventists will hold its regular business session in connection with the Texico conference and camp-meeting at Clovis, N. Mex., Aug. 26 to Sept. 5, 1920. The first business meeting of this association will be held on Monday, Aug. 30, 1920, at 10 a. m. The object of this meeting is to elect officers for the ensuing term and to transact such other business as may properly come before the association.

H. M. J. Richards, Pres.
W. W. Bricker, Sec.

* * *

THE NORTHERN NEW ENGLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

Notice is hereby given that a meeting of the Northern New England Conference Association of Seventh-day Adventists, Incorporated, will be held in connection with the camp-meeting, at Franklin, N. H., Aug. 19-29, 1920, for the election of officers and the transaction of any other business that may properly come before the corporation. The first meeting will be called Monday, August 23, at 11 a. m.

Robert J. Bryant, Pres.
Clarence F. Ball, Sec.

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THE NORTHERN NEW ENGLAND CONFERENCE

The fifty-sixth (second biennial) session of the Northern New England Conference of Seventh-day Adventists will be held in Odell Park, at Franklin, N. H., Aug. 19-29, 1920, to transact such business as may properly come before the delegates at this meeting. The first meeting will be called Friday, August 20, at 11 a. m. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each ten members.

Robert J. Bryant, Pres.
H. B. Tucker, Sec.

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NORTHERN ILLINOIS MEDICAL MISSIONARY SANITARIUM ASSOCIATION

Notice is hereby given that the first meeting of the fourteenth annual session of the Northern Illinois Medical Missionary Sanitarium Association (Incorporated) will be held on the fairground, in Peoria, Ill., at 2 p. m., Tuesday, Sept. 7, 1920, to elect trustees for the ensuing year, to secure a vote of the constituency to sell the Tri-City Sanitarium or to lay such plans as seem advisable for the management and disposition of the same, and to transact such other business as may properly come before the association at this time. Delegates to the Illinois Conference are members of this association.

William H. Holden, Pres.
L. E. Elliott, Sec.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Dr. Riley E. Blanchard, formerly of Moscow, Idaho, is desired by a former patient. Address Box 97, Dryad, Wash.

NOTICE

Medical missionary nurses are in demand, and the Glendale Sanitarium and Hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15. For information write to the Superintendent of Nurses, Glendale Sanitarium, Glendale, Calif.

* * *

THE SIGNS MAGAZINE FOR SEPTEMBER

The Signs Magazine for September has for its cover theme the rapid carrying of the gospel story to all the world in this generation, by the aid of the wondrous inventions of our day. In a contribution, "The Gospel on Wings," Kay M. Adams very clearly and interestingly tells us that the strides in science in the last century have been made wholly in the providence of God and for the finishing of his work in the earth.

Other strong articles are:

"Law and Liberty Reconciled," by George W. Rine. As convincing as anything you have ever read on the relation of the law and the gospel.

"Will the Entire World Accept Christ?" by William G. Wirth, showing the fallacy of that doctrine which is at the basis of



much social reform work that all men will be converted.

"The Bible Cross Examined," by Horace G. Franks.

"The Magnificence of Devotion to a Great Cause," by Percy T. Magan.

"Was Jesus of Nazareth the Messiah?" by John L. Shuler.

"Is the Bible a Nonessential?" by Sanford B. Horton.

"A Judgment Now in Session," by Winfred C. Hankins.

"The Palestine Rush," by Arthur S. Maxwell.

"Are You Traveling East or West?" by Meade MacGuire.

"The Sabbath, the Day of Days," by Walter H. Bradley.

"Are You Discouraged?" by Ella M. Robinson.

"Don't Stoke Your Furnace All Summer," by H. S. Anderson.

"Uncle Eben Explains," by Robert B. Thurber.

"Protestants Are Passing," an Editorial.

From this table of contents you will at once see that the Signs Magazine is full of the gospel for this time.

The Signs Magazine is a magazine with a message.

* * *

INCREASED PRESENT TRUTH PRICES

After Sept. 1, 1920

Because of the great advance in the cost of paper since the present prices of Present Truth were established, the following increased prices will prevail after September 1, 1920:

Subscription price, per year, 25 cents	
Single copies	-----\$.02
25 copies	----- .85
50 copies	----- .65
100 copies	----- 1.25
1000 copies	----- 10.00

A fuller statement will be made in a later issue.

* * *

PUBLICATIONS WANTED

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

Sarah E. Ratliff, Mooreland, Ind.

Mrs. J. Kuykendall, Richland Center, Wis.

* * *

REQUESTS FOR PRAYER

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

A brother in North Carolina desires prayer for his own healing, and for the restoration of his wife's hearing.

A Western reader asks us to pray that he may be willing to make a complete consecration to the Master.

An invalid sister in Arizona, who has been confined to her bed for almost a year, desires prayer for healing.

Writing from Colorado, a sister sends the following appeal: "Please pray for the healing of my mother who is very ill and sorely afflicted."

"Please pray for the conversion of my brother and his wife," writes a Texas sister. Another sister in the same State desires prayer for the conversion of her sister.

A brother, writing from Pennsylvania, asks prayer for the conversion of his two children; also that they may be influenced to attend some denominational school this coming fall.

The following good word comes from Massachusetts: "I have great reason to thank and praise the Lord for the answered prayer of my brethren and sisters in my behalf; and I would further request an interest in their prayers for the conversion of my mother."

OBITUARIES

Tuttle.—Mrs. Elizabeth French was born in Manchester, England, Jan. 16, 1845, and died in Wilkes-Barre, Pa., June 24, 1920. Most of her life was spent in Cleveland and Elyria, Ohio, where she had many friends. In 1916 she accepted present truth, and lived a devoted Christian life until called by death. Sister Tuttle is survived by no immediate relatives. The last years of her life were spent in the home of the writer, where she is sincerely mourned.

H. A. Weaver.



WASHINGTON, D. C., AUGUST 19, 1920

EDITOR - FRANCIS MCLELLAN WILCOX

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SPECIAL CONTRIBUTORS

A. G. DANIELLS L. R. CONRAD I. H. EVANS
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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.

BROTHER AND SISTER C. A. COLE and their son sailed from New York August 14, en route to South Africa via England. Brother Cole responds to a call for a chef at the Plumstead Sanitarium.

* *

BROTHER AND SISTER GEORGE T. VORE and their three children, responding to a call from Cuba, sailed from New York August 17. Brother Vore will engage in evangelistic work in Santiago.

* *

By boat advertised to sail July 24, Prof. and Mrs. B. A. Wolcott and family were booked for Porto Rico, where Professor Wolcott is to take the principalship of the new Porto Rican school.

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ELDER AND MRS. V. E. TOPPENBERG and their daughter have sailed from New York for England, en route to Africa. Brother Toppenberg returns to Africa this time to take the superintendency of the Abyssinian Mission.

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THROUGH an error in noting the departure of Elder W. H. Branson and his family, no mention was made of Brother Branson's son Ernest, who accompanied the rest of the family to South Africa.

* *

In a letter accompanying an article dealing with the work in the Central Southern Luzon Conference, Elder L. V. Finster says: "I am glad to tell you thus far our work continues to grow, and that between two and three hundred people have been baptized this year in the Central Southern Luzon Conference. I think this year will be our banner year in winning souls."

* *

THE following extract is taken from a letter received from Elder J. J. Strahle, field missionary secretary of the Philippine Union Conference, telling of the wonderful progress of the book work in that field:

"March, April, and May have been record-breaking months in book sales. April reached the 17,000 peso mark.

The sales for the first six months have reached over 60,000 pesos, and so we have 50,000 pesos still to sell in order to reach our goal. It may be a little hard to do it, as we are out of a book for the Tagalog field.

"The boys in Mindanao are doing well. They have sold books to the sultan and to the various Mohammedan chiefs in Jolo."

* *

AFGHANISTAN, so long closed to Christian influences, gives encouraging evidence that her doors will open. Brother William Lake, in charge of our medical missionary work in Mussoorie, India, has been invited by a representative of the Afghanistan government to come to Kabul to see the city, it being the desire of the representative that treatment-rooms be opened in that city. He has assured Brother Lake of a safe-conduct in Afghanistan, and will also see that his fare is paid to and fro. In passing on this information, Elder J. E. Fulton says: "Some one of good ability in learning the language, and with a full supply of tact, should be appointed to Afghanistan, with the understanding perhaps that he should camp on the borders and learn the language, so as to enter Afghanistan for mission work when the opportunity arises. If that should be delayed for a while, there are many Afghans on the borders with whom one could labor."

* *

THE following letter is just received from Elder R. W. Parmele, en route to New Orleans, whence he has since sailed for Honduras:

"At last I am on my way to the port, to start into the Spanish work again. We are now approaching New Orleans, from which port I expect to sail, in company with Brother and Sister W. A. Sweany, for Honduras. Brother and Sister Sweany go to engage in evangelical and church work for the English-speaking people of the north coast and the Bay Islands.

"We sail for La Ceiba, where we expect to meet Elder W. E. Lanier; and after a little time spent there in council, Brother Lanier and I will go on to San Pedro. Then I hope to visit Salvador and Guatemala, then go back to Mexico in time for their general meeting in November. My wife will remain in Los Angeles until fall, and will then join me in Mexico in time to attend the general meeting. Dr. and Mrs. West, who go to take charge of the Mexico City dispensary, and Dr. and Mrs. Swayze will accompany Dr. Parmele (my wife) to the Mexican meeting.

"We sail on the S. S. 'La Ceiba,' to La Ceiba, Honduras, August 4."

* *

RESPONDING to an article by Elder W. A. Spicer in the REVIEW, Elder S. N. Haskell says:

"I have just been reading the REVIEW of July 22, and am much impressed with your article, 'An Important Statement.' I have been a reader of our church paper since 1854, and I am convinced of two things: First, that no one can be a true Seventh-day Adventist and not see by the weekly reports that the message is rapidly closing; and second, that very soon, or at no distant date, Christ will

throw down his censer and say, 'It is done.' Then to see how Satan has the way all prepared to bring about a condition of things that will plunge us into the time of trouble that we have believed for years will come, stirs my very soul. If you in Washington did not know how old I am, I do not know but that I should hand in my name to go as a missionary to India or some other foreign field. It does appear to me that what is done to save souls must be done quickly.

"It seems to me that that article of yours reveals some most startling facts as to the real condition of things. One thing is certain, we are fast hastening to the time when apostate Protestantism, Catholicism, and Spiritualism will clasp hands, and conditions will arise that will test every one as we have never been tested yet. Only those who have been true to the fundamental principles of this message will stand."

* *

BROTHER W. H. WILLIAMS, writing from Lima, Peru, says, "Elder O. Montgomery and I start for the 'inside' day after tomorrow. We will write you from Pará." From this we understand that these brethren, after finishing their meetings in Peru, had started on their way, partly by train and partly on muleback, over the Andes Mountains. Then, by the shortest route, they will strike one of the navigable branches of the Amazon, and by boat descend to its mouth. The Amazon is navigable by steamship far up the river. By river boats they expect to make their way downstream. People in these parts are inquiring after the truth. They will stop at Manáos and other larger towns along the river. For some time our brethren in South America have been desiring to establish a mission somewhere on the Amazon. When these brethren reach Pará, at the mouth of the Amazon, they promise to report their journey. We shall then hear of the openings for the message in the great Amazon region. So the message is finding its way into the very heart of continents.

* *

A TRIBUTE TO THE "REVIEW"

It is with the greatest of pleasure that I try to express my appreciation of the REVIEW. Since I have begun reading it I feel that a new life is breaking forth within me. Since studying the holy word of God and learning what great power there is in it, I am compelled to say, "Master, if these are the holy words of God, I have nothing to do but obey and receive thy blessing, or disobey and receive thy curse." The REVIEW is a preacher—it is so consoling to me. I feel sure of the triumph of the message. I cannot see any other view in Bible prophecy.

* *

LAST month the Toledo (Ohio) church was rededicated free from the burden of a \$11,000 debt, under which it has been struggling for several years.

* *

THE little church at Hamilton, Bermuda, with a membership of about fifty, is distributing a club of fifty weekly Signs, and a biweekly club of two hundred Present Truth.