

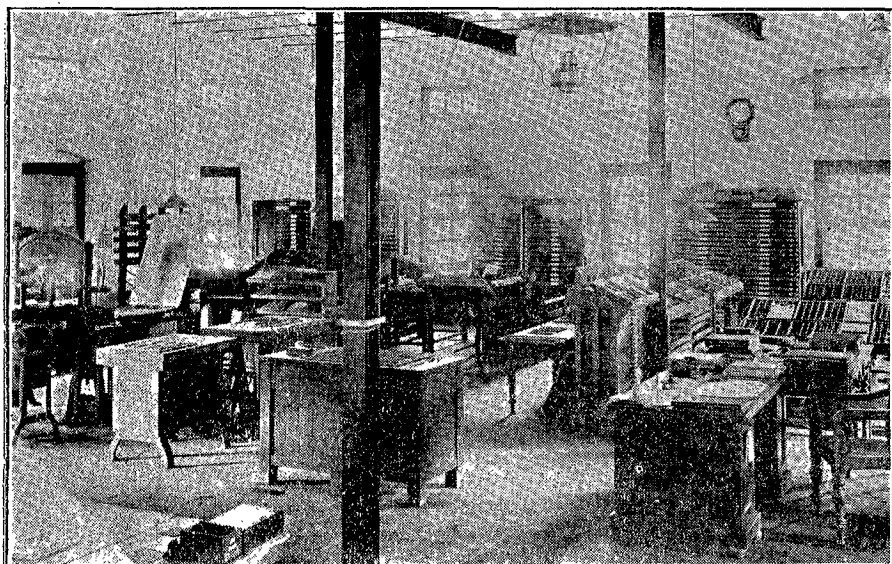
The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 24, 1918

No. 43



INTERIOR VIEW OF PRINTING OFFICE, LUCKNOW, INDIA

Looking It in the Face

ABOUT twenty years ago we were told in the Testimonies:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."—*"Testimonies for the Church," Vol. VI, p. 22.*

In these last few years we have experienced the difficulty of getting from place to place to the full. From some mission fields we have been cut off altogether; and workers being sent to points eastward have had to go by the long westward routes.

As it is, we may devoutly thank God that the ways into the most populous fields have been open, though

often beset with hindrances. We can see how difficult indeed it will be to work whenever times shall get only a little more complicated and all four points of the compass become as now we find it in some parts.

Yet there is the plain command to carry the advent message to all peoples. In the prophecy, the message was seen reaching all. The hundreds of tongues absolutely silent in the message are a constant challenge to us. The times are difficult, but only a little time and conditions must be still more complicated for the doing of the work. Now is the time to "look our work fairly in the face." It has to be done. God has enabling grace and power. But it must mean all that we have and are to do the work that faces us.

W. A. S.

OUR PUBLISHING WORK IN INDIA

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Of all instrumentalities used at the present time to bring about the fulfilment of this scripture, the printing press is the most important, and the literature in foreign languages is that which had the largest share probably toward finishing the carrying of the gospel message to the fields abroad. Of all missionary lands, the one in which the publishing work is the most complicated, and certainly the most interesting, is the great land of India (with Burma).

In that country, having a population equal to almost one seventh of the world, there are nearly one hundred fifty languages spoken, derived from approximately twenty linguistic families. Three of these families, however, are the most important.—the Indo-Aryan, the Dravidian, and the Tibeto-Chinese. In the following table we give the main languages in each of these families, with the population speaking each, according to the census of 1901:

Indo-Aryan Family.—Twenty-five languages, more than 220,000,000:

Bengali	44,624,048
Western Hindi	40,714,925
Bihari	34,579,844
Eastern Hindi	22,136,358
Marathi	18,237,899
Panjabi	17,070,961
Rajasthani	10,917,712
Oriya	9,687,420
Gujarati	9,439,925
Sindhi	3,494,971
Lahnda	3,337,917
Pahari	3,124,681
Assamese	1,350,846
Kashmiri	1,007,957

Dravidian Family.—Fourteen languages, more than 56,500,000:

Telugu	20,697,264
Tamil	17,494,901
Kanarese	10,363,515
Malayalam	6,022,131
Gondi	1,125,479

Tibeto-Chinese Family. — Eighty-eight languages, more than 11,000,000:

Burmese

Our publications are now being published in ten of these languages. Brother W. S. Mead, in a letter to the manager of the Review and Herald Publishing Association, sends the following table giving the average issue India (those with stars are printed at our Lucknow press):

- * Bengali, *Signs of the Times*, bimonthly; average issue, 6,000.
- Burmese, *Watchman*, quarterly; average issue, 2,000.
- * English, *Signs of the Times*, monthly; average issue, 4,000.
- * English, *India Union Tidings*, semi-monthly; average issue, 300.
- * Gujarati, *Signs of the Times*, quarterly; average issue, 5,000.
- * Gurmukhi, *Signs of the Times*, quarterly; average issue, 2,000.
- * Hindi, *Signs of the Times*, bimonthly; average issue, 5,000.
- Malayalam, *Present Truth*, quarterly; average issue, 3,500.
- * Marathi, *Signs of the Times*, quarterly; average issue, 5,000.
- Tamil, *Present Truth*, quarterly; average issue, 3,500.
- Telugu, *Present Truth*, quarterly; average issue, 3,500.
- * Urdu, *Signs of the Times*, bimonthly; average issue, 7,000.

With the letter he also sends copies of each of the twelve papers, together with two photographs, one of the workers at the Lucknow press, and the



WORKERS IN PRINTING OFFICE, LUCKNOW, INDIA

other of the composing-room. Of the twenty-six in the group of workers, nine are Christians, four Hindus and thirteen Mohammedans. At the Lucknow press they are printing regularly in seven distinct languages, each of which requires a separate type.

What of the many language areas yet unentered? The Foreign Mission Board is sending out workers to master new languages as fast as it can, and publications will no doubt be produced in the near future in other languages than those now listed. Does not India, with her many difficult problems, appeal to some of the young people in our schools who have a nat-

ural ability in the mastery of difficult languages, and does not the need of the printed page to carry the gospel to the many in that benighted land who have not yet received the truth in their own language, appeal for further donations of money from the older ones at the home base, and from those who may not be able to answer personally the call to go? Our Lord has left us a work to do, and we know this work will be done before he returns. Truly our desire for his return will be manifested by the endeavors we put forth to finish the work still undone. The field is ripe indeed for the harvest. Who will answer, "Here am I, Lord, send me"?

L. L. C.

INDIA UNION TIDINGS

Signs of the Times

AND ORIENTAL WATCHMAN

प्रकयकाळचीं चिन्हें

कलयुग के चिन्ह।

നടിക്കേണ്ടി

ഏതർക്കാല സത്രം

நிகழ்கால சத்தியம்

প্রলয়প্রলয়-বিধি.

نشأت قیامت

తత్కాల సత్యము

सिमासेविभाज

যুগ-লক্ষণ

TITLE HEADINGS OF PAPERS

Left column (reading down): English, Marathi, Burmese, Tamil, Urdu, Gurmukhi.
Right column: English, Hindi, Malayalam, Gujarati, Telugu, Bengali.

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

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The One Thing Needful*

E. K. SLADE

TEXT: "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 42.

The opinion of the Great Teacher as to what is the "one thing needful" and the "good part," should be of great interest to us. Most of the things that men naturally choose in this time are of uncertain value and of brief duration. Worldly honor and fame are not lasting. The throne of a king, a czar, an emperor, is most uncertain. Earthly riches may quickly vanish. In fact, the day is at hand when "the earth also and the works that are therein shall be burned up." But the "good part" that Mary chose was something that she was to be permitted to enjoy forever.

These words have awakened anew in my heart a desire to be able to know and choose as wisely as did Mary; and shall we not seek for the light from God's Word that will help us to recognize that which is of first importance as precious probationary time shortens?

In our present national crisis, our leaders endeavor to impress upon us the necessity of making "first things first." Many things engage our attention; but in such a time as this the great issue—the nation's existence and prosperity—makes certain duties of first importance.

Martha was deeply concerned about "many things," all of which would have been proper under ordinary circumstances. But when one's salvation is at stake, that becomes the first and foremost consideration. That is not to say that good housekeeping is wrong, or that Martha was out of place in preparing a meal for her guests on that occasion. It would be a mistake for us to be idle and negligent in business matters, because the Saviour said to those who were unduly anxious about temporal matters: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

For us at this time the vital question is, "Am I a Martha, or am I a Mary?—have I made God's work, his salvation, and the eternal inheritance the first and unmistakable choice of my life, or do these vital things occupy a common level with the ordinary, temporal affairs of life?"

Let us consider the experiences of these two sisters in their humble home at Bethany.

Martha had no doubt been a strict and zealous member of the church, and had lived a most exemplary life. She had high ideals, and took pride in living up to them. She evidently understood the prophecies, and believed that in Christ the prophecy of

the promised Messiah was fulfilled. She well understood the station of her distinguished Guest, and as never before she placed the house in order and planned to serve the best that could be provided. Her nerves were tense and her step was quick as she threw her energies into the endeavor to have everything up to a high standard. This, to her, was the all-important thing, and she was perplexed that the Master, and displeased that Mary, seemed less concerned about these things than about what they were saying. It was her rebuke of Jesus and her condemnation of Mary in the words, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me," that led to the reply:

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

These words came as a great surprise to Martha, for she felt that she was devoting every energy of her being to the doing of the right thing. For the Master to say that her sister was taking the right course was as great a surprise to Martha as was that experienced by Judas and the disciples at the home of Simon, when they were rebuked for condemning Mary for what they considered an extravagant act in using a pound of very costly spikenard to anoint the Saviour's feet.

Mary's life had been very different from Martha's. She had been a great sinner; she had fallen from virtue. She had been condemned and criticized in her home and by the members of the church. She knew that she was wicked and unworthy, and doubtless felt that she was justly condemned by God and by those who knew her. Really, I believe that she had reached the conclusion that it was the just and proper thing for good and godly people to censure and condemn such as she.

Jesus had done much for Mary. Seven times he had cast out the evil spirit that had taken possession of her. Nothing of a temporal nature could seem as important to her as this wonderful experience that had freed her from sin and brought the joy of salvation into her life. Need we think it strange that this new hope should lead Mary to sit at Jesus' feet and receive his gracious words?

Martha was concerned about the temporal things of life. She scarcely realized that she had any need of help from the Lord. She had faith in her own works, her way of faithfully living up to the requirements of the church; and she naturally thought more about what she could do on this

occasion than she did about what she needed to have done for her. She knew more about the facts and theories connected with Christ's first advent than did Mary, but she did not know so much about him as a Saviour of sinners. Mary was deeply concerned about the inner life; she had become absorbed in that which pertains to eternal life. Temporal matters did not occupy first place in her choice.

There are many in the church to-day who have failed to gain the definite experience and make the definite choice that Mary did. Many have grown up in the church, and they hope to be saved on the ground of their connection with this movement and their faithfulness in relation to it, much as seems to have been the case with Martha. Such must realize their need, and make their choice as did Mary, or they will never be prepared for the kingdom of God. Martha was overcharged with the cares of this life, to the neglect of her soul, and Christ's gentle rebuke to her should be a valuable lesson to each of us.

Paul states many encouraging truths which give us glimpses of his rich experience in the Lord. He lost all confidence in his Abrahamic descent, and in his strict religious training,—which is saying much, for he was doubtless reared about the same as Martha was. Romans 13:14 reads, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The things of the world are of short duration. The eternal inheritance awaits only those who have overcome the carnal nature, and have had God's love and true obedience imparted to them.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Is it not time, dear friends, that we choose to sit at the Master's feet and prepare for eternity?

Paul's closing years in his great ministry were filled with hope and joy, in spite of his afflictions and persecutions, for he had learned to know Christ as an indwelling Saviour. When his bodily strength began to fail and his sight grew dim, he felt it keenly, and he prayed much for relief. He needed yet another lesson to teach him that his hope must be in God, from whom his strength must come. God's answer to his prayers for healing was, "My grace is sufficient for thee: for my strength is made perfect in weakness." This blessed assurance brought from Paul these remarkable words:

* Sermon preached in Cleveland, Ohio.

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12: 9.

The Lord's answer to his faithful servant is a message of precious truth to us. Physical strength and health of body are important; food and raiment are needful; education and training have their place; but there is something vastly more important. With Paul we need to be able to say,

"Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 16.

There is a condition, however, upon which such growth is dependent, as revealed in the seventeenth and eighteenth verses of this fourth chapter of Second Corinthians:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

There is no promise of spiritual growth to the man whose heart is riveted to the things of this world. To be unduly "cumbered about much serving" and "careful and troubled about many things" which pertain only to this world, will make the growth of the inner man in us impossible. The "things which are seen" are for us, but they are not to occupy first place. Our affections must not be set upon them if we are to expect the change of nature necessary for a home with God.

"Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. 3: 1, 2.

It has always been natural for man to lose sight of God and the eternal reward, and to let his affections and faith center upon himself, his works, and the things that the world contains. It was in this way that Martha erred. It was the mistake of her nation and her church. It was difficult for them to see beyond their great temple, the city of Jerusalem, and their own achievements. So fully were they taken up with what they could see, that they failed to perceive the kingdom to come, which is eternal; and for this reason they knew no way for Christ to be king other than to be their temporal sovereign. Their faith had largely degenerated into a theory of self-righteousness. They seemed to have lost the knowledge of their true condition, and of the truth that in order to be saved they must needs be "born from above." Their confidence in their religion and the way in which they practised it, led to the doing of many things, but produced little faith and trust in God; for they did not feel that they needed him so very much. It is easy to see why Mary's faith and choice were so highly approved.

We are confronted by the same danger as that experienced by Martha and her people. It is possible to be a lifelong member of the church, recognized as in good standing, living up to the strictest regulations, and yet fail to choose the "one thing needful." It matters not how good our discipline, how perfect our organization, how abundant our light, how great our achievements, or how liberal our gifts; as sinners we must be saved by Mary's Saviour, and by making our soul's salvation the first thing in our lives.

We are living in a time of little faith in God. Naturally, men have faith in that which is seen, but not in the unseen. The eyes of the nations are upon the things that are visible. Many seem to expect present earthly nations to become Christ's kingdom, and naturally the improvement of the nations for that event is their one purpose. Seemingly, the only conception of the "new heart," the "new creature," the "new Jerusalem," or the "new heaven and earth," is that which is to be accom-

plished by human effort. The things that are seen, it is thought, are to abide, and upon them men have set their affections, and for them they fight. Before the Lord comes, all nations will line up for a last mighty conflict over the Jerusalem that is seen. That conflict will be the natural outcome of human conceptions and human ambitions. It will then be revealed that they have been wholly concerned about a temporal world and a temporal Jerusalem. It will be recognized that only that which God has made can abide. Only the man who has made the unseen reality, which heaven has promised, his first choice, can hope to be prepared for eternity. It is he who has beheld the promised New Jerusalem by faith who will be prepared to enjoy it by having become a new creature in Christ Jesus.

May Heaven help us at this time to make the choice that Mary made, and be prepared to enter the New Jerusalem, and to view the new heavens and the new earth which are so soon to become a reality.

Companionship with God

(Concluded)

J. E. CALDWELL

As the rainbow in the time of rain has been to the earth a pledge that Jehovah will not again destroy it by a flood, but will redeem it and restore it completely in his own good time, so the Sabbath, graciously given before the fall, and preserved through all the dark ages of rebellion and ruin, has been an earnest of the restoration of man's blessed companionship with his Maker. That is the true meaning of the Sabbath.

It is now my pleasant task to show that Sabbath keeping is a spiritual act, that only spiritually minded men can keep the Sabbath holy, and that one's habitual manner of observing the Sabbath is not only a training exercise to prepare him for eternal fellowship with God in heaven, which it does by increasing his appreciation of divine companionship, but also that true Sabbath keeping is evidence of fitness for divine companionship.

Expressed in other words, Sabbath keeping is a sign of sanctification, as suggested in Ezekiel 20: 12. I shall take pleasure, also, in attempting to show that while Sabbath keeping is in exact harmony with the requirements of the law, love is the only proper motive for Sabbath observance.

Readers of Seventh-day Adventist literature do not need to be told that the presence of God renders a thing or a place holy, and that a period of time can be made holy for intelligent creatures only when his presence with them is maintained throughout that said period of time. It would be ab-

surd, as I take it, to speak of holy time apart from association with intelligent creatures. If this were not true, all time would be holy, for God exists all the time. An unappointed meeting of God with an intelligent creature might make the place of meeting holy, as is taught in Exodus 3: 5, and elsewhere in the Bible. We may well believe that the period of time marked off for such a meeting may be properly spoken of by such a creature as holy time,—a holy hour to him, but not holy to others remote, who did not enjoy the distinction of being present with God. Hence it seems clear that when God would establish a holy period of time, whether a day or a week, he must designate those for whom it is to be established, those for whom it is to be holy time; and whatever the time named, his commandment to observe such a holy appointment carries with it a pledge that at that exact time he will meet with those commanded; otherwise the time named could not be holy to them. This he did in setting apart the Sabbath. Jesus said, "The Sabbath was made for man." Mark 2: 27.

By his work followed by his rest, God established the week for all future generations so long as man shall exist. The last, or seventh, day of the week was to be a holy Sabbath "for man," as Jesus revealed to us.

The esteem in which the Creator himself held this institution from the beginning may be gathered with certainty from the positive statement of Moses, the inspired servant of God, in Exodus 31: 17, as follows:

"In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In the Rarotongan (Cook Islands Maori) Bible this expression is rendered, "*e kua mareka rava*," a translation of which into English would read, "*and was greatly delighted*." This brings to mind the last verse of the fourth chapter of Revelation, "Thou hast created all things, and for thy pleasure they are and were created." The "all things" here referred to must include both man (Adam and Eve being the only representatives of the race at that time) and the Sabbath (which, as we have seen, was set apart as holy time *for man*). This could mean nothing less than that they, God and man, spent the first rest day together, and that their companionship made it a delightful occasion to Jehovah.

Does God change? Is he not still as greatly delighted to meet with his devout and obedient disciples, whose characters have been transformed by his sanctifying, indwelling presence, on the holy Sabbath? How perfectly this harmonizes with the request of Jesus to his Father when he asked that the disciples might be made his companions.

I cannot refrain from introducing here those touching words of Isaiah in the fifty-eighth chapter. Let us disassociate them from their usual environment in the lecture course,—namely, the midst of an argument for keeping the Sabbath,—and let us find in them a precious opportunity to meet with our Saviour, and to meditate upon his saving grace and power. Here are the words:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

Where? when? Just there in the Sabbath, where he put himself "for man." Thus a tender, sympathizing Saviour meets his now contrite and obedient child on the holy Sabbath, which brings to both a delightful and refreshing experience.

God's Sabbath-keeping children believe that Christ is in the Sabbath. Why do we believe it? Because we see it plainly taught in the Bible. Then true Sabbath keeping is an act of faith in the word of God. It is not difficult to see that a worldly man does not wish to meet Jesus on the Sabbath or on any other day, therefore he does not love the Sabbath; for without Jesus the Sabbath is no better to man than other days. While a worldly man may refrain from work on the seventh day, that is not Sabbath keeping. Only a converted man can see Jesus in the Sabbath in a manner to give him spiritual rest,

and therefore no other man can keep the Sabbath.

If my very best friend, whom I love very dearly, writes me after a long absence that he will come to my home to make me a visit, will it require a law with penalties to induce me to lay aside every detail of my business that can be put aside, and arrange to receive him fittingly and give him my undivided attention when he comes? Of course not. Though there were such a law, it would not find me unwilling to spend the day with him whom I love. So is Christ in the Sabbath to the true Christian. True, there is a law against Sabbath desecration; but fear of the law has no part in the Christian's motive for Sabbath keeping. It is his delight to keep it. The Sabbath law and all God's precepts become to him, as James puts it, "the law of liberty." This is the experience of all who are living according to the new covenant, in whose hearts God has promised to write his laws.

The Sabbath brings the Creator and the man together in holy fellowship, when it is properly observed (and the law shows how to keep it in a manner to please him), therefore neglect of Sabbath observance, or a disposition to antagonize the keeping of it, becomes an offense particularly odious to him, because of his purpose to bestow himself in love upon all his creatures on that day, in his personal presence, which alone can make it a holy day to them. Sabbath breaking is thus shown to be a personal slight to Jehovah, intended by Satan to be as great a grief to God, as its observance is his delight, because of God's love for His creatures.

All who have had a real experience in the things of God are aware, as

Paul declared in Romans 2:4, that it is the "goodness of God that leadeth thee to repentance," and not the terrors of the law. Indeed, we are taught that in heaven love is the agency by which God rules, and that love is also the ruling force in his government of the universe. The law of love becomes the rule of self-control, in harmony with the character of God, which rule prevails in heaven.

Love to God exhibited in Sabbath keeping on earth, and thereby intensified because of the influence upon the soul and of conscious fellowship with him, will increase more and more until the very climax of heavenly joy is reached when his people shall bask in the sunlight of his presence, and "go no more out."

The feature of the Sabbath, that which gives it its chief value to men redeemed from sin; which worldly men are most tardy to discern and to desire; which Satan hates most, because he knows that when redeemed men appreciate it fully and love it, they are living where his power to tempt them is greatly curtailed; which caused God to exalt the Sabbath to become not only the symbol or sign of sanctification among transformed men, but the very essence of their joys, both here and throughout eternity; which the Creator himself ordered to be declared the cause of his refreshing or delight at the close of creation week,—this can best be expressed in the phrase, *Christ in the Sabbath*. It is the vitamins of our spiritual food, the oxygen of our heavenly atmosphere, the standard to be borne at the head of Christ's conquering army, when sin and sinners are to be finally overcome; it is *Immanuel, God with us*.

Bradentown, Fla.

Faultfinding

D. W. REAVIS

FAULTFINDING is judging, and judging is condemned by the Scriptures. One who judges is not only violating the rule of life enjoined by the Bible, but is evidencing personal pettiness in a most positive manner.

The greater the man, the less he finds fault with other men. Christ did not judge, though he knew the right and saw the wrong. Paul did not judge even himself, because he said that by himself he knew nothing. 1 Cor. 4:3, 4. The truly great men and women of the world were too great, too strong, and too good to yield to the sin of faultfinding. Their minds and hearts led them to prefer the right, the pure and high ideals of life. Yet they were wise enough to recognize in themselves all the inherent weakness of mankind, and strong enough to keep this human weakness in abeyance.

Faultfinding would be entirely eliminated if all who indulge in it

would remember that while it ever makes matters worse, and usually results in increased evil, it does reveal publicly the true character of the faultfinder, this fact being based upon the scripture which says:

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1.

In this scripture Inspiration shows the positive, instinctive transference to others of the blemishes the faultfinders themselves possess. Their outcry against others is the voice of consciences afflicted with the same evils they charge against others.

Faultfinding is a multiple sin that discourages, blackens, and destroys on every hand. It is Satan's chief weapon against God's government. It often finds lodgment in the hearts of good people through discouragement resulting from nourished disappoint-

ment, or from failures, or loss of health. Its indulgence feeds the irritableness of the nervous system, and hastens the death of its victim, while its deadly miasma poisons the lives of thousands of the world's best people.

Faultfinding has been Satan's greatest source of misery and destruction from the time he found fault with God in the garden of Eden down to the present time. It is worse than stealing a man's goods, for his character is the most precious thing he possesses, and that is shamefully destroyed through faultfinding. It is akin to killing, for it not only produces hatred, which is murder, but it is suicidal in effect; and it destroys reputation, which is as sacred as life. The faultfinder is a violator of all that is included in the two great commandments, Thou shalt love the Lord with all thy heart, and thy neighbor as thyself.

HE SAID HE WOULD

HART HALL

He said He would
Take care of me.
I will not fear
Should I not see
My pathway clear
Nor any prospect good.
I know he leadeth me:
He said he would.

He said he would
Put out of sight
My raiment torn;
In robes of white
Array my form.
In fervent, humble mood
I bow; it must be so:
He said he would.

He said he would
Make darkness day;
That awful night
That bars my way,
He makes it light
And glorious as it should.
I know that this is so:
He said he would.

He said he would
Make me like gold —
The precious kind
That men of old
Went far to find.
My soul! my God! how could
It be? Enough for me:
He said he would.

Pasadena, Cal.

THE church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth.—"Testimonies for the Church," Vol. VI, p. 366.



BIBLE STUDIES



Sunday in the New Testament

FREDERICK GRIGGS

MANY observers of the first day of the week as the Sabbath, are honestly of the opinion that the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ. They believe that the observance of the seventh-day Sabbath in the Mosaic or old dispensation was to commemorate the work of creation, and that the first day of the week is to be observed in the new or Christian dispensation, in commemoration of the redemption brought to man through the resurrection of Christ from the dead. Because Christ was raised from the dead on the first day of the week, it is, they think, to be observed as a day for special religious devotion, and with the same sacredness as that placed upon the seventh day in the Old Testament Scriptures.

Now if this is so, it is but just to expect that the observance of the first day as the Sabbath would be authorized in some such way as the observance of the seventh day was commanded. Jehovah placed great emphasis upon the observance of the seventh day as the Sabbath. He had noted it as the day upon which he had ended his work of creation, and upon which he rested, not because he was weary, for "the Creator of the ends of the earth, fainteth not, neither is weary," but because in so resting he had established for all men, and for all time to come, an institution to be observed in commemoration of himself as creator. After having thus rested, "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." Now if any change has been made in this day of worship, it is but reasonable to expect that such a change should be as clearly indicated as was the establishment of the seventh-day Sabbath, and with as much authority of example and precept.

We naturally look to the New Testament for an authorization of the change of the Sabbath day, if such an authorization is to be found in Holy Writ; and particularly so if it is based upon an example set by Christ, as, for instance, its observation in commemoration of his resurrection. Inasmuch as the seventh day of the week is so particularly spoken of in the Old Testament as the Sabbath, if the first day of the week is to be the Sabbath from the time of Christ, then we should find in the New Testament a definite precept regarding it.

The first day of the week is mentioned but eight times in the New Testament. Six of these eight times

have direct reference to the one day upon which Christ rose from the dead, and are found in the four Gospels; the seventh speaks of the only religious meeting mentioned in the New Testament, which was held upon the first day of the week; and the eighth has reference to a systematic giving by the churches for the poor Christians of Jerusalem and Judea. We will now consider these texts to see whether they furnish any authorization for such worship.

Matthew says:

"In the end of the Sabbath, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1.

Mark writes:

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the *first day of the week*, they came unto the sepulcher at the rising of the sun. . . . Now when Jesus was risen early the *first day of the week*, he appeared first to Mary Magdalene." Mark 16: 1, 2-9.

Luke's record of this event is as follows:

"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the *first day of the week*, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 56; 24: 1.

John records:

"The *first day of the week* cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." "Then the same day at evening, being the *first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 1, 19.

Luke, in the Acts of the Apostles, writes:

"Upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7.

Paul instructs the Corinthians:

"Upon the *first day of the week* let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2.

These scriptures contain the only mention made of the first day of the week in the New Testament, and clearly there is no authorization in them for a change of the Sabbath day from the seventh to the first day of

the week. Moreover, they do not in any way indicate steps similar to those by which the Sabbath was made. No mention is made of "the Lord of the Sabbath" as resting upon the first day of the week, nor of his blessing this day, nor sanctifying it as a day of rest. In fact, they do not indicate that Christ did anything to the first day, or that he in any way made mention of it, and they in no way apply a sacred title to the day, nor even give a hint of any precept for its observance. On the other hand, they do distinctly discriminate between the first day of the week and the Sabbath of the fourth commandment.

It is unbelievable that so important a precept of the moral law, the one in which its Giver told who he was, and what he had done, and his authority for giving the law, should be changed by him without definite instruction to that effect. He surely had the opportunity to give this instruction. He took a long walk with two of his disciples after his resurrection, on the first day of the week, and on that occasion he expounded to them the scriptures concerning himself. How appropriate, indeed, it would have been for him to have made note of this change of the day of rest in commemoration of his resurrection, if any such change had been made or was to be made! But he did not thus instruct them.

As to the disciples' assembling on that first day for worship, in commemoration of the resurrection of Christ, it is to be noted that they did not believe that he had risen. Jesus had shown himself to Mary, and she had told certain other disciples of having seen him, but they did not believe her report. Then the two disciples with whom Jesus walked on the way to Emmaus, also told the others that they had seen the Lord, but "neither believed they them." Mark 16:9-13. While they were talking regarding this miracle of his resurrection, as they were thus gathered together in their place of abode, with the doors shut "for fear of the Jews," "Jesus himself stood in the midst of them, . . . but they were terrified and affrighted." Luke 24:36, 37. And Christ "upbraided them with their unbelief and hardness of heart." Mark 16:14. This is conclusive evidence that the disciples had not met to observe in any way the first day of the week in commemoration of the resurrection of their Lord.

But perhaps the account of Paul's meeting with the disciples at Troas is more often used than any other scripture, to indicate that the first day of the week was observed as the Sabbath by the disciples. It is to be noted that this was a night meeting, for "there were many lights" burning, and Paul "continued his speech until midnight." He spoke to them thus long, that he might take journey

"on the morrow." Acts 20:7, 8. According to God's reckoning, the day is from evening to evening: "The evening and the morning were the first day" (Gen. 1:5); "from even unto even, shall ye celebrate your Sabbath" (Lev. 23:32). If this was the evening of the first day, it must have been, according to Scriptural reckoning, Saturday evening. Paul continued his speech "even till break of day," then departed for Assos, some nineteen miles away. When he came to Assos, he met his fellow workers, who had gone by ship from Troas to Assos while Paul had been preaching and journeying. So it is evident that this meeting was held as a matter of convenience.

Proof is sought for Sunday observance by its upholders from the expression "to break bread," which occurs in the account of this gathering at Troas. Inasmuch as this is the only instance of a religious meeting that is recorded in the New Testament, a little color of proof might be given by this text if there were any connection between the breaking of bread and the observance of the Sabbath. But the ordinance of breaking bread was not established to commemorate in any way the resurrection of Christ, but rather his death upon the cross. 1 Cor. 11:23, 24. It was instituted, not on the resurrection day, but on the evening of the crucifixion day. No ceremony or ordinance was observed by Christ in commemoration of the resurrection day, but this ordinance of breaking bread had been established three days before, in commemoration of his crucifixion. The apostolic church at Jerusalem daily celebrated the ordinance of breaking bread. Acts 2:42-46. So it is evident that it could not be connected with the observance of Sunday as a Sabbath.

Moreover, it is to be noted that Luke in no way designates this first day of the week as sacred. Inasmuch as he distinguished definitely between the Sabbath and the first day of the week in his Gospel (Luke 23:56; 24:1), it is but right to conclude that no change whatever had been made of the Sabbath day from the seventh to the first, between his record in his Gospel and this one in the Acts, else he would most naturally have noted it.

The collection on the first day of the week, which Paul had directed his Corinthian brethren to take (1 Cor. 16:2), instead of being evidence of first-day worship, is rather to the contrary, when the scripture is closely examined. The scripture says, "Let every one of you *lay by him* in store." This was an individual matter, and if language says anything plainly, this language indicates that this was not a collection at a public gathering, but a laying aside in a private way, by the individual, of an offering as God had "prospered him." Other

translations indicate this individual work more clearly than does the King James version.

The Douay version reads: "Let every one of you put apart with himself;" Theodore Beza's Latin version says, "*apud se*," i. e., *at home*; while the Syriac renders it, "Let every one of you lay aside and reserve it at home." Many other translations might be given which clearly substantiate the view that this is a home work. Moreover, it appears to be a work of accounting, for the offering is to be "as God hath prospered him." This would indicate that a reckoning of the believer's income was necessary; and if this were carefully taken, it might involve some work which would not be proper for the Sabbath.

Nowhere else in his writings than in this scripture does Paul, that great gospel expositor of Jesus Christ, mention the first day of the week. He wrote his first epistle to the Corinthians some thirty years after the resurrection of Christ, and yet in this scripture he in no way designates it as a sacred day, but rather as one of the ordinary working days.

And thus it is with all the references to the first day of the week in the New Testament. They in no manner indicate that the day is to be observed sacredly, or that the Sabbath of Jehovah, the seventh day of the week, is abrogated, but rather they distinguish between the seventh day as the Sabbath and the first day as a laboring day.

The words "Sabbath," "Sabbaths," and "Sabbath days" are found in the New Testament fifty-eight times, and in all instances, save the one recorded in Col. 2:16, 17, where the annual sabbaths are spoken of, they refer to the seventh-day Sabbath. The apostles and believers worshiped upon this day, and it is in no place designated as a common or working day; whereas there is nothing in any of the eight references to the first day of the week to show that it was or is to be observed as the Sabbath. Inasmuch as Christ in so many ways upheld the seventh-day Sabbath, and inasmuch as there is no evidence whatever in the Bible of its change, we must conclude that it is still binding upon men, and that its blessings are for our time and our generation as much as for any that are past.

QUESTIONS

1. Upon what do many who honestly believe that the first day of the week is the Sabbath in the Christian dispensation, base their belief?
2. How many times and in what connection is the first day of the week mentioned in the New Testament?
3. Show that none of these give evidence of a change of the Sabbath, nor in any way denote that the first day shall be observed as a Sabbath.
4. What evidence do the Scriptures give that the seventh day is the Sabbath, and was observed after the death of Christ?

IN MISSION LANDS

The Message Going to Bolivia Through the Printed Page

L. G. BEANS

THE book work in Bolivia is progressing encouragingly. Our colporteurs this year will work all the available cities and towns in the republic that can be reached by rail. But we have a vast field outside of this, consisting of the mining towns in the mountains that can be reached only by difficult roads and trails. Often one is relieved of all that he may have with him by bandits and robbers along these roads.

Then there is the tropical district east of the mountains, where are many towns in which few of the people can read. To get to these places it is necessary to pass through jungles where there are hostile tribes of Indians. To reach some of these places it is necessary to travel from fifteen to thirty days, and it is also very expensive to send books there. But the

Lord is opening the way so that we already have one colporteur in this district. Pray that he may have success in carrying our message-filled books into these dark corners.

Our greatest need here in Bolivia now is help to carry forward the great interests that the literature is awakening everywhere the colporteurs go. In behalf of perishing souls, in behalf of God's truth, and in behalf of your own eternal interest, I plead for your prayers and hearty support for God's message among these dear people of Bolivia.

We are surely living in a time when one should prepare for eternity. It will be only a short time now till this earth will see Christ come again. Hasten the glad day! Let us live and labor and give, so that we may meet in that city of love.

Enlargement at the Kongo Border Mission

S. M. KONIGMACHER

THE administrator recently granted me the privilege of building our house on the larger acreage, which will enable us to place the buildings more advantageously and away from the stream. We have the ground cleared for the brick mission house, and the boys are getting in the grass.

We have started a night school for the boys on the station. There are twenty-three boys in the home, two girls, and three married men. Among them are three mechanics, a sawyer and his helper, with their families, a carpenter, and a bricklayer. This makes us a family of about fifty, and, with the sick in the hospital, I have had all I want to do.

We have about forty thousand bricks burned, and a small kiln almost finished ready to burn. We have plenty of wood near, and some very fine, large trees which we are sawing up for timber for the new mission house.

On going to the night school this evening, I took my spear, while one boy carried a gun and another his spear, as the man-eating lions are around again. A native is said to have been killed at a village on the way to the post office. I shall have to send two boys to the post office tomorrow. This will not be any extra expense, as they will probably bring something back. When I came home,

I showed Mrs. Konigmacher how to use the rifle, in case there should be any unwelcome visitors.

The school keeps up well. We have a baptismal class started, with about twenty-five in attendance. We do hope some of the boys will prove true followers of the Lord.

With so many things to do, there is danger that one will forget the real reason why he is here. Buildings are

necessary, and good crops are a blessing, but it is money and time thrown away if the truth does not reach the hearts of the people.

These are strange times, and only God knows what is before us. I have just sent a check for \$100 to Bulawayo for cloth, which is the most convenient kind of money we have, and the firm informs us that the bit they are sending us is the last calico they have.

We have an old man here. I sent the boys with the *machilla* to bring him to the mission, as he has a bad sore of years' standing, and could not walk. I was pleased the other day to hear him say that he wanted to walk home and see his wife, but would then want to return. He is still here, however, and is sweeping away the sawdust from the log as the boys saw with a large six-foot saw which looks like an ice saw.

I often think of the cold days at home when I see this wood going to waste. The natives will cut down the most beautiful trees to get some honey. There the trees will lie and rot or be burned up in the bush fires.

I was called from a well-equipped sanitarium, where everything was at hand. Here we have the medical work to carry on; a miniature sawmill and brickyard to operate (I built the kiln myself, with six fireplaces); the school and gardens to oversee; and the building work to attend to; and most important of all, the language to master, for I could never have gotten on without learning to speak the native dialect.

We are glad and thankful that God has heard our prayers, and that we have this location in the heart of Africa. We have a rather large territory to warn up here, but with his blessing and help and the help of our boys, we hope to do it. I do not believe in waiting till after the war, and God has blessed us accordingly.

A Visit to Punta Arenas, Chile

F. H. WESTPHAL

MARCH 31, I came to Punta Arenas for the purpose of holding meetings to present the truth for this time. After procuring a hall and arranging seats, we began our meetings April 12. The weather was very bad all through April. It stormed frequently, the mud was very deep, so our meetings were often small.

Satan worked very hard to hinder the work. Just after the meetings began Brother A. G. Nelson was told to vacate the house he occupied. Much time was consumed in securing a new home. After long searching, he succeeded providentially in renting a house from which a lady had just moved. Other people have been trying to find a vacant house for three months, and have not been able to

procure one. Thus Brother and Sister Nelson were not able to help much until the last week.

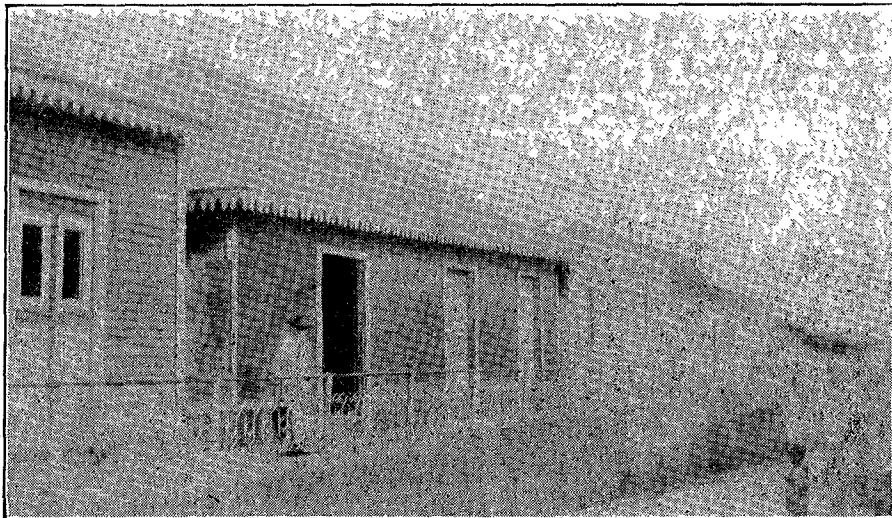
The meetings continued each night for two months, and sometimes I spoke twice in one evening, giving first an English discourse and then one in Spanish. The last of April we organized a Sabbath school. I baptized six willing believers in the Strait of Magellan. It was frozen over, but the place on the shore we selected was washed by the salt sea water and so was not covered with ice. Notwithstanding the coldness of the water, these dear ones entered it undaunted, and came out rejoicing in a resurrection to a new life.

We appointed the time of baptism at half past five o'clock in the after-

noon. Being winter, the days were very short, so it was more than two hours after dark when the baptism occurred. The sun set at 3:15 P. M.

We have set Sabbath, July 6, for organizing the first Seventh-day Adventist church in Punta Arenas, and expect to celebrate the ordinances at that time. These converts were the first, so far as any one knows, to be baptized in the Strait of Magellan in the name of the Lord. The Lord says many shall come from the north, the south, the east, and the west, and shall sit down with Abraham in the kingdom. We believe some from this southernmost point will be there.

Brother and Sister Nelson are faithfully sowing the seed here and inland by selling books, giving Bible readings, teaching the people, and treating the sick. Now others are beginning to join them. One young man employed in the bank is planning to prepare for the colporteur work. Brother Nelson will instruct him in that line of work. We are glad to see the work getting a foothold in this southerly point.



Building Used as a Chapel and Residence by Brother H. D. Casebeer in Santo Domingo

I expect to remain here until about the last of August, when I shall return to my home at Pitrufquen. In returning home I shall have to ride five days on a steamer and one day on the train, the trip being about the same length as from New York to Europe.

to the homeland to recuperate. When such high rents must be paid, it naturally necessitates the practicing of economies in other lines, and usually affects the diet to a greater or less extent. Good sanitary homes should be built for our workers if they are to maintain themselves in health and efficiency.

Progress in Porto Rico and Santo Domingo

WILLIAM STEELE

ON my return from the General Conference I found the evangelical work as a whole in good condition and growing. In each of the churches the membership has been increased. Since the first of the year sixty-five have been baptized in Porto Rico and twenty in Santo Domingo, making eighty-five in all. Besides these there are a sufficient number awaiting baptism to bring the number up to one hundred.

Some time was spent immediately after our return in seeking a place where my family might live in Santurce. It was a sufficiently difficult task, as it is well-nigh impossible to find a house that is at all suitable, to say nothing of its desirability. No

house can be secured for less than thirty dollars and upwards. Such prices are too high for our workers, yet in order to preserve some degree of prestige to our work, it is necessary that the missionary live in comparatively good quarters.

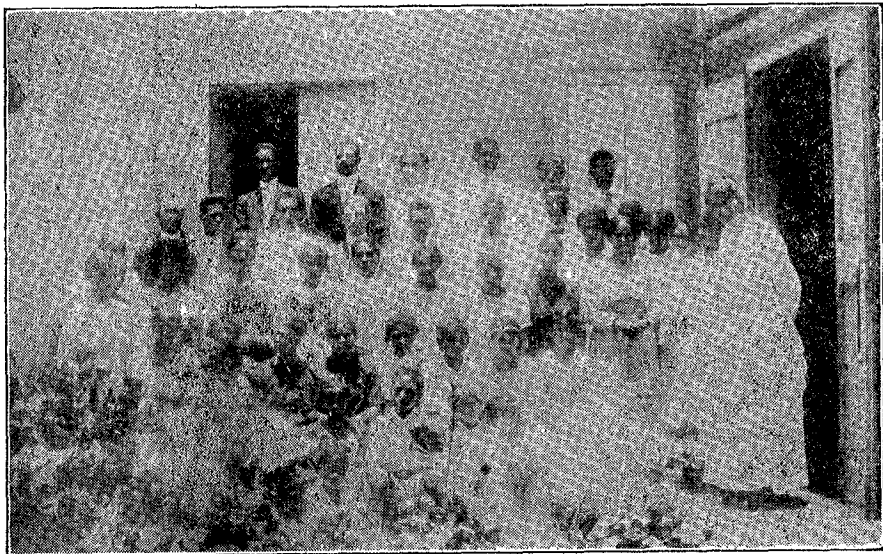
The cost of living has doubled, and is much higher than we found it in San Francisco. The food question requires careful consideration. If one does not have the proper diet, two years is about the limit of time he can remain in the tropics. It takes about this time to acquire a good knowledge of the language; so unless one can have proper food and environments, by the time he has acquired the language he must return

As soon as my family was located, I boarded a steamer for Santo Domingo to visit the workers in that field. Arriving at La Romana I found Drs. Elmer F. and Clara B. Otis doing what they could to uphold the banner of truth while engaged in private practice. In this place there are a number of English-speaking people who are interested. Dr. Otis has built a residence in anticipation of a missionary, but as yet there has been no one to occupy it. It was a pleasure to visit with these brethren, also with Dr. Clara and her mother, Sister Beckner, who with her husband was among the first workers sent to the British West Indies.

Sisters Elizabeth Wright and Juana Rosario, two faithful nurses, are also at this place, and will be able to sow many seeds of truth as they minister to the sick and suffering.

Four days later I boarded a small coast steamer, "La Estrella" (The Star), going to the capital, Santo Domingo, where I found Brethren H. D. Casebeer and Francisco Migrant binding off their first effort. Twenty had been baptized, and a number of others were preparing for baptism. Baptismal services were held on each of the two Sabbaths I spent there. A number of the candidates were quite intelligent young people, who gave promise of becoming workers in the near future, while others will make good steady members and church workers.

We need a mission building and home for workers in Santo Domingo, as here the same conditions prevail that are found in Porto Rico. Rents are abnormal. In rents one is obliged to pay in the course of four or five



Church Members, Santo Domingo City

years what would buy a small piece of property. The family of Brother Casebeer needs suitable living quarters where they can preserve their health and at the same time work to better advantage. They have made a good beginning in their work. The prospects are fine for a large church membership if a suitable place of worship can be provided to which the people can be invited. A gentleman has already offered to give us a lot in the best residence part of the city, if we will put up a good building.

One of our greatest needs is a training school for our young people. It will not be possible to make it self-supporting; but if the Spanish fields are ever worked, it must be by educating consecrated native young men and women for workers.

That the Lord may put the burden on some one to provide the means for this enterprise is our earnest prayer.

THE SURE WORD OF PROPHECY

THE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it, and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures.

— *Dr. John Cumming.*

PRAYER AT ITS BEST

ONLY after self has died and Christ has completely taken self's place within us, do we begin to know the fullest joy and power of prayer. For then our very life consists of him whose great present activity is intercession. If the actual spirit of the greatest musician of history could enter into a man today, that man himself would of necessity become a master musician. So one into whose very being the great Intercessor has entered must of necessity become an intercessor himself. In Christ we are taken into the God-life of prayer; we have only to recognize this, and use our priceless privilege, in order to enter into the mysteries and the joys and the fruit-bearing of prayer. How simple and direct Christ made the pathway to the greatest blessings when he, our substitute, identified himself with us! — *Sunday School Times.*



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.

Saying and Praying

MRS. ARTHUR S. DOCKHAM

I WAS sitting alone in the evening,
When the children had gone to bed,
And in my mind I was pondering
The prayers that had just been said.

There's a world of difference, I was thinking,

Between praying and saying a prayer;
And I want my children to learn this,
I thought as I lingered there.

Not merely to form a habit
Of repeating words that rhyme,
But truly to talk with Jesus
To me is a thought sublime.

And may I be able to teach them
To count it a privilege sweet,

At the end of the day — at evening —
To kneel at the Saviour's feet.

I want them to feel and to realize
That they to the Father may go
And talk to him even more freely
Than they talk to me here below.

O deeply anxious I am,
That they to the Master should give
Their hearts, their lives, their service;
For him they should daily live.

Yes, there is a world of difference
Between praying and saying a prayer.
Dear Lord, help my children to learn this,
I prayed as I lingered there.

Children of Destiny

MRS. MAUD HARTER

"THOUGHTS lead on to purposes; purposes go forth in actions; actions form habits; habits decide character; and character fixes our destiny."

It is the right of every child to be well born, to be placed in an environment that is uplifting, to be properly educated, so that he will be able to cope with life's problems in a skilful and sensible way. In order to provide these conditions, the parents must feel their responsibility; in other words, they must show their faith by their works, and not allow untutored instinct to prevail.

Thought

Virtue is the result of proper thinking. Our code of good form comes as the result of some one's thinking that it is better to have a system in our social life than merely crude intercourse; thus conventions materialize. But the parent who fails to instruct his child in this line, will invariably give to the world children who are content with the commonplace rather than the refined and cultured. The difference in the mental attitude is in cultivated thought. As a man "thinketh in his heart, so is he."

Purpose

A resolute, undaunted purpose will lead us on to achievement. There is no other road to success. It is only through a clear, strong purpose that we accomplish our aim. "A man

without a purpose is like a ship without a rudder."

Actions

Our actions are like the index of a book,—they indicate that which is within. Great actions dazzle us. We see them represented in the productions of orators, statesmen, artists, great conquerors like Napoleon and Joan of Arc. Right actions strike a chord of delightful sound; they bring music to our tired souls. But who can define the anguish that bad actions bring to the parent heart? We have no words in our vocabulary that will express the sorrow.

Habits

Any oft-repeated act soon forms a habit. We weave only a thread at a time. Day by day we are busy at the loom. If I tell my babe today that God is love, and he sees reflections of that love in his parents, I have sown the first seeds that tomorrow will meet a response. It will become a habit for that child to associate the thought of God with love. But if my thoughts are only of material things, he will sum up the value of life on the material basis. He thinks of gathering only for the life that now is.

Character

Our quotation tells us that habits decide character,—one of the grandest things any parent can bequeath to his offspring. Some one has said,

"Actions, looks, words, steps, form the alphabet by which we spell character." In other words, character is what we are. It is the solution of all the great problems with which we are

confronted today. It has to do with conservation and the giving of our best to the world; it deals with our economics; it fixes our destiny.

Takoma Park, D. C.

How You Can Save This Coal

A Careful Effort is Made Here to Tell You

THE main thing to keep in mind about the problem of economizing in fuel is how to give your house more heat than the chimney gets from the coal you burn in your furnace. In the average furnace, according to the results of tests by scientists, not quite one half the heating value of coal is utilized in actually heating the house; the rest escapes up the chimney. Often, it has been found, only one fourth of the full heating value was obtained.

One one-hundredth inch of soot has the same power of resisting heat that ten inches of iron have. Therefore you should begin now, if you have not already done so, to have your furnace, stove, and chimneys more thoroughly cleaned than ever before.

Then *keep* your stove and furnace clean. Every two weeks throughout the winter every soot particle should be routed. This may seem unnecessary, and you may think that furnaces are supposed to be sooty. But they are not. Nor does it take long for that one one-hundredth inch to form.

If the fire box is clogged with ashes, air cannot pass through the fuel to make it burn. If soot hangs on the stove lids, less heat can come through them. A layer of ashes over the top and under the oven keeps it from heating quickly.

The whole truth of good fire management can be summed up briefly: The flow of air through ignited fuel is what makes a fire burn. Learn to control this flow of air. One of the very best general rules for furnace or range is to provide just enough flow of air through the fuel below, and then check that flow of air from below by regulating the check damper above, which lets cold air flow directly into the chimney. This method furnishes the necessary oxygen from below to give good combustion to the fuel and for the consumption of the coal gases, and also allows time for the burning of these gases before they are sucked up the chimney. It is the escape of too large a proportion of these combustible gases up the chimney, before they have burned, which accounts for the very low percentage of usable heat obtained from many furnaces.

Your object should be to maintain a steady heat in your house and a steady fire in the furnace, rather than to have first a very hot fire and then let it get so low as to require very heavy applications of fuel to bring it back to normal.

Another general rule about your furnace or stove is to feed the fire regularly, whether in cool weather or very cold weather. Keep the fire pot full, no matter whether you are burning the fuel slowly or rapidly. A thin fire wastes coal. Disturb your fire as little as possible; too frequent stoking or poking impairs efficiency.

In addition to keeping a steady and not an intermittent fire, a good thing to do is to keep one or two small pans or open-top jars of fresh water on top of your radiator or in front of registers. This will keep the air in your house moist, which it should be, but too often is not, in the average overheated American home or office building. Most people are unaware of the very important bearing a proper degree of moisture has upon both health and comfort.

It is an economy to keep a hard-coal fire over from day to day, especially if the range is used as a source of heat for the room. As a rule a wood fire is hard to keep over, but the hard-coal fire can be easily kept. In the evening rake out the ashes, put coal on, and open the dampers until the fresh fuel is burning well. Put on coal until the fire box is almost full, and close all the dampers except the check-draft damper in the stove-pipe. . . .

A common cause of loss of heat in a house is through radiation. That is, heat escapes in the cellar by radiation from the hot furnace and the pipes carrying the hot water or steam to the points where they pass through the flooring to the radiators on the floors above. In its passage through these pipes, exposed to the cold air of the cellar, a very considerable amount of heat is lost from the water or steam. The way to check this is thoroughly and completely to wrap the furnace and all pipes with asbestos or some similar preparation effective as a nonconductor of heat.

Have all your pipes to the chimney examined for leaks. If your landlord will not repair these breaks or cracks that mean waste of heat, report the matter promptly to your local fuel administrator, who has the authority to act if necessary.

Have weather stripping on all your window casings. Put storm windows on the north side of the house. The warm, comfortable, cold-winter homes in the Northwest are a great blessing in that respect.

Shut off any rooms that do not need heating. You will be just as well off

without them; better, in fact, as they will then call for less work.

Sift your ashes from the stove and sift those from the furnace too. From each sifting you will get enough coal to run the furnace overnight.

Don't burn coal in open fireplaces. Ninety per cent of such heat escapes through the chimney. You may love your cheery open fire. It is a sacrifice to give it up, perhaps. But compared with the sacrifice of life and love that the brave families overseas are making, it is really nothing to renounce this pleasure. Burn wood in your open fireplace when you need the cheer.

Don't start a coal fire in the furnace so early in the season as you usually do. During these early autumn days try the experiment of taking the chill from the house in the mornings and evenings by having a wood fire in the furnace for a few hours at a time. The wood may cost as much as coal, but the idea is to save coal.

A temperature of 68° is sufficient for active adults in good health. Try to keep your house temperature up to that point, but don't crowd your fire so that it will get much higher, even for short periods of time. This will be cheaper, and more healthful besides.

Wear sensible clothing and long-sleeved underwear, avoiding sheer sleeves and low-necked frocks. To children, elderly people, and invalids, special thought must be given.

A fireless cooker saves coal. Make one according to the instructions in Farmers' Bulletin No. 771, which is provided free by the United States Department of Agriculture at Washington, D. C.

If you need hot water early in the morning and it is impossible to obtain it without bringing up the fire, put boiling water in the fireless cooker at night, and the next morning no trouble of that sort awaits you. Few people who own fireless cookers know that rice and cereals can be cooked overnight without heating a stone over a coal fire. Have water boiling rapidly, put in the amount of rice or cereal wanted, and let it cook for ten minutes. Put it in the cooker, clamping the lid, and in the morning heat it sufficiently for serving.

By using the fireless cooker you can have a uniform temperature for bread raising, even in the coldest weather. Heat one of the radiators about two minutes over the gas, or longer over the range, until quite warm to the hand. A fireless-cooker kettle makes a good mixing pan for raised bread. Put in the warm radiator, then the kettle with the sponge or dough, and close the top of the cooker. Do not use the clamp top of the cooker, kettle, or the plunger.

With a hot iron or hot-water bottle placed at one's feet and the body well

clothed, it is surprising in what a low temperature one can sit comfortably and safely. This is quite a saving in days of fuel scarcity.

A way to save fuel on ironing day is to turn a long-handled frying pan over the irons, and they will heat in half the time it would otherwise take.

—*The Ladies' Home Journal.*

THE BEST SONG

THE brilliant audience gave an ovation to the great singer. She was unquestionably the best soprano in the world. The critic turned to his friend, the self-made millionaire, and said: "Did you ever hear any song more exquisitely rendered?"

"Yes," said the rich man musingly, for he was touched by the magic of what he had heard. "Yes, I have heard three great singers."

"I want to know!" exclaimed the critic.

"The first was years ago. The singer was plain of face and gray of hair and tired of body. There was much work to do and many mouths to feed. I was the youngest child, sick and cross. And the dear singer crooned to me a lullaby, and I slept. It was a wonderful song.

"The next was years afterward. We had a little cottage. It was summer, and the windows and doors were open. My wife was in the kitchen preparing supper. She was singing something about the true love coming home to her. It was for me. And that, too, was a wonderful song.

"Some more years elapse. There is a little toddler in the garden, and she sings hesitatingly something about daddy and his baby. These are three singers, my friend, that beat all your sopranos."—*Selected.*

MAKING HIS LAST REPORT

AN old pilot died not long ago. He had held the pilot's commission for nearly seventy-five years. As he was passing away, his face brightened, and he started up with this expression, "I see a light."

His friends thought his mind was wandering, and that he was in imagination out on the sea, and they said, "Is it the Highland light?"

He said, "No."

A moment more, and he repeated the sentence, "I see a light."

They asked him again, "Is it the Boston light?"

And he answered, "No."

For a third time he said, "I see a light."

They said again, "Is it the Minot light?"

"Ah, no," he said, "it is the light of glory! Let the anchor go!"—*Daniel L. Marsh, in the Christian Herald.*

MAKE your home a little heaven.

THE WORLD-WIDE FIELD

THE DEATH OF EDITH M. GRAHAM

BRIEF reference has been made in the REVIEW regarding the death of Sister Edith M. Graham, but I feel sure that a fuller statement will be greatly appreciated by the large number of our people who knew her either personally or by the work she did for the cause.

Sister Graham first heard of our message while at sea, journeying from England to New Zealand. On leaving the English port she became acquainted with Brother and Sister A. W. Semmens, who had been graduated as nurses from the Battle Creek Sanitarium, and were returning to Australia.



MISS EDITH M. GRAHAM

While giving Miss Graham treatments for serious seasickness, Brother and Sister Semmens talked to her about the third angel's message—a subject of greater interest to them than any other. These Bible studies made a deep impression upon her thoughtful, serious mind. The studies were continued daily during the long voyage of five or six weeks, with the result that before their arrival in Australia, Miss Graham had taken her stand for the truths she had heard.

As we were in pressing need of a treasurer for the Australian Conference, and as Sister Graham was an efficient accountant, we wrote to her in New Zealand, where she had gone to visit her brother, inviting her to join our conference staff. In a few weeks she was with us in our office in Melbourne, Australia.

From the day Sister Graham entered upon this work in 1895 until her death in 1918, she gave her life unreservedly to the advancement of the cause. She was thoroughly painstaking and ably efficient in everything to which she set her hand. I shall ever remember the years of hard toil and splendid achievement in the Australian Conference and tract society when there were associated with me Elder E. R. Palmer,

in charge of the publishing work, Sister Anna L. Ingles (now Mrs. Hindson), secretary of the conference and tract society, Sister Edith M. Graham, treasurer of both organizations, and Sisters Lizzie Gregg and Annie Higgins, capable and hard-working assistants. No good cause could fail in the hands of such conscientious, tireless, efficient workers.

When it fell to me to take the presidency of the Australasian Union Conference, Sister Graham was elected treasurer of that organization. As the years passed, other responsibilities were laid upon her, until at times her load was very heavy. Having a weak heart, her health well-nigh failed at times, but she rallied and continued her arduous labors.

In 1913 Sister Graham came to Washington to attend the General Conference. She never returned to Australia. She was asked to remain at the general headquarters, and take charge of the Home Missionary Department, which we were then endeavoring to organize fully and make strong. She had already given this department of endeavor a great deal of study, and thoroughly believed in its great possibilities for good. That her leadership in this department was wonderfully blessed by the Lord is well known to our conference officers and to thousands of our dear people.

In the death of Sister Graham our cause has lost a loving, loyal member and a remarkably efficient worker. Those who were closely associated with her realize that they have lost a true and noble friend. We shall ever remember her beautiful life. Always as modest and humble as she was intelligent and efficient; always strong in faith in God, the Scriptures, and the writings of the spirit of prophecy; always patient, considerate, and kind to others, she left a good example for us all to follow. Some who knew her intimately a score of years say they cannot recall a single unchristian act in her life during that time. She read and believed the Bible; she prayed often, and accepted the help the Lord gave her; she endeavored to do her whole duty, and the signal blessing of God attended her day by day. Now she rests from her labors, and she rests in the blessed hope of a part in the first resurrection when the Saviour gathers his jewels. Surely she will be with the redeemed before his throne. What a blessed, glorious life! It was good for all who associated with her, and it is a good record for her now while she rests. We look forward with glad anticipation to the reunion soon to take place.

A. G. DANIELLS.

A CONSIDERATE GOVERNMENT

THE religious convictions of men in the draft have been given the utmost consideration by the Government. Where these religious convictions have been against participation in the war, it has been a source of some perplexity to Government officials to determine the best and most just method of dealing with those who hold such convictions.

It will be of interest to Seventh-day Adventists to learn how considerate the Government has been in dealing with those holding religious convictions against the bearing of arms. In the *Official United States Bulletin* of October 1, the War Department makes the following report of its procedure in dealing with the cases of conscientious objectors:

"The War Department's policy regarding conscientious objectors has from the beginning been based on the provisions of the Federal Draft Law and subsequent Executive orders. It has been the liberal American policy of according a measure of self-determination to the few who in all sincerity have not been able to adjust their minds to the needs of the present sudden and desperate emergency; to whom direct participation in the war would violate religious convictions, as well as a sense of self-respect and integrity of character.

"Difficulties of Procedure

"In dealing with objectors, the difficulties have not been primarily those of policy, but of practical procedure. First of all, the insincere have had to be differentiated from the sincere and forced into full service or subjected to fitting penalties. The second difficulty has concerned the disposition of sincere objectors in ways that would conserve the manpower of the nation. This has been complicated by misunderstandings and by peculiar local situations; but with growing experience many complications have been eliminated as requisite governmental machinery to this end has been perfected.

"Given Work on Farms

"The usual procedure as thus far developed is as follows:

"A draftee is certified as a conscientious objector by his local board on proper presentation of facts. On call he goes to a cantonment as does any other drafted man. He there has a hearing before a board of inquiry on conscientious objectors, made up of Maj. Walter G. Kellogg, Judge Julian Mack, and Dean Harlan F. Stone, of the Columbia Law School. Pending a hearing, objectors are segregated in camp as a special detachment under control of a military officer, and live under the same conditions as apply to soldiers in training, except that no military duties are exacted. Labor is usually required, and in notable instances this has had considerable monetary value. At Camp Sherman, for instance, the C. O. detachment has hauled manure and fed hogs on a large adjoining farm, the owners of which have a contract for disposing of the garbage of the camp. There has been regular compensation for these services, and resulting proceeds are on deposit in a Chilli-cothe bank subject to transfer to the treasury of the Red Cross.

"Board Adjudges Sincerity

"The board of inquiry passes on the sincerity of objectors. Those adjudged insincere are required to perform regular military service, in default of which they are subjected to court-martial and remanded to the disciplinary barracks at Ft. Leavenworth. Those adjudged sincere are encouraged to enter noncombatant military service, and many have done so. But those whose convictions prevent this are furloughed to various forms of service under the jurisdiction of a civilian commissioner of the department, who has supervisory and commendatory powers. The vast majority of objectors have been lifelong members of religious sects, the tenets of which forbid

participation in war. Most prominent among these are the Society of Friends, the Mennonites, the Dunkards, the Christadelphians, and various minor sects, such as True Lights, Holy Jumpers, and others little known outside of restricted and isolated areas. A large proportion of the Friends have been furloughed by the Board to the Friends' Reconstruction Unit, an organization operating under the American Red Cross in the work of rebuilding devastated areas in France. Others are furloughed mainly into agricultural service. In instances one or more objectors have been placed out on small farms on the recommendation of county agricultural agents, who know local conditions and maintain general oversight of furloughed men. These are paid the prevailing local wage rate for men of their degree of skill; but they are allowed to retain only a private's pay, any surplus above that amount being paid to the Red Cross.

"Furloughed in Groups

"In other instances objectors are furloughed in groups to harvest apple, corn, or other crops in danger of loss because of local labor shortage; to undertake work of land reclamation; to carry on large-scale farming operations in the West, or to reduce the labor shortage in State institutions for defectives, which are often in dire straits because their regular force has been cut down by the army draft or drawn off by the high wages current in outside employments. In the early future, detachments of conscientious objectors will in all likelihood be sent to France to render forms of service, agricultural or otherwise, not directly connected with the prosecution of military activities.

"Respecting Sincere Scruples

"In short, every effort is being made to respect the sincere scruples of a small minority of our people, at the same time that their power to contribute to the nation's efficiency is turned to good account. There is unquestionably strong sentiment in many quarters against the granting of immunity from military service to any group in our population, however small. But many objectors are not without the courage of their convictions. They would resist compulsion to the end. We might imprison or shoot them. But Prussian practices such as these would hardly appeal in a democracy. On the other hand, a method which conserves the manpower of the nation, and accords to furloughed objectors a lot that is endurable and serviceable, but in no sense pampered, will, it is believed, commend itself to the common sense and practicability of the American people."

CARLYLE B. HAYNES.

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"If we noticed little pleasures
As we notice little pains;
If we quite forgot our losses,
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see,
What a comforting, delightful,
Cheerful place this world would be!"

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"I AM glad a task to me is given,
To labor at day by day;
For it brings me health, and strength, and hope,
And I cheerfully learn to say:
'Head, you may think; heart, you may feel;
But hand, you shall work alway.'"

Food Conservation

THE OUTLOOK FOR NEXT YEAR

FROM a recent statement by Mr. Herbert Hoover, the United States Food Administrator, we summarize the facts given herewith as constituting the Food Conservation program for the coming year.

The demand upon America will be for larger supplies of food to be shipped overseas. The conference on food supply and shipping recently held in Europe has demonstrated that the allied civil population and armies, the American armies, the Belgian relief, and certain neutrals that are dependent upon us, require this year 17,550,000 tons of meats and fats, breadstuffs, sugar, and feed grains. With the year ending July 1, 1918, our shipments for one year were 11,820,000 tons. This means an increase, therefore, for this year, which will end with July 1, 1919, of 5,730,000 tons more than the shipments of last year.

The outlook as to our ability to meet this demand shows that while our wheat production this year is more than last, our production of other cereals is less. We have had severe losses through drouth in many sections. On balance, our resources are no greater than last year. We find, however, that we can give this increase in food supplies of 5,730,000 tons over last year, and still have a margin over the amount necessary to maintain our own health and strength.

Of our imports, we shall apparently have sufficient sugar to maintain the present consumption, and take care of the extra drain of the Allies from our markets, instead of compelling them to send their ships to the Far East.

Of our own products we must secure a reduction in consumption and waste in the two great groups of, first, breadstuffs, and second, meats and fats; that is, in all bread and cereals, beef, pork, poultry, and dairy and vegetable-oil products. The average consumption by the American people of breadstuffs amounts to about six pounds a week, and of meats and fats to four pounds a week, for each person. A reduction in consumption of less than one-half pound a week per person in each of these two great groups of foods, would accomplish the desired purpose. It is emphasized, however, that no curtailment is demanded in the use of milk for children.

Some of our homes, by reason of limited income, cannot provide more food than they should have to maintain health in the family. They cannot rightfully be asked to make the suggested reduction in consumption; but the great majority can do more than is suggested. We need even greater simplicity of living than last year in that section of the community in which foodstuffs are a secondary item in expenditure.

It is estimated that nearly 9,000,000 people eat at our public eating places, hotels, restaurants, boarding houses, clubs, dining-cars, and so forth. The food consumption in these places is larger than in the average home. The proprietors and employees of these institutions are being asked to undertake in many particulars a more strict program than last year.

Rationing is not contemplated. This will never be resorted to, if the American people give the support to food conservation measures which they have been giving. Voluntary action of the people will fill the necessary need.

The simple formula for this year is to reduce still further the consumption and waste of all food. The international food program is so arranged that, except for a moderate substitution of other cereals in bread, it will not, it is hoped, be necessary to substitute one foodstuff for another, nor to resort to meatless and wheatless days. The need is to reduce directly our consumption of all foodstuffs, laying special emphasis on the staples. The Allies are in need of all the surplus of the great staples this country can provide.

It is necessary that every family in the United States study its food budget and food ways, to see if it cannot buy less, serve less, return nothing to the kitchen, and practice the gospel of the clean plate.

These are the suggestions that Mr. Herbert Hoover passes to the people of this country. We believe that Seventh-day Adventists can fully meet the program here outlined. Indeed, we believe they are already doing so, and that their co-operation is assured to the fullest degree.

G. H. HEALD, M. D.

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FOOD SAVING AND CHRISTIANITY

THERE is another phase of the question of food saving which demands consideration. To many a person in France and Belgium, and to others of the devastated and ruined countries, the food question is one of getting enough to eat to keep alive another day, and many, too many, fail to solve the problem. Women and old men, boys and girls, in large numbers, are waiting with eyes turned toward America and with hands outstretched for bread that will save them from starvation.

The appeal for food conservation in this country finds a sympathetic answer in the hearts of all our people, as the greatest relief measure for humanity ever undertaken by any nation. No such movement of like magnitude has ever before been known; no such need as the present one has ever before been seen. The plea of starving millions sounds in our ears even above the din and noise of the roaring cannon. The tug of little fainting hands pulls stronger on our heartstrings than does the most powerful call of the patriot. For the one we will do all we think we can possibly do, for the other we will do still more.

The beautiful text of Jeremiah 49:11 may be applicable in this connection: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Could the dying fathers and husbands, who have yielded their lives for the sake of country and liberty, have died with this promise before them, dying would have been easier. With many the hardest thing about death is the thought of leaving loved ones behind who must face probable starvation. Upon the Christian world especially falls the responsibility of seeing that this divine promise of caring for these bereft families is made good.

God's provision for the widows and fatherless of the stricken lands seems to be, not by a miracle of manna falling from heaven nor by sending them food by ravens, but by a miracle upon human hearts, opening fountains of charity. Food from America, sent by ships, is as the gift of heaven to the starving people of the war-stricken lands. Our homes of comfort, our well-filled bins and barns and granaries, our stocked warehouses, our vaults of gold and silver, the riches of this whole country,—all bear witness to a bountiful sustenance, sufficient

for ourselves and for these needy ones. God calls upon us to be channels of his bounty.

The Christian church, looking to its Founder for guidance, can again hear him say, "Give ye them to eat," as he said to his disciples in his day, when he looked with compassion upon the hungry multitude. He was as thoughtful of the temporal necessities of the people as of their spiritual needs. In his miracle of feeding the multitude, Christ demonstrated principles that underlie God's way of supplying food to the hungry. The command to give them to eat was a promise of plenty with which to obey the command, though the disciples questioned what so little food would be to the many, and hesitated to give that little. That same limited amount became in the hands of Christ, when brought to him, more than enough for all. So today there is enough food for all, if it is distributed in the right way.

By the blessing of God a few small loaves and fishes were multiplied into enough to feed thousands. Christ received from the Father, he gave to his disciples, and they gave to the people. Today, by the miracle of God's power, the earth gives her harvest into our hands. Hungry multitudes sit waiting; as we pass on food to them, both they and we shall be fed, and by the same kind God.

God gives the earth power to bring forth. He sends the rain and the sunshine and the growth. Men plow and sow and reap and gather in. This co-operation of the divine and the human is God's way of feeding the world.

The disciples were not bidden first to eat and then to give. The small store might have led them to selfish thoughts of their own needs, but in giving to others that which they received, they themselves also had enough. They gave as they received, and received in giving. They became the channels of communication from the great center of supply to the great surrounding mass of needy human beings. (See Luke 9:10-17.)

In the miracle of the loaves and fishes the disciples were bidden, "Gather up the fragments that remain, that nothing be lost." He who could so readily and with such apparent ease supply food to the multitude, saw value in the fragments. What the disciples, and what we today, might look upon as "scraps," was counted worthy of saving by Him who made the worlds. Economy is not stinginess or narrowness, but is consistent with the broadest liberality. There could be no liberality were there no economy. We are to save so we may be able to give.

While thousands are now suffering for want of the common necessities of life, it can be termed nothing less than sin to be wasteful of a single thing that could go to the relief of others. The need of human beings now sets the value on bits. Clean plate living is gospel living.

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:17. To eat more than is necessary for our strength is termed "drunkenness." It is always bad. At a time when a large part of the world lies in need, gluttony is doubly wrong.

In the miracle of the loaves and fishes the diet was one of simplicity. It was the daily fare of the common people. The barley loaves and fishes were not a luxurious diet, but one furnishing nutriment. Christ could have spread a rich repast, but he

did not. The simple fare he gave was ample, and it was fitting to the situation. So today simplicity of living would be in proper order, and at the same time be the best. If people lived more simply, they would have a more abundant supply and fewer imaginary wants.

One of the blessings of the present situation is that of learning to bind about our wants. Another is to make the most of what we have to do with. Still another, and a great blessing too, is that of awakening our sympathies to respond more fully to the calls of human need. It is good for our heartstrings to have them tuned thus.

Today food is of greater importance, if possible, than ever before. Food production, food preservation, and food saving are potent factors for saving life. Every bit of food added to the country's store, every bit saved, becomes a part of a great national food supply, giving help through regularly and definitely organized channels to the feeding of hungry mouths overseas.

L. A. HANSEN.

Appointments and Notices

SCHOOL FOR COLORED BIBLE WORKERS

On the first of November, 1918, a school for Bible workers will open in the city of Baltimore at the colored church. Class work will be conducted three nights in the week. More than twenty persons have, at this writing, been enrolled.

The complete course, embracing the field of essential qualifications for Bible workers, will cover six months of diligent study. Great stress will be laid upon the spiritual equipment of the gospel teacher. Every element of weakness in soul-winning will be reviewed. Students in this school will prize and treasure the hints, references, quotations, etc., taken from the spirit of prophecy, also from well-known and successful city evangelists. Helpful and practical campaign work will be inaugurated. Each student will be taught how to obtain a vision and a knowledge of his field. Special attention will be given such subjects as preparing a Bible lesson, gaining a hearing, the length of a study, topics and the order in which they should appear, our literature, getting people to obey, binding off, etc. This is an exceptional opportunity, and prospective Bible workers should come to Baltimore this winter and take the studies. No fee is charged. For further particulars write the Baltimore School for Bible Workers, 1901 Druid Hill Ave., Baltimore, Md.

M. C. Strachan.

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TRAINING SCHOOL FOR NURSES

There is opportunity for a few more consecrated young men and women, between the ages of 19 and 35, to enter the Training School for Medical Missionary Nurses conducted by the Nebraska Sanitarium, at Hastings, Nebr. At least nine grades of school work are required. Write at once.

A. F. Kirk, Manager.

The Loma Linda Training School for Nurses will admit students on the first of January and the middle of August. By an action of the State Board of Health, which was intended to become effective Sept. 1, 1918, it was required that students entering the nursing course in an accredited school should have completed twelve grades of regular school work and present a certificate from an approved secondary school. However, conditions brought into existence by the war have caused a revision of the requirements for entrance to accredited training schools. These will be furnished on application.

In order that all required preliminary arrangements may be completed as promptly as possible, applicants for the course beginning January, 1919, should be received not later than Nov. 15, 1918. Write for application forms to Elizabeth Chapman, Superintendent of Training School, Loma Linda, Cal.

OBITUARIES

Vincent.—Edith Galbraith Vincent was born in Oxford, Wis., Sept. 17, 1883, and died at Mount Vernon, Ohio, Sept. 10, 1918. She was a cheerful and faithful follower of Jesus, and fell asleep in hope of having a part in the first resurrection. C. J. Tolf.

Carlin.—Charles Leslie Carlin was born at Hector, Pa., Jan. 15, 1863, and died at West Pike, Pa., Aug. 31, 1918. About three years ago he united with the Seventh-day Adventist church. Four children, three brothers, and three sisters survive. I. N. Williams.

Patterson.—Amy Bacon Patterson was born at Cherry Flats, Tioga County, Pa., July 29, 1870. Fifteen years ago she accepted present truth, remaining faithful until her death, which occurred Sept. 4, 1918. Her husband, one son, and two daughters survive. H. J. Detwiler.

Phillips.—Francis H. Phillips was born in Wisconsin, April 29, 1858. He accepted present truth in Nebraska, through the efforts of Elder G. B. Starr, and remained faithful until his death, which occurred in Salem, Oreg., Sept. 15, 1918. His wife, two children, and one stepson are left to mourn. Mrs. Olive A. Phillips.

Montson.—Mrs. Laurentze Montson, née Larson, was born in Kopervik, Norway, July 12, 1838, and died at New Auburn, Wis., July 7, 1918. She came to America in 1882. Of her seven children four are left to mourn. She was laid to rest in the Mount Olivet Cemetery, to await the call of the Life-giver. N. R. Nelson.

Ballard.—J. D. Ballard was born near Terre Haute, Ind., Oct. 22, 1828, and died at Yates Center, Kans., Sept. 1, 1918. He was a consistent member of the Seventh-day Adventist church. Having lived an active life for nearly ninety years, and having his three children with him in this message, he fell asleep feeling that the Lord had dealt bountifully with him. J. S. Yates.

HYDROPATHIC TREATMENT FOR SPANISH INFLUENZA

(Continued from page 16)

of cloths for it as a part of the home treatment equipment.

The part of the body to be treated should be fully exposed. The patient's clothing and the bedding should be protected by towels or sheets. It is better to have the patient fully undressed.

The extremities of the patient should be kept warm. A foot bath may be given in bed at the same time the fomentation is given, but care should be taken to avoid steaming the bedding; better cover the foot tub with a heavy towel. Or the feet may be warmed by a hot iron, a soapstone, a brick, or a hot-water bottle.

Provide plenty of boiling water. If convenient, have a gas plate or other means of heating the water, near the room where the treatment is to be given. If this cannot be done, the water can be brought in a pail, which should be kept covered. If the fomentations must be carried some distance, they will retain their heat if kept tightly wrung until ready to be placed on patient.

If four cloths are used, two may be used for the dry and two for the wet. Spread a dry cloth on a flat surface. The cloth to be wet should be folded to the proper size and wrung from the hot water. If large enough, this cloth may be kept dry at the ends, by which it is held while wringing, dipping the center of it in the water. If too small for this, it may be folded in a long towel, and the ends of the towel kept dry for holding in the hands. Remember the fomentation must be hot,—as hot as can be borne.

Fold the wet cloth within the dry, then fold all tightly together to retain the heat, and apply to the patient. If too hot, lift it for a moment or slip the hand between it and the body. Do not hold the cloth off until it cools. If necessary place a thickness of dry cloth on the patient under the fomentation. This may be removed later as the fomentation cools a little. When it begins to be "comfortable," change the hot cloth, substituting another newly heated fomentation.

Instead of using two cloths each time, one dry cloth, folded, may be left on the patient all the time, simply opening it and placing within it the newly heated wet cloth, which is unwrung only when placed. The thicker the inside cloth, the longer it will retain the heat. The heat retained will also vary with the amount of water left in the cloth when wrung. The heat can be prolonged by placing a hot-water bottle over the fomentation.

The duration of each application is usually from five to ten minutes. Three applications are generally given, the treatment lasting from fifteen to thirty minutes.

To alternate fomentations with a brief application of cold makes the effect more pronounced. The cold is applied with a wet towel or by the hand dipped in cold water.

The fomentation should never be left on until it is cool, for this would counteract the desired effect.

When changing the fomentation, the change should be made quickly, and the part treated should be kept covered as much as possible.

At the close of the treatment, cool the part by wiping off with a wet towel or rubbing with the wet hand. Then dry thoroughly and cover to prevent chilling.

The fomentation is valuable in most forms of pain, such as neuralgia, rheumatic, gastric, or colic. It is often recommended for headache, backache, lumbago, sciatica, acute bronchitis, stiff joints, and many other affections. The application should cover three or four times the area of the pain.

Caution should be observed when applying fomentations to a paralyzed part or to an unconscious person, a young child, or an aged invalid, to avoid burning. Sensitive surfaces, especially bony prominences, should be protected against burning.

Hot Blanket Pack

The hot blanket pack gives an application of moist heat to the entire body. The articles necessary to give it are four or five blankets, a pillow, a rubber sheet if available, three or four hot-water bottles, cold water for compresses for the head and heart, a tub or pail for the foot bath, and several towels. The treatment may be given on a couch or in bed.

It is well first to move the bowels by an enema, then give a hot foot bath. The drinking of hot water or hot lemonade will facilitate the perspiratory action in the pack to follow. Hot drink may also be given to the patient while in the pack.

Spread dry blankets on the bed or couch, letting them come up well on the pillow. Fold one blanket, single or double (the double retains heat longer) lengthwise, and wring out of boiling water. Two persons can wring the blanket better than one, unless a wringer is used. Patient should be undressed and ready to get on the blanket as soon as it is opened. Keep the blanket folded or tightly wrung until ready to place it on the bed. Open quickly to avoid losing heat. If wrung dry, there is little danger of burning.

The patient lies down on the blanket as soon as it is opened, and is wrapped in it. It is best to have the arms between the folds of the blanket rather than next to the body. After the wet blanket is wrapped closely about the patient, bring up a dry blanket, one side at a time, and wrap about him. Next place a hot-water container between the legs, one at the feet, and one on each side. Then bring up and fold over him the other dry blankets that have previously been placed on the bed. The wet blanket must come in contact with the body clear to the chin, and both it and the dry blankets should be well tucked in at the feet and the neck to exclude all air.

A towel at the chin will protect it from the chafing of the blankets. A cool compress (a towel wrung out of cold water) should be kept on the head, and renewed as often as needed to keep it cool. It may be necessary to keep a cool compress or an ice bag over the heart.

This treatment is exhausting, and should not be too greatly prolonged or given too frequently. From twenty to thirty minutes should be the duration. One such treatment a day is sufficient, accompanied by the other treatments recommended.

In taking the patient out of the pack, unwrap one blanket at a time. Give a sponge bath or a cold towel rub as the wet blanket is removed, exposing and bathing a portion of the body at a time and drying and covering the same,—first an arm, then the other arm, the chest, the abdomen, and the legs. The back is bathed after the wet blanket is entirely removed. Keep patient well covered after the treatment, to avoid chilling.

Hot Foot Bath

This is a very useful though simple treatment. It may be given in bed with a bucket or basin large enough to hold the feet. The deeper the vessel, the better; at least the ankles should be covered. Protect the bedding with thick newspapers or a piece of oil cloth under the tub. Cover the tub and knees with a heavy towel to prevent steaming the bedding, which would leave it damp after the treatment, and possibly make the patient cold. Keep the patient well protected from circulating air.

The temperature of the foot bath should range from 105° to 120°; it may begin at 105°, hot water being gradually added until 120° is reached, or as hot as the patient can bear. The bath is continued from five to thirty minutes. If prolonged more than five minutes, it is well to apply cold to the head.

On removing the feet from the bath, give a dash or pour of cold water, and then thoroughly dry them. Always dry well between the toes.

Hot Leg Bath

This is given much as the foot bath, excepting that the receptacle is deeper, the water reaching well up to the knees. The patient is seated, and should be well covered. A stool two or three inches higher than the bath receptacle is necessary. A towel placed over the edge of the tub, under the knees, is desirable. Begin with a temperature of about 105°, and gradually raise it.

Heating Compress

This is a compress consisting of several layers of cheesecloth or toweling, wrung out of cold water, and covered with a dry cloth or a piece of rubber cloth. It is to remain on until it begins to get warm, when it should again be cooled.

L. A. HANSEN.



WASHINGTON, D. C., OCTOBER 24, 1918

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

DR. H. W. MILLER's article in last week's REVIEW has been issued as an eight-page tract. It can be secured free in quantities as needed, by addressing Medical Department, General Conference, Takoma Park, D. C., and inclosing stamps to cover mailing.

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AN OCCASION FOR EARNEST INTER-CESSION

We are amid the evils and perils of the last days. Human wisdom will be powerless to cope with these evils. This was demonstrated last year in the terrible epidemic of infantile paralysis which swept over portions of the country, and it is being demonstrated anew in the epidemic of influenza which is reaping a great toll of lives, especially in our crowded cities. In many places public assemblies are prohibited, and our brethren and sisters are unable to meet for church services. A number of our schools, in common with the public schools, have been closed by order of health boards. This affords occasion for special intercession to God. Pray that deliverance may be sent to afflicted humanity, and that our own dear brethren and sisters may be protected, and that in this time of distress they may become messengers of light and life, giving to others a knowledge of the health principles held by us as a people. Pray that this disease may be stayed, so that the work of the gospel may not be embarrassed; that the schools, both public and private, may resume their work, and that the young people may go on with their preparation. Daily, at every family altar, earnest intercession should be made to God for his interposition.

A. G. DANIELLS.

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A NEW AND WORTHY ENTERPRISE

THE REVIEW has already given its readers the recommendations passed by the General Conference Committee at its July session for the establishment of two schools in which shall be given courses of intensive training in nursing. These schools were to be connected with the Washington (D. C.) Sanitarium and the College of Medical Evangelists at Loma Linda, Cal.

The purpose of this intensive training is to prepare young men as quickly as possible to render good service to the wounded and sick in the camps, base hospitals, and on the battle fields. The Government is in great

need of physicians, thoroughly trained nurses, and others with shorter and more intensive training. The Surgeon-General's Department is making the greatest efforts possible to secure medical and nursing help. The officials of that department have been conferred with by our physicians, and have given the warmest approval of our proposal to give as many as possible of our boys this intensive training.

Now this laudable undertaking calls for means. Barracks must be erected and furnished, treatment-rooms must be provided and equipped, and suitable teachers must be supplied. Of course there will be expenses of various kinds in the general management.

To provide the funds for these schools, the General Conference Committee has arranged for taking a special offering. It has been suggested to designate it "Dollar Day," and to ask that each member, as far as possible, contribute one dollar toward this worthy enterprise. The date for this offering will be given later. We suggest that every member prepare now to make this effort a great success. We realize that some will not be able to contribute a dollar for each member of their large families, but there are others who are able and will gladly give much more. Thus we believe that an offering equal to one dollar for each member in the United States will be made on "Dollar Day."

We who are permitted to remain in business, at trades, on farms, and in pleasant homes, should remember with the deepest and truest sympathy our neighbor's boys, and especially our own boys, who are called to suffer from sickness and wounds in this great war. They number hundreds of thousands, and the sufferings of many are very great. Here is an opportunity for us to render our fellow men the very best of service. Surely all our people will make the most cheerful, earnest response to this call.

A. G. DANIELLS.

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PROGRAM FOR FOOD CONSERVATION DAY

NOVEMBER 2, 1918

THE week of October 27 to November 2 has been designated as a special Food Conservation week for the churches of America. Other churches are to have their program on Sunday, October 27. Each church is to provide its own special program. We are presenting in the Food Conservation department of this number articles which may be used as a part of the program if desired. A letter from Mr. Herbert Hoover is to be sent out through the various State food administrators, who are to see that it is put in the hands of the local church leaders. This letter should form a part of the program.

L. A. HANSEN,

G. H. HEALD, M. D.

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HOW TO KEEP FROM GETTING INFLUENZA

By the National Conference of Army, Navy, Civilian Doctors

1. AVOID contact with other people so far as possible. Especially avoid crowds indoors, in street cars, theaters, motion picture houses, and other places of public assemblage.

2. Avoid persons suffering from "colds," sore throats, and coughs.

3. Avoid chilling of the body or living in rooms of temperature below 65 degrees or above 72.

4. Sleep and work in clean, fresh air.

5. Keep your hands clean, and keep them out of your mouth.

6. Avoid expectorating in public places, and see that others do likewise.

7. Avoid visiting the sick.

8. Eat plain, nourishing food, and avoid alcoholic stimulants.

9. Cover your nose with your handkerchief when you sneeze, your mouth when you cough. Change handkerchiefs frequently. Promptly disinfect soiled handkerchiefs by boiling or washing with soap and water.

10. Don't worry, and keep your feet warm. Wet feet demand prompt attention. Wet clothes are dangerous, and must be removed as soon as possible.

WHAT TO DO IF YOU HAVE INFLUENZA

By the National Conference of Army, Navy, Civilian Doctors

1. If you get a cold, go to bed in a well-ventilated room. Keep warm.

2. Keep away from other people. Do not kiss any one.

3. Use individual basins, and knives, forks, spoons, towels, handkerchiefs, soap; wash plates and cups.

4. Every case of influenza should go to bed at once under the care of a physician. The patient should stay in bed at least three days after fever has disappeared and until convalescence is well established.

5. The patient must not cough or sneeze except when a mask or handkerchief is held before the face.

6. He should be in a warm, well-ventilated room.

7. There is no specific for the disease. Symptoms should be met as they arise.

8. The great danger is from pneumonia. Avoid it by staying in bed while actually ill and until convalescence is fully established.

9. The after-effects of influenza are worse than the disease. Take care of yourself.

10. Strictly observe the State and city rules and regulations for the control of influenza.—*Washington Star*, Oct. 14, 1918.

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HYDROPATHIC TREATMENT FOR SPANISH INFLUENZA

IN the article in the REVIEW of October 17, by Dr. H. W. Miller, several hydropathic treatments are recommended. These are common treatments, and are applied in various ailments. Though these treatments are well known to many, yet a few words of direction for their proper application may be desirable.

The Fomentation

By "fomentation" we mean the local application of moist heat by means of cloths wrung from hot water. It is superfluous to say *hot* fomentation, for a fomentation is always supposed to be hot.

The best material for fomentation cloths is a half-wool and half-cotton blanket. An old blanket cut in quarters makes a good set of cloths. A woollen undershirt or an old wool shawl may be used. Towels can be used if necessary, but they are not so good as flannel cloths. The fomentation is of enough value to warrant providing a set

(Continued on page 15)