

The Advent Sabbath

Review and Herald

THE FIELD IS THE WORLD

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A European War Scene

Behold, What War Hath Wrought!

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste." Jer. 4: 19, 20, A. R. V.

"The nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great." Rev. 11: 18, A. R. V.

A Great Step Forward for the Mission Fields

WITH the rapid expansion of our work and the development of believers in the various great mission fields, there come urgent calls for strong publishing centers in the different language areas. On a modest scale, Spanish South America, Portuguese South America, South Africa, Malaysia, India, and other mission fields have been operating printing plants for the production of literature in the various languages.

But really, the publishing work is taking on a new phase in all the lands abroad. Take, for instance, the word that came the other day from Cuba. Last year Cuba—"little Cuba," as we have always thought of it when considering our own small work there—sold \$30,000 worth of our publications.

The pages of printed truth are literally falling over the earth like the leaves of autumn. Dr. J. N. Andrews writes from the new Tibetan mission station at Tatsienlu:

"I am in a great hurry to get some literature printed to send out from the forty-eight compounds here where caravans come from forty-eight different areas of Tibet."

Wherever our missionaries set foot, the first thing is a demand for the printed page. Then, as the work develops, the printing press must follow, for the printing of the message in every tongue.

In recent meetings of the General Conference Committee, calls from literally the four quarters of the earth were considered, having as their object the strengthening of the small and incompletely equipped printing plants which are unable to turn out the volume of work that is now demanded by the fields they serve. For years our stronger publishing houses—the Review and Herald, the Pacific Press, and the Southern Publishing Association—have been lifting and helping at different points over the sea. However, with the new pressure of need, the General Conference Committee took the following action, with a view to systematizing this help that the larger publishing houses wish to render:

Publishing Houses and Mission Fields

"Recognizing the great blessing that our publishing houses at the home base have been in fostering publishing interests in mission fields, and realizing that the prosperity attending our older houses may make possible yet stronger and more systematic effort in this direction;

"We recommend, 1. That the General Conference assign to our denominational publishing houses a definite five-year program for the extension of the publishing work in foreign fields, this program to be sufficiently aggressive and extensive to put to the utmost stretch every resource and facility of these institutions in the missionary advance.

"2. That the General Conference undertake to arrange with each publishing house connected with the movement for such provisions in their by-laws pertaining to funds as will place the disposition of a substantial share of all net earnings upon a permanent, dependable basis which will enable the General Conference to rely upon such funds for foreign work as definitely as upon other mission resources, such as tithes and offerings.

The Program

"We recommend the following outline of publishing-house activity in behalf of the fields:

"1. That the Review and Herald be assigned especially the promotion of the publishing work in Canada, Great Britain, and South Africa.

"2. That the Pacific Press provide for the extension of the publishing work in the Far East; namely, in India, China, Japan, Korea, the Philippine Islands, and Malaysia, this to be in addition to its present missionary projects in its International Branch and in Panama.

"3. That the Southern Publishing Association provide for the extension of the publishing work in Latin Europe and South America.

"4. That the Scandinavian Publishing House take on especially a burden for Northern Russia and the Scandinavian Union mission territory.

"5. That the Hamburg House provide for the extension of the publishing work in countries within the range of its special missionary field, such as Eastern Europe, Southern Russia, and Turkey.

"6. That we recognize that the Australasian Union Conference publishing houses have part in this program by carrying the burden for the publishing work in their own island mission fields.

"7. That other needs not provided for definitely in the above program be met by General Conference appropriations from its regular mission funds.

"8. That all appropriations anticipated in the above program for publishing house extension be made by the General Conference Committee in counsel with the board of the publishing house from which the money is to be drawn, all requests coming into consideration at the time of making appropriations, at the Autumn Council, and to be included in the field budgets.

"9. That adjustments in the above program be made by the General Conference from year to year according to the development and needs of the fields."

The publishing houses respond to this action with joy.

The Southern house, writes Brother R. L. Pierce, the manager, is in hearty accord with the program. The local board feel assured that at their next constituency meeting the plan will be fully adopted. In the meantime the board itself hopes to give effect to the call for an advanced move by substantial help at various points, their board having already appointed a representative to visit the Latin Union field the coming summer, to study the situation.

Brother C. H. Jones, of the Pacific Press, writes:

"Our board has voted to adopt the program outlined by the General Conference Committee in the matter of looking after the interests of the publishing work in the Orient, as well as at Cristobal and our International Branch office. This is a big program, but I believe it is a move in the right direction, and the Pacific Press is glad to join hands with you in this great enterprise."

Brother E. R. Palmer speaks as follows for the Review and Herald:

"At our annual meeting this request was responded to with enthusiasm by a unanimous vote for its adoption.

"The influence of this action is far-reaching beyond calculation. It gives a new setting and purpose and inspiration to our work. Our people, both in field and factory, are greatly encouraged by this program, which in a very definite way harnesses the Review and Herald resources to the mission fields.

"The history of this office is a record of unstinted sacrifice, extending over a period of more than seventy years, and now when the office has reached the days of its strength and prosperity, free from debt, with a large business, and with earning power, which is entirely the fruit of the personal devotion of our constituency, it seems most fitting that we should enter upon this program so fully as 'to put to the utmost stretch every resource and facility' of this institution in the missionary advance. We assure you that our hearts are with you in carrying out this program. This will give a new joy and inspiration to our office family, and serve to lift the factory work still a little higher above the monotony of the daily grind."

This long step forward that is contemplated will bring joy to the mission fields everywhere. It is one glorious fruitage of the work of the believers in circulating the literature that builds up these strong publishing houses in the various home bases.

W. A. S.

The Advent Review And Sabbath Herald

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., MARCH 11, 1920

No. 11

Are You Following in His Steps?

"CHRIST also suffered for us, leaving us an example, that ye should follow his steps." The great Teacher has gone before us in all of life's experiences. He partook of our nature, was "tempted like as we are, yet without sin." By actual experience he knows what it is to be tempted and tried. He was often wearied. He was an hungered. He suffered physical pain, sorrow of heart, mental anguish. He was rejected by those he came to save. He was reviled, buffeted, and finally crucified.

He bore all this for me, for you. In it all he was noble and godlike, meek and gentle, pure and holy. He "did no sin, neither was guile found in his mouth." "When he was reviled," he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Is this the spirit you manifest in your home, in the church, in your dealings with all mankind? "If any man have not the spirit of Christ, he is none of his."

This Spirit is yours for the simple asking—in humble submission and with childlike faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

F. M. W.

* * *

Whom Shall We Believe—God or Man?

SPIRITUALISM is forging its way to the front, and attracting the attention of millions. Its teaching is in direct contradiction to the plain statements of God's word, and the issue is joined: Whom shall we believe—God or man?

In the *People's Home Journal* of February, 1920, is an article entitled, "In Touch with the Other World," by Zoe Beckley. This lady went to England for the purpose of interviewing Sir Oliver Lodge. Obtaining an interview with this man of science, she propounded to him this question:

"What message can you send to my people at home to assure them not only that their beloved dead still live, but that communication with them across the gulf of death is possible?"

In reply to this question, Sir Oliver Lodge, who is today the leading exponent of psychic research, said:

"When people ask me that, I show them first the records of the Society for Psychical Research, and then I point to the many recent and trustworthy accounts of communication with the dead—accounts published in magazine and book form by persons who, like myself, began in a gingerly fashion to look into this thing and had their skepticism gradually dispelled by evidence they could not but believe.

"As for myself, it was not until many years after the first messages came to me from my friends—Edmund Gurney,

F. W. H. Myers, and many others—that I was convinced beyond doubt that I had penetrated the veil that separates this world from the next. Today I know that I can talk with my son, Raymond, to Myers, to Gurney, to Archbishop Wilberforce, to Cardinal Newman, and to a host of others whenever I wish to do so! It is no longer a novelty. We talk with Raymond every few weeks—oftener when we have special cause. This is to us an inexpressible comfort which I am trying to bring to others.

"Come into my study, and I will show you hundreds of letters from bereaved men and women, who in their anguish have turned to me for help."

The article goes on to say:

"As he led me toward the study, Sir Oliver told me that he received these letters at the rate of about a dozen a day. Although the bulk come from England, since scarcely an English home has remained unsaddened by the loss of some relative in the war, large numbers come from America, too, and from all parts of the world.

"From my own knowledge," continued Sir Oliver, "I give my correspondents all this message:

"The amount of mourning and suffering throughout the world at the present time is something terrible to contemplate. The loss to those who have gone over is not to be minimized. Violent death, while young, is a serious calamity—a man-made tragedy with dire consequences—and lamentation is natural and inevitable.

"But it must be remembered that from the viewpoint of those who have gone over, there are many mitigating circumstances. They have done their duty. They have sacrificed useful careers here. They have given all they possessed; and it will be requited to them. *Good friends are waiting for them.* Their help can be utilized and is much wanted for their fellows who are coming over, and they themselves will continue in the joy of service.

"They want their friends here to recognize that and not mourn them unduly. Above all, do not consider them as gone out of existence, as extinguished or no longer real. Sorrow at their departure is inevitable, but *excessive grief causes them pain.*

"They did their work here, they will do it there, and in good time reunion may confidently be looked forward to. If the truth of these matters was only clearly and widely realized, the mourning would not only be more resigned but actually more hopeful.

"Death is not to man the greatest evil, and in some sort they are happy in the opportunity of their death. This ought to be recognized by those who survive. We should not grieve unduly for those who have only gone on before us."

"Among these letters"—and Sir Oliver pointed to the shelf of files that fills one whole study wall—"are proofs, actual proofs of what I say. These letters have been sent me by thousands of men and women—mothers mostly—whose heart-aches have been eased and lives filled with peace and hope by getting into touch with their dear ones."

The reading of these utterances caused a shudder to go over me. We are face to face with a deceptive power the most terrible the world has ever known. The only thing that will save any man from being swept from his anchorage is a belief in the word of God, and a correct understanding of what it teaches.

Sir Oliver Lodge is neither a knave nor a fool. He is the president of a university, and England's most eminent man of science, and has been knighted for his distinguished services. For many years he

has been making scientific research into the mysteries of Spiritualism, seeking thus to discover what lies beyond the grave. After years of investigation, he tells the world that the living can communicate with the dead. His own son was killed in the war, and the awful grief of himself and his wife is softened by messages from his slain son, which he says are received "every few weeks."

Then this eminent man of science produces piles of letters, which he claims contain messages from the dead, and assures grief-stricken parents and friends that their sons and husbands who fell in battle are not really dead but "awaiting" on the other side their dear ones. And to this phantom hope thousands cling.

But with all respect to Sir Oliver, and all others who are thus deceived, we take issue with him. He does not receive any messages from his son sleeping on the battlefield. He is deceived by a mind greater than his own. Neither do messages come from the tens of thousands of others who fell in battle. Those who believe this are victims of the most terrible delusion that ever took hold on the mind of man. God's word says:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 5-10.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

"Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

With these and numerous other texts the whole Scripture is in accord. Around them stand some of the great pillars of the plan of human redemption, like the resurrection, the judgment, and the coming of the Lord. As sure as the Book of God is true, Sir Oliver does not receive any communication from his friends who are dead. He is deceived. The principalities of darkness are at work, and millions of fallen angels are co-operating in an effort to discount the word of God, and prove that the lie Satan told in Eden, "Ye shall not surely die" (Gen. 3:4), is the truth.

We take our stand now and forevermore, irrevocably, on God's word, regardless of science, or pretended communications from the dead.

To those who understand the teaching of God's word, this spread of Spiritualism contains a clear warning of the approaching end. It is at the time of the working of Satan with "all power and signs and lying wonders" that Christ will come in glory and power. The end is upon us. Let all set their house in order, and be ready when he appeareth.

G. B. T.

* * *

Significant Tendencies

THERE are two strikingly significant tendencies now seen in the religious world—the tendency among the churches toward church federation, and the tendency among the people generally to drift away from church influences. Both of these have been under discussion in important meetings recently held in Washington, D. C.

In the second week in February there was in session in this city the National Conference of Church Women, with 278 delegates from twenty-one Protestant denominations. In reporting the sessions held February 8, the *Washington Post* took as the heading to an article what the reporter considered (and we agree with him) the most important fact brought to light by speakers of the day. The heading was, "Losing Church Help; 27,000,000 United States Children Not Members of Sunday Schools." These statistics are surely, as the speaker said, "an indication of our religious indifference" in this country.

In the third week in February there was held in our city a meeting of 300 pastors and laymen, representing sixteen denominations of Protestant churches in the District of Columbia. On motion of Bishop William F. McDowell, of the Methodist Episcopal Church, a vote was taken favoring the formation of a Washington federation of churches. Only two delegates offered any objections to the plan, and the many who favored were very enthusiastic in their approval.

Without question, many of the parents of the non-Sunday-school-attending children, are themselves members of Christian churches, but we have come to the times spoken of by Paul when he said:

"In the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 15.

In these days of political and religious federations, it is well for us to remember that when David numbered Israel he made a great mistake. Not that statistics are wrong, but David forgot the lesson taught in Gideon's experience, that it is not in the power of numbers that Israel is to go forward conquering and to conquer. So, too, when men trust in federations more than in the living God, the word of God comes to us:

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

L. L. C.

In Christ Jesus only is there salvation from sin. He is the one door by which entrance may be found into the fold of God.

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The Glorious Consummation --- No. 2

Present World Conditions in Their Relation to the Coming of Christ

THE POLITICAL HOROSCOPE

WE have entered upon a new era in the history of mankind. In the words of another, the opening of the great World War, July 31, 1914, marked the beginning of modern history. The premier of Great Britain declares:

"The old world must and will come to an end. No effort can bolster it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin."

Similarly, ex-President Taft says of the present world situation:

"The Great War is ended. It will change the map of Europe and the world. As the Christian era divides the ancient and the modern world, so this war will be a new point of departure in human history."

Menacing Complications

One has only to consider the new map of the world to recognize the far-reaching importance of the political changes which have been effected. New forms of government have been evolved, new national boundaries have been established, new nations have appeared on the stage of political activity. These changes have naturally given rise to many new and perplexing problems which will require years for their final settlement.

And not alone have new international entanglements been created, but a great brood of domestic complications have been brought forth. Individualism is in the ascendant. Free thought and personal freedom are being confounded in many minds with unrestricted license. The conservatism of the past is in the discard. Radicalism is running wild. The results are seen in the propaganda of Bolshevism, anarchism, and similar movements in the body politic. The same spirit is working in the church and in the home. It is a dangerous tendency of the age, a revolt socially, religiously, and politically against the old established order.

This is indeed a changed world. Is it a better world? Is it a world which promises for the future greater peace and security for mankind? greater justice for the oppressed and downtrodden? greater liberty politically, socially, and religiously to the individual citizen? Is it a saner world? a wiser world? Will it be a world of peace? Have the passions of men been quenched in the deluge of blood? The very reverse is true. Says Dr. Henry Van Dyke:

"The world may be more sober, but certainly it is not more sane. On the contrary, it seems as if the pressure of human passions and impulses has become more intense, while the restraints of reason and conscience have relaxed."

The Suicide of War

During the progress of the Great War, the editor of a metropolitan daily optimistically declared:

"Many persons think the present war is nothing less than the suicide of nations. The 'suicide of Europe' is used by some pessimistic individuals as a description of the struggle. This appears to us to be an erroneous view. A better and more accurate statement would be this: The struggle in Europe is the suicide of war. Nations will remain, and Europe will remain, but war will have committed suicide. Once this war dies, there will not be another world war."

No more war! Will it be possible for the nations of earth to reach and maintain this relationship? No more bloody slaughter of the flower and strength

of our young manhood, no more orphaned children, no more widowed wives, no more sorrow-stricken homes, or ruined cities, or desolated fields, as the result of armed strife! The billions spent for bombs and bullets devoted to education and philanthropy! This surely is a condition to be sought, an adjustment of international relationships worthy the highest efforts of statesmen, philosophers, and sages in every country.

Most devoutly do we wish that this ideal might be possible of lasting attainment. But we sorrowfully realize that in this present world state of society it can never be.

The Origin of War

"War does not create itself; the fever seizes the patient because the disease is in the system." Its wellspring is the natural heart of man. "From whence come wars and fightings among you?" inquires the apostle James. "Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain." James 4:1, 2. So long as the hearts of men are unchanged, the evil propensities of envy, malice, and hate will find expression in outward conflict. And this will prove as true of civilized peoples as of untutored savages.

The Voice of Prominent Statesmen

This is the view not alone of religious writers, but of leading statesmen as well. Senator William E. Borah, discussing the question of a league of nations, says:

"After the league has been formed—if it ever is formed—nations will still be restless, and men will still be ambitious. The ancient virtues and also the ancient vices with us from the beginning will be with us still. Commercial rivalry and national fickleness will yet obtain. All the passions, jealousies, selfishness, to say nothing of the disturbing force of progress, will be there with which statesmen and diplomats may play."

This also is the belief of Senator George Chamberlain, chairman of the United States Senate Committee on Military Affairs. Said he:

"Some persons, I believe, contend that the present World War should and will mark the end of all warfare. Let us hope and pray that they are right—but meantime we shall probably find it advisable to 'keep our powder dry.' . . . So long as men are greedy, nations will be greedy. So long as men are unjust, nations will be unjust. So long as men seek what is not theirs, nations will hunger for conquests. So long as policemen shall be needed to protect your homes, a military arm will be needed to protect your borders from the invader. When locks and vaults can be discarded throughout the earth, military arms may be safely thrown into the sea. But such a time of haleyon safety is not coming next year, or the year after, if it ever comes at all. Thus, if I am asked if we will have to adopt measures of permanent military preparedness, my answer is positively in the affirmative."

Similarly, Premier Hughes, of Australia, says:

"While human nature remains what it is, and national interests are as divergent as they are now, it is practically impossible to prevent future wars."

Preparing for Future War

Many have hoped that war establishments would be reduced below those of pre-war days, but such does not appear to be the plan of the world's statesmen. "The United States Navy emerged from the World War," declares Secretary Daniels, "second only to that of Great Britain, and far in advance of any other foreign navy in ships, men, and every ele-

ment of strength." He says the navy is "pressing forward to greater things," as is evidenced by the ships in the course of construction and by the naval plans for the future. The program of Great Britain may be taken as fairly representative of the spirit which still actuates all the nations. A writer in *Harper's Monthly* for November says of the present plans of enlargement in Great Britain's naval and military program:

"The victory over Germany has not lessened the size of the fleet, but increased it, and the military authorities are now counting upon the maintenance of an army of 900,000 men. The Secretary of State for War insists that the peace has increased the commitments of Great Britain and that the country must keep larger forces than ever in Europe, Asia, and Africa. 'After depriving Germany of its navy,' says *Common Sense*, 'the naval estimates for the first year of peace are treble those for the year 1914. After destroying German militarism, the army estimates are fifteen times as high as they were when German militarism was intact. After depriving Germany of its airships and aeroplanes, we are to spend 65,000,000 sterling (which is more than double the whole army estimates of 1914) upon the air service alone! Everywhere are new military expenditures.'"

A Confused, Bewildered World

The fears of thinking men, as they contemplate the future, will be fully realized. Leagues and alliances will be powerless to hold in check the passions of mankind. These passions, welling up from the hearts of the individual units of society, will find expression in the future in national greed and aggrandizement, the same as in the past.

Mr. John R. Mott has this to say of existing conditions:

"We are not through with war yet. All peoples are on their nerves, which are worn and threadbare. The spirit of criticism prevails everywhere. On the other side it is everywhere in evidence. Nations, whether victors or vanquished, are torn and embittered. We have the Bolsheviks, and deep chasms not only exist between nations, but between classes within nations. The people of the world are awakening to the price they must pay. It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."

A Prophecy of War

Long years ago the seers of God, looking down through the ages to the closing days of earth's history,—the times to which we have come,—with united voice pictured the vast preparations for war which we see today, showing that no human agreements or alliances will save the nations of men from warfare when the end of human history has been reached. This closing scene is graphically portrayed by the prophet Joel:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-12.

The Terror of Future War

The conflict just closed has been so terrible and far-reaching in its results as to earn the title of the Great World War. The term "Armageddon" has been applied to it by many writers. This is a misnomer. Armageddon is still to come. It will be the last great war of the nations of men. If we judge rightly the words of the prophetic penman, we may conclude that the last great war will exceed the one just closed in magnitude and frightfulness. Military establishments will be multiplied, navies be made more powerful,

weapons of destruction more deadly. The last great war will begin where the recent one left off. Later invention and scientific research and discovery will find new ways of inflicting death and destruction of a magnitude never before known. This is illustrated by a recent magazine writer who describes some of the war inventions which came too late for use in the European campaign. One of these is a gas more deadly than any yet compounded, possessing "seventy-two times the killing power of the most deadly gas used during the war."

Secretary Baker, speaking in Boston, as reported by the Associated Press, "warned a large audience here that unless the league of nations idea prevailed, scientists would invent for another war, weapons of destruction beyond the comprehension of those who fought in the recent world conflict."

Regarding some of these inventions the editor of the *Commercial Appeal* (Memphis, Tenn.) says:

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants.

"In the next war, cannon will be used that can accurately hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when traveling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as that of any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal or vegetation, within the area of five acres, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armor-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When these gas shells are dropped over a fortress, they will destroy every living thing within a 400-foot radius."

The Spirits of Devils

Satanic ingenuity and cunning will contribute to make the great battle of Armageddon the terrible climax of all that has gone before. This great battle is thus described by the prophet:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

The Hope of the Church

In the times before us, when it seems that even the material world is being moved out of its place; when the gathering darkness envelops the earth and its people; when the nations of men are in deadly conflict, and the future appears dark with ominous forebodings, then Christ will be the hope of his people. Says the prophet Joel, after picturing the great war of the last days:

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall with-

draw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 13-16.

The growing agitation in every country over preparedness for war is a significant sign of the times, a herald of the last great conflict, when the nations will be gathered at Armageddon just before the close of this world's history. On this account the political situation merits the earnest consideration of every student of prophecy.

F. M. W.

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Forming Character

EVERY day we are forming character just as certainly and as inevitably as every day the young are forming bodies. As our bodies are composed of the food we eat, so our characters are formed of the things we do, say, and think.

It is by beholding that we are changed. If we behold Christ, if we feed upon him, if by faith we make our own the promises of God, by them we become partakers of the divine nature.

It is a libel upon the Christian religion and upon its Author to teach that salvation by faith does not involve a transformation of character, or that the righteousness of Christ imputed to the believer in justification is not actually imparted to him in sanctification. He who believes but does not do has only a dead faith. He who trusts Christ but does not by divine grace live his life, mistakes presumption for faith. Christ must and does live and overcome as truly in the heart of every true believer today as he lived and overcame in human flesh when as a man he lived and walked among men on this earth nineteen hundred years ago.

The apostle Paul likens some believers to babes—he calls them babes in Christ. But a normal babe will grow, and it grows from that upon which it feeds. The babe at first has no volition. It does not grow because it so wills, but simply because, accepting the nourishment offered by the mother, it cannot help growing—growth is the result.

But not so the Christian. The natural babe does not will to be born, but the Christian does so will; and a natural babe does not will to grow, but the babe in Christ does so will, and at every step every day the will must be cast upon the side of Christ. Paul said, "I die daily." There was a constant willing that the flesh should die. The old man is crucified, not once for all at conversion, but is held upon the cross continually by the will of the believer; and as our outward man perishes, the inward man is renewed day by day. 2 Cor. 4: 16.

The same thought is expressed in Galatians 2: 19, 20:

"I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

This is Christian experience, and nothing short of it is that experience except it be in its very beginning. It is only a false, a lazy type of Christian life that holds that there is nothing for the believer to do. Inactive faith is at the best a dead faith. The battles in the Christian life are the battles of the Spirit against the flesh, of the spiritual against the carnal. The will must be constantly cast upon the side of Christ. And since God does not force the will, here

the individual is supreme, and it is here and in this thing that character is formed, that the old man is crucified and perishes, while the new man, the character of Christ, is formed within.

Let it never be forgotten that the purpose of the gospel is not to save *in* sin, but *from* sin. Nobody is saved in sin. Christ died that the righteousness of the law might not only be imputed to the believer in justification, but that that same righteousness might be actually imparted in the daily living. And this is what is meant by forming character that will stand the test of the judgment: it is the actual taking on, as a living experience, of the character and life of Christ.

C. P. B.

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PUBLIC SCHOOL TEACHERS

It is currently reported that there is a great dearth of public school teachers throughout the country. In the State of New York it is claimed that there is a shortage of 5,000 school-teachers. In West Virginia 400 schools have been closed. In Maine 100 schools are closed for lack of teachers, and it is feared that this number will be greatly increased by next fall. Thirteen hundred teachers resigned from the public schools in New York last year to seek more lucrative employment.

* * *

DECLINE IN CHURCH ATTENDANCE

REV. JOSEPH FORT NEWTON, of New York City, discussing recently the decline of religion in the United States, is responsible for the following facts: Three million fewer children are attending Sunday school than before the war. Of the 110,000,000 people in the United States, not more than 44,000,000 attend religious services of any kind, in any religious denomination. Twenty per cent, it is said, of the men holding pastorates before the war have resigned to enter other occupations.

The *United Presbyterian* states that the number of persons seeking ordination in the Church of England for the past ten years shows an alarming decline. The church is 2,000 short of the supply it would have had, had it not been for the war. Every effort is being made to recruit young men of promise for the Christian ministry.

* * *

NEIGHBORLINESS

"AFTER all, there are few things that contribute so much to our civilization, to our social pleasure and well-being, as an interchange of true neighborly courtesies—the little things that cost nothing, that we can give as well as not, and be infinitely the better for giving. Fences, at times, may be necessary between ourselves and our neighbors; but a fence should never be too high to climb, or too good to pierce with gates and bars. Neighborliness is next to godliness, and a man who has not both has neither. Fences are necessary for cattle and hogs, but should be used with charity toward human beings."

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"THERE hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry."

Departing from the Faith

A Brief Exposition of 1 Timothy 4:1-5

MILTON CHARLES WILCOX

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." 1 Tim. 4:1-5, A. R. V.

Let us examine this text carefully with the desire to know the truth.

1. "But the Spirit saith expressly." The conjunction "but" refers to what has gone before. The apostle did not write to Timothy in chapters and verses. His letter is one; and verses 14-16 of the third chapter directly connect with the fourth chapter. In those verses the foundation of the church is set forth in the mystery of godliness in Jesus Christ alone, who "was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." In him is salvation. It is the faith, the only faith, to receive him for all that he is, all that God has made him to us. His creative power, his incarnation, his life of righteousness, his vicarious death on the cross, his resurrection, his priesthood, his coming again for his people, are all in the mystery of godliness; and the reception of that is the faith that transmutes the human into the divine, and forms the foundation of "the church of the living God, the pillar and ground of the truth." "But," says the apostle, men will not hold to that always. The body of God's people will waver. He declares: "After my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Acts 20:29, 30, A. R. V. Again he assures us that "the falling away" will come and set up the mystery of iniquity where the mystery of godliness ought to reign — in the very church of God. (See 2 Thess. 2:1-7.)

Manifestly the text in 1 Timothy 4:1-5 refers to this very time. It will not be fair sailing and a great united church all the way through; "but the Spirit saith expressly" — distinctly — "that in later times some shall fall away from the faith." The expression in the common version, "latter times," is better rendered "after times," as in the Baptist version. It is also rendered "subsequent seasons." (See *Emphatic Diaglott*.) In Hebrews 12:11 it is rendered "afterward." It simply means that after that first Pentecostal church should pass, after the departing of Paul and other apostles, apostasy would come into the church; men would "fall away," "depart from the faith" in Jesus Christ, from the mystery of godliness to the mystery of iniquity.

2. "Giving heed to seducing spirits and doctrines of demons." Pre-eminently the doctrines of demons are the doctrines originated by the head of all the demons — the devil. Here is the beginning of his first propaganda to induce disobedience on the part of man: "Ye shall not surely die: . . . ye shall be as God, knowing good and evil." Gen. 3:4, 5, A. R. V.

Out of this prolific twofold falsehood have grown all the doctrines of demons of subsequent time. From

the first "Ye shall not surely die" — a direct contradiction of the words of God — has come the theory of the inherent immortality of the soul, of consciousness in death, of a higher life and existence on the part of the dead. The great dead have been exalted to gods, demigods, and protecting spirits; and the whole foul brood from primitive heathenism to modern Spiritism has followed. Therefore all the heathen gods were once human or clothed with ambitions, hatred, and baser passions of men and women. Therefore "the things which the Gentiles sacrifice, they sacrifice to demons, and not to God." 1 Cor. 10:20, A. R. V. Therefore when the children of Israel went after other gods, "they sacrificed unto demons." Deut. 32:17. And this is expressly called "the sacrifices of the dead." Compare Ps. 106:28, 37; Num. 25:1-3.

Therefore when men exalt the dead to any high position in God's work, as is done with the Virgin Mary and the various holy apostles and saints; when people are led to believe that these dead can minister to them and commune with them, they are departing from the faith and following the doctrine of demons, whether that doctrine be called Christian or pagan, or be considered merely scientifically psychic.

The second phase of this twofold falsehood is that man, in believing the first lie, in departing from God, will in himself know good and evil. And every departure from God's standard, every sink hole of iniquity in man or men, has found its genesis in this. For man of himself does not, cannot, discern good and evil, or good from evil. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23, A. R. V. For when men refuse to have God in their knowledge, they are left to their reprobate mind to do things that are not fitting. Read in Romans 1:21-32 the results of men's following their own way instead of God's way. Man, in endeavoring to guide himself, to discern good and evil for himself, apart from God, is following a doctrine of demons.

To carry the thought further: man has no power to do the supreme good should he discern it; for his heart is selfish and evil, and he has not power within himself or of himself to lift himself above himself, or to lift his fellow men there. God calls him "without strength." Read God's antidote to the poison of this demoniacal exudation, in Psalms 49:7; Romans 3:10-18; 5:6; 7:14, 18, 19; John 15:4, 5. Therefore those who believe that man can by his own power evolve character, or that he can in himself or in combination do works of supererogation, or that by a combination of these works or by a confederation of workers can save himself or others, is deceived by a doctrine of demons. In Christ and Christ only is the hope of every soul, for he alone is "made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, 'He that glorieth, let him glory in the Lord.'" 1 Cor. 1:30, 31, A. R. V. The man who can save himself can glory in himself; but there will be none such among the redeemed.

3. The devil uses men to propagate his work who are hypocrites, pretending to be better than they are;

who teach lies; whose consciences are seared, no longer sensitive to the quickening, penetrating truth of God, and the softening influence of the Holy Spirit, which ever seeks to speak to mankind through the word.

4. When men accept the doctrines of demons, usually one of the first things that follow is to formulate in their own minds rules of living for themselves, and, if strong enough, for others. Hence arose all the post-apostolic ordinances in the early church, which perverted the truth of God, and resulted in creeds and dogmas, in anathemas and indulgences. There was danger of this in the church at Colosse, and the apostle warned the church against the worldly "ordinances." "Handle not, nor taste, nor touch, . . . after the precepts and doctrines of men," "which . . . perish with the using." These things he tells us have "a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Col. 2:20-23, A. R. V. And all this is the result of "not holding fast the Head" — Christ Jesus — "from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." Verse 19.

5. "Forbidding to marry" is not advisory against hasty marriages, or mismatched marriages, or marriages with unbelievers, or marriages for the indulgence of lust; it does not mean this. The prophecy finds its fulfilment in the monasteries and convents and priesthood of the Roman Catholic Church, in which thousands upon thousands have been bidden to quench the light and life of pure love and to kill the legitimate longing of the wife and mother heart.

6. "Commanding to abstain from meats." The word "meats," from the Greek *broma*, simply means foods. It is an old English term, still universally retained in America and applied to the kernel of nuts. The old English farmer still speaks of giving his horses their meat. (See Luke 9:13; John 4:32; Heb. 12:16.) What it clearly has reference to is a command to fast from foods at different times as an act of merit. And this also is taught in the Roman Catholic Church, in which fasting is among the good works that help toward salvation. *Voluntary* fasting is often beneficial for body and soul as a health remedy, but of itself it has no salvation in it. It cannot buy the favor of God. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17, A. R. V.

These meats, or foods, are those that "God created to be received with thanksgiving by them that believe and know the truth." If we desire to know the meat, or food, which God gave man in the beginning, we have only to refer to Genesis 1:29; 3:18. Man's original diet was fruits, grains, and nuts, a wholly vegetarian diet. The term, "every creature," in 1 Timothy 4:4, is held to be animal. But a "creature" is a thing created, whether animal, vegetable, mineral, or even abstract things or conditions. (See Rom. 8:37-39.) Here life and death and height and depth, as well as angels and powers, are counted among the creatures; and one of the definitions given in the dictionary is "a created thing, . . . animate or inanimate." And every created thing of God is good for the purpose for which it was brought into being. This is the sense we must give the text. Compare with all others on the subject. Of animate creatures we would not include in man's dietary snakes and scorpions and centipedes. Among inanimate things we would not include copper and brass and lead. The

"every creature" thankfully received for meat, or food, is that which God's word has set apart.

We have already learned that man's original diet was wholly vegetable. In his state of sin, after the deluge, God gave him permission to eat the flesh of clean animals, designated by himself. (See Leviticus 11 and Deuteronomy 14.)

The primitive diet is certainly sanctified by the word of God, and the diet permitted to his people can also be said to be in a modified sense a set-apart diet. But it is said that the law of meats and drinks in Israel had passed away, and that Christians do not look to Leviticus 11 for directions. And it is true that that law of Israel as a law, hygienic, national, or ceremonial, is not binding. God could give such instructions to the separated nation, and they could follow them, but he knew that the gospel of his grace would reach thousands in all parts of the world who could not. And he would not hedge them about with a law that would in some cases compel starvation. But to them has he given a great principle, that ought to control all: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

There is no higher law to the Christian than the seeking of God's glory. And in these days of evil, when so many animals, once used for food by the permission or direction of God, are diseased and corrupt; when the best medical science confirms their unwholesomeness as food; when it is demonstrated in many strong, clean young men and women of this generation who have never tasted flesh food that a vegetarian diet, the primitive diet, is the best, it would seem that the question would come home with force to the Christian heart, "Is it to the glory of God that I should subsist on a diseased diet, an unwholesome diet? Is it not to his glory that I should seek to learn from his word and the principles of his truth the best diet of all? Could I find a better diet, one less expensive, than the primitive diet?" Surely that is sanctified by the word of God, and if we take it with thanksgiving, it meets the very fulness of the passage in question.

We are not to judge others. We are not to condemn others for eating food eaten by our Lord. We are not to make for ourselves or others a yoke of bondage of that which God means shall be liberty for all his children. We are each to seek for ourselves, with glad and joyful hearts, from the truth that God has given to us, that fitting for service — physical, mental, spiritual — which will best please him and glorify his name. We should not, while we walk at liberty, place a stumblingblock in our brother's way. In other words, our hope is in Christ Jesus, and in him alone. Let us not depart from the faith to the doctrines of demons, or to rigid dead rules and commandments of men. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh." Gal. 5:13.

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"THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Church Dominance

WILLIAM F. MARTIN

"AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. 2:2.

There is in this prophecy a forewarning, that as we draw near the end of time there will be a union of the church, "the mountain of the Lord's house," with the state, the governments of the world. In fact, there is a strong intimation that the church will stand at the head of the confederation and direct the work of the civil governments: "The mountain of the Lord's house shall be established in the top of the mountains;" it "shall be exalted *above* the hills." The time was when this condition prevailed in all the world; and a sad day it was, too. That period constitutes the darkest page in the history of the world. It was not that men were worse, nor more cruel, then than at other times, but the situation provided the opportunity for bigots and intolerant men to wreak vengeance on those who dared to differ from them. There are ever enough of these to light the fires and erect the gibbets with which to torture and slay those who have courage to dissent.

What are the indications for a return to this régime? In recent years a great deal has been said about a union of all the churches. It is designated as the church federation movement. To the casual reader who has followed the workings of this movement it might seem to be innocent; in fact, might be looked upon as something to be fostered and encouraged. To those with discernment, however, there will appear an element of danger. With added power and numbers, there naturally comes a desire to rule; and with this there arises a determination to crush out opposition. It is very easy for the majority to reach the conclusion that because they are in the majority they must of necessity be right.

Recently there was held in an Eastern city a meeting of 150 leaders of religious thought and activity. During December these men and women went out in teams of nine to hold meetings in every State in the Union. These meetings were known as training conferences. According to one of the speakers, at Salt Lake City, this movement was to make a scientific survey of the world's creeds from the standpoint of evangelical Christianity. The result of these surveys were to be given later at a meeting of all the teams, at some chosen place. Another speaker at

Salt Lake City said: "The duty of the church is to fight for the life of the people, temporal and spiritual; for living wages, reasonable work hours, Sunday rest, and Saturday half or whole holiday."

This may be all true, but it seems to be wandering far afield from the commission given by the great Head of the church at the beginning of the gospel dispensation. The things this speaker enumerated can be gained, of course, only by legislation on the part of the governments. The church federation, it seems, has adopted this method to gain its ends.

Unless history reverses itself, when this movement gains sufficient power, it will not beg for these things, but will demand them. Here lies a great danger. Religious combinations have in the past led to despotisms. A great religious combination now would endanger religious liberty. It is a sad fact that the church has always been seeking power and has never freely surrendered any she has ever held.

An eminent jurist has well said: "If the church had the power, every unbeliever would be outlawed. No one could hold any office unless he was a church member, nor be allowed to teach a common school." The greatest of our early statesmen recognized this danger and took steps to forestall it. At the first session of the national Congress, James Madison presented a Constitutional amendment which was adopted, declaring, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Mr. Madison urged as a reason for adopting this amendment: "One sect might obtain a pre-eminence, or two combine together and establish a religion to which they would compel others to conform." The words of this astute statesman should not be forgotten. The real power for good in the church, as such, lies in the endowment of the Holy Spirit and in a close adherence to the word of God. Its representatives are to go to the nations to "take out of them a people for his name."

The work of God is best done by persuasion and not by coercion. The Master would stop by the wayside and talk with one individual, but refused to allow the multitude, or a combination of individuals, to make him king. The preaching of the cross is, and ever will be, the power of God unto salvation to those who accept it.

Getting Away from the Past

EDWARD J. URQUHART

EACH day that passes to become one with the centuries that have gone before, in a manner seals with its passage every deed, whether good or evil, every pleasure or sorrow or sensation of pain, that has filled its moments; yet within our inner consciousness, like unto shadow or sunshine, the memory of each deed remains to be carried out of the past into the present and on into the future. Thus the past never quite passes, is never quite lost; for, though we may through indifference or perseverance seemingly forget the unpleasantnesses, the pain, the sorrow, and the mistakes of the past, it is a harder problem entirely to erase such things from the mind and to train the

body and the brain really to forget. They remember misdeeds and record that memory through suffering and decay in the one instance, and through blemished character in the other long after the memory of their deeds is generally thought to have passed from delicate brain tissue and strong body fiber; for the mind and body do hold such things in subconsciousness, as is apparent through their reappearance in dreams and bodily weakness long after we have considered them erased forever.

Thus, in a way, the past becomes a mold of our destiny, not because of what it may have done, but because of what it is doing for us today,—a truth

which no doubt led the poet to declare, when speaking of character building,

"Our *today's and yesterday's*
Are the blocks with which we build."

I think it no exaggeration to say that the past must be definitely taken into consideration in all our plans of character reform and Christian advancement. In other words, the past, although past, must eventually have its effect upon our minds and characters. It must be conquered today—every day—for the influence it still holds over the present, or no great progress can be made in spirituality. Most people who make spiritual advancement, do unconsciously thus conquer the past, just as a child learns to talk; but having no definite purpose, as would be supposed, they proceed slowly.

However, I believe there are better ways of getting away from the past, Heaven-approved ways, which if followed would be a material aid in expeditiously and effectually accomplishing this great work in behalf of the individual. Just as he who masters the fundamentals of a business before he enters such business, proceeds faster than he who is without such preparation; so in spiritual progress, he who is versed in the laws of life is better prepared to master that life, to subdue it and train it for God, than he who, without such knowledge, in a vague lumbering way attempts to make such progress and conquests.

Paul recognized this principle and the power of the past upon the life of today when he wrote: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. The past was to him the dead body so firmly bound to his new body of spirituality that it seemed actually to be dragging him down to ruin and death, and in the anguish of his soul he cried out for deliverance, for he was "holden with the cords of his sins"—past sins—the past. But nevertheless, through patience and applied gospel principles he obtained release, and there is likewise release today for all who will pay the price. Whether known or unknown to the individual, this problem of the disposition of the past is one of the greatest questions that confronts the child of God; for this is the problem the solving of which will make our lives lives of victory or of only half victory; lives lit by the brilliant fires of the gospel or blurred by continual mistakes and shortcomings; lives rich with the Christian graces, urging us on in Christian help work, or poverty-stricken with the dearth of idleness of self-service. Therefore the absorbing question becomes, How are we to minimize the power of the past over our lives of today?

From a near view of Biblical characters and through a careful study of Scriptural admonition it is evident that in the case of most people the problem of getting away from the past must be a gradual process at best. Even the all-conquering Paul wrote:

"Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14, R. V.

Here the apostle sets himself two tasks,—one, to get away from the **wrong kind of past**; the other, to get into the **right kind of future**.

The Bible in many places tells us how this may be done; and by following the directions, we may "work out" our "own salvation with fear and trembling." Let us notice some of these texts:

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." Deut. 30:19, R. V.

"Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of these things." Phil. 4:8, New Testament in Modern Speech.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

"Do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect." Rom. 12:2, New Testament in Modern Speech.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8.

"Whosoever will be chief among you, let him be your servant." Matt. 20:27.

Thus there are three well-defined steps in the process of getting away from the old into the new, out of the past into the present, out of sin into righteousness: First, choosing—the choice which concerns the will or the mind of man; second, forgetting—losing the past through the proper control of the thoughts and affections, which also has to do with the will; third, advancing—the transforming of those right thoughts into works of righteousness, thus crystallizing thoughts into character. In this process our varied interests and ideas—the past—give way to a supreme affection and an overwhelming conviction, and self—past and all—is lost in the service of the Master. Then can we sing, "Saved to Serve," and saved through serving.

Yet all this must be more than a theory, or we shall drop into the old Jewish way of trying to secure salvation by works, and forget that above every theory, as the theme of every thought, as the strength of every character, as the bulwark of every life, stands Christ, and that it is the indwelling of his Spirit through faith, co-operating with the individual mind, working through these well-defined gospel laws, that makes possible a life of victory: that is, our bodies must become the temple of the Holy Spirit, or mere plans, however good, lose their efficacy; for no plans can supersede the new birth; nothing is so strong as the new creation. Nevertheless we do have a part to act, and it is only man pressed to extremity whose solicitation can hope for help from the hand of Omnipotence.

In contemplating these truths, notice the following quotations from "Steps to Christ":

"But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. 'Every good gift and every perfect gift' is from God. There is no true excellence of character apart from him. And the only way to God is Christ. He says, 'I am the way, the truth, and the life: no man cometh unto the Father but by me.'"—Pages 23, 24.

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. *What you need to understand is the true force of the will.* This is the governing power in the nature of man, the power of decision, or of choice."—Pages 51, 52.

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"DUTIES are often crosses which we must lift."

IN MISSION LANDS

Our Work in Chile---Progress^{and} Needs

OTTO SHULTZ

COMPARING Chile with the other South American countries where I have been — Brazil, Uruguay, Argentina, Bolivia, and Peru — it is the most beautiful of them all. Its length is 2,310 miles. It stretches from the torrid zone to the frigid zone. Here the bounties of God's providence have been scattered with a liberal hand. One can stand in the broad valleys where grow oranges, lemons, bananas, olives, figs, peaches, apples, and cherries, and look over to the mountain tops, cold and covered with ice and snow at all times — winter or summer.

There are about 170 large saltpeter plants in the north, besides different mines throughout the country. The northern part is like Africa, with its heat, deserts, and bare gray mountains, on which the condor builds its nest.

The central part of Chile, with its rich valleys and abundance of vegetables and delicious fruits, is very similar to the State of California. Farther south it is more like Switzerland, with pine forests and thousands of brooklets and large and small rivers coming from the snow-covered mountains. Here these flow toward the Pacific Ocean, and along their banks are to be found the cities of Concepcion, Osorno, La Union, Valdivia, and Puerto Montt. The most interesting lakes are those of Todos los Santos and Llanquihue, whose waters are very clear and beautiful.

Of the 172 volcanoes in Chile, the highest is Aconcagua, situated between the largest port of South America, Valparaiso, and Santiago. Many of these volcanoes are active, and have been very dangerous during past years, causing many earthquakes.

The soil is very productive. Many a farmer has become a millionaire by sheep and cattle raising. It is also a rich wheat country. Chiloe is the largest of the thousands of islands which Chile possesses south of Puerto Montt. It is hilly, covered with dense forest. It is good potato land. A railroad crosses the island, connecting Ancud with Castro. The inhabitants number 90,000, but are very fanatical as regards Protestantism. I made a trip over there two years ago. It has many monasteries and educational institutions for the Catholic clergy.

Chile has about 3,870,000 inhabitants, of which a half million are Indians. Two tribes of these exist today which have never been conquered, and are most fearless and fierce,—the Araucanians and the Patagonians, down south, in the regions of Punta Arenas. They are still heathen, and hate the white man, because the white man comes to take away their land. And the result is, they cannot believe that the religion of Christ is a good religion at all. They close their ears against listening to any religious teaching. The Christianity they have seen, instead of bringing Christ and salvation to these poor Indians, has brought ruin and the health-destroying liquor traffic.

In Chile our work is progressing everywhere. But the political situation of the country does not permit

the entire republic to be thoroughly worked. Traveling is very expensive, either by land or by water. It is hard to send even canvassers up north, although there are some mining places there where more than 10,000 men are at work. At the present time our conference has no established work in the north. The field is large and ready for the harvest, but the laborers are few. We find ready buyers for our literature, but this is not all we want. The greatest need in Chile is the living minister, to follow up the interests created by the canvasser—to take more light to those who are longing for it after the canvassers have left the precious message in their hands. Our book sales have been increasing year by year. Comparing 1914 with 1918, the sales stand as 1 to 11, or \$1,000 to \$11,000. The members have increased also, but they are nearly all poor, and the offerings do not permit making a large budget for salaries.

Here we have about 2,500 Japanese, 15,000 Chinese, 30,000 Turks and Arabians, and nothing has been done for them. No books, no literature, has been sold to them by our colporteurs. Some are Christians, and many are wealthy men. Is there not some one who is willing to come to Chile to help these foreign peoples? Right here in this country we have a China and a Japan. What can our four missionaries, and one of them the principal of our school in Pua, which leaves our conference only three evangelists, do among nearly 5,000,000 people? Who will come to help us? Who will furnish the means to give the last message to these Indians who are yet heathen, and bring Christ to them? Are we not our brother's keeper?

* * *

Revival in the River Plate College

H. U. STEVENS

Now, more than ever before, we need the outpouring of the Spirit of God. Jesus has told us that our heavenly Father is more willing to give the Holy Spirit to those that ask him than parents are to give good gifts to their children. Moreover, we are admonished to ask of the Lord "rain in the time of the latter rain," and the promise is given: "So the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1.

We have just passed through an experience in Camarero in which the Lord has abundantly fulfilled these promises to us. He has made bright many dark and forbidding clouds, and has given us showers of blessing. The experience has marked the beginning of a new life for many; some who had backslidden have found new hope; and the faith of all has been strengthened and their courage renewed. God has blessed us richly, and we want to tell our dear brethren and sisters what he has done for us.

For some time an attitude of lifeless indifference to spiritual things had been seen and felt among the youth. Some of the leaders declare that they never had experienced such a tide of discouragement, nor sustained such battles in order to maintain a fresh Christian experience. A spirit of disorder, and even



FACULTY AND NURSES OF THE RIVER PLATE SANITARIUM, ARGENTINA

insubordination, had been working among the young people in the school and sanitarium. This manifested itself in such a manner, and was attended by such circumstances, as to make it most perplexing to deal with effectively. This rather general condition had been for months a source of concern and even anxiety to the faculty. The efforts to meet it seemed fruitless. As one expressed it, "What was done on one side seemed to disappear on the other."

About the first of August it was suggested in a church officers' meeting that a revival effort be made in behalf of our church, and especially in the interest of the many young people in Camarero. The suggestion met with hearty response, and many of those present testified to the profound need that they felt of something's being done to stir our people to a deeper consecration to God and to his work. Little help from outside could be hoped for. But we believed that the Lord would hear us if we should only seek him earnestly and persistently. It was decided to set apart a week for prayer and consecration, and that this week should be placed in the first of September. The leaders felt that the revival should begin in their own hearts, and they wanted time to seek God. Individually and collectively they began to pray for this effort. They held on by strong faith and sought earnestly to remove every impediment that could hinder the work of the Holy Spirit. Heart-to-heart talks helped to clear up misunderstandings and to brush away differences.

Elder J. W. Westphal was at home at the time, and he was asked to lead out. The week before the

one set for the effort was occupied by daily meetings of the leaders for earnest prayer in behalf of the work before them.

Soon changes for the better began to appear. Personal work served to awaken some of the backslidden ones to their danger, and to turn their faces toward the light. The first Sabbath of the week of consecration was marked by a profound manifestation of the Spirit of God working on the hearts of all. Some of the most indifferent took their stand firmly; and many came forward seeking help to gain victory over sin and power to live a Christian life. Many of the young people made frank confessions concerning their past experience, confessing their sins and coming out openly on the side of right.

This work continued during the week. The school session was shortened to give place to special prayer bands, and special services for the church were held every evening. Personal work continued, and proved effective in helping many to take their stand. There was no excitement, but rather a profound conviction of the nearness of the end, and of the necessity of getting right with God. A clear note of victory began to be heard, and nearly all testified to a new experience in the Christian life. On the last Sabbath a call was made for those who wanted to be baptized. Twelve responded immediately. Others joined them later, until twenty had signified their purpose thus to manifest to the world their change of life. These have been formed into a baptismal class for instruction in preparation for the service, which is to be held the first Sabbath in October.



G. W. CASEBEER AND HIS BIBLE CLASSES, RIVER PLATE COLLEGE, ARGENTINA

In this experience we feel that the Lord has graciously repulsed a strong invasion which the enemy was making into our institutions; and that he has mercifully turned the captivity of our young people, some of whom it was feared were being lost to the cause of God. With thankfulness in our hearts and praise on our lips we can raise our Ebenezer and declare with rejoicing, "Thus far the Lord has helped us."

Puiggari, Argentina.

* * *

Visiting in Bolivia

REID S. SHEPARD

RECENTLY it was my privilege to accompany Elder W. R. Pohle on a visit through various sections of Bolivia in the interest of the work. One of the most interesting places visited was Cochabamba. In this place there is a live interest in the truth. So far, these people have had very little help in learning the various points of our faith. They are eagerly looking forward to the time when a pastor may be sent them. At the time we were there, Brother Quintanilla, one of the Bolivian colporteurs, was working in that section and meeting with the people.

The interested ones consist of two families and several young men. The brother in the foreground of the picture, with his wife and family, is quite well to do, and has offered to buy an organ for the church. The husband of the sister at the left was absent when the picture was taken. He is a hatter. Brother Quintanilla is standing at the left. Elder Pohle is in the center, and one of the interested young men stands at his left.

Not far from Cochabamba there is living a baptized sister who has been gathering to her house the neighbors and studying with them the Sabbath school lessons. Brother Quintanilla informed us that there were about thirty persons studying with her.

The territory around Cochabamba is thickly settled with both Indians and the descendants of the Spaniards. It is one of the rich agricultural centers of Bolivia. The people are quite fanatical, and the work will be carried forward with difficulty; but now that there is a real interest started, it should be followed up. If only our brethren in the homeland could hear the earnest appeals for help, these people would not have to wait so long. Who will answer this call?

* * *

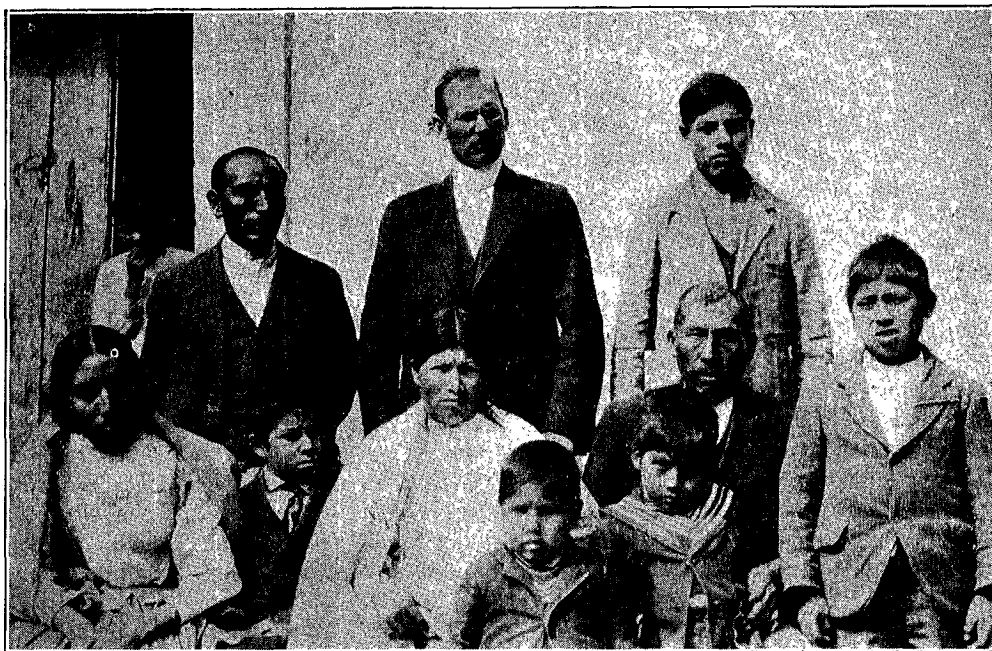
"THE Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

The Solomon Islands --- No. 2

D. NICHOLSON

THE Marovo Lagoon is situated in the center of the Solomon Islands group, and lies between the islands of New Georgia and Vangunu, with a group of barrier islands on either side. This lagoon is about fifty miles long, and varies in width from fifteen miles to one mile. Around this extended shore the people live in isolated villages. In the early pioneer days, in all these villages there were earnest young men and women of promise. The pressing problem was to reach them with Bible truth as quickly as possible, so that they would understand the hope and surety of their choice.

The native village life of a Solomon islander is not conducive to spirituality or to rapid change of thought. It was all too evident that we should have to separate them from the degrading environment of the village, where perhaps thirty or forty live under the roof of the chief. This house is one large room about thirty feet long and twenty feet wide, with a long platform on either side which serves for



BELIEVERS IN COCHABAMBA, BOLIVIA

beds, while the center is utilized for work and cooking. Most of the day is spent in idleness, betel-nut chewing, and gossip. In order to offset this influence, and begin a permanent work, schools were opened for the young people.

The first school opened in the Marovo Lagoon was at Sasaghana. It was not a large district, but it was the home of Tatagu. The people gladly gave the ground and their young men to clear it and build the houses. Native buildings are constructed very slowly, for all the material has to be obtained from the bush, and tediously prepared before it is ready for erection; but they worked faithfully, and this in itself implanted new desires in their lives. It is a difficult task to bring the native to the place where he recognizes work as a blessing, but a new hope thrilled the breasts of these young people and urged them on till the day school opened.

Perhaps the most encouraging feature of the work in this field is the excellent response of the young to educational efforts. When school was first opened, the people could not read or write their own language.

Within two months many had not only mastered this, but were teaching others.

Later, when efforts were made for other villages, we found that a good substantial foundation had been laid by young men from the Sasaghana school. After learning their own language, they began to study English, and within eighteen months six young men were able to read their Bibles and orally to translate the English into their own language with a little prompting. As we look backward, we believe that this knowledge of the Bible has contributed more to the success of the work than any other endeavor, for when they met influences aimed to break their confidence in the message, they turned with confidence to their Bibles and required a "Thus saith the Lord." This knowledge has also enabled them to stand the ridicule of their own people, and to renounce willingly the heathen customs of their elders.

A native does not own much, nor does he need much, for there is an abundant supply of nature's benefits. A Solomon islander usually carries his most cherished possessions in a basket hung from the shoulder. Formerly this contained a few *shess*, or charms, pipe, tobacco, and betel nut. Now all who have been in school, and many in the villages, have substituted for these a Bible, a hymn book, a length of clean cloth, and often a piece of soap. This is indicative of the general change taking place in the community. Better houses, cleaner villages, and a healthy moral atmosphere constitute the visible fruitage of the gospel.

Two years ago a new school was opened on a small island called Telina, situated in the center of the Marovo Lagoon, in order to facilitate our efforts for each district. The most promising and advanced young people are now gathered into the Telina school, while five outstations are taught by young men. In all the outstations there are young people who love the truth. Last year fifty young men and women attended the Telina school, and twenty-five of these took an intelligent stand for baptism.

✳ ✳ ✳

CHRIST was the great foreign missionary. He left his home in heaven to live and die for a race of rebels. The spirit actuating his life will actuate the lives of his children.

Some Translations into Hindustani

C. C. BELGRAVE

OUR work at Rai Bareli has been retarded somewhat by misplaced confidence in persons who we thought were developing into workers, but who failed us. This leaves me alone here.

There is no doubt regarding the great obstacles which confront the missionary here in India when it comes to developing Christians. There is much to annoy and discourage him; and only faith in God helps him to hold on, stand his ground, and hope for final victory. So it is my humble belief that after we have kept on faithfully surrounding these seemingly impregnable walls of heathenism, they will in Jehovah's own good time tumble and fall, with a glorious triumph for God.

Last year I took my third-year examination in language study, and passed. This is the highest and last examination a missionary can pass. My wife is about to pass her second-year examination.

Since finishing in language study, I have been interesting myself in our literature work. Two tracts are off the press. One is entitled "The Son of Mary," and the other "Criticism on Christians." Both have been written especially for Mohammedans. May God's blessing go with these little pamphlets, and his Spirit impress hearts. "The Son of Mary" proves that the son of Mary is the Son of God, and that through him only can men be saved. "Criticism on Christians" shows that while Mohammedans accuse Christians as idolaters and as making null and



Title Page of Hindustani Tract Entitled, "Criticism on Christians"

void some of the teachings of the Old Testament while professing to believe the said teachings, still there is a sect of Christians today who believe in and worship only one God and at the same time observe the teachings of the Old Testament. It explains the meaning of sacrifices — that they foreshadowed Christ, who was to die for all men. The ten commandments are brought in; and the fourth is taken up last. It is shown that neither Friday nor Sunday is God's Sabbath, but that the Sabbath is the day commonly called Saturday; that this is the day Adam and the patriarchs and prophets kept; and that today there are a large number of Christians who observe this day.

I have also translated sixteen hymns from our hymnal, and I have the promise that these will be put into our Hindustani hymnal.



OUR HOMES



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

PERFECT THROUGH SUFFERING

MRS. E. M. PEEBLES

"If we suffer, we shall also reign with him." 2 Tim. 2:12.

SORROW, thou comest to me with sad and mournful mien.
I do not haste to greet thee with a smiling face;
With tearful eyes and aching heart I yield thee place;
But in the working out of Heaven's great scheme
Thou hast a place which nothing else can fill.
The thorns that pierce and tear, the loads that crush, all seem
To hurt beyond repair; they seem but ill.
But he who for us passed through his Gethsemane
Still cares, and waits to watch with us lest we
Should faint and fail in our Gethsemane,—
The sweetest fellowship we find on earth is this;
And thou of mournful mien art full of grace.
The chastening hand of God I would not miss;
He wounds to heal, clouds briefly hide his face.

* * *

Family Worship

VESTA J. FARNSWORTH

EVERY father should feel a special interest in family worship. At morning, if at all possible, he should gather wife and children about him, and after some precious Scripture lesson, commend himself and his loved ones to God's care and protection for the day.

There may not be time for long Scripture reading, or for long prayers. Generally neither are desirable. Some find it a good plan to study and repeat the Morning Watch text together, each having learned it the night previous, or on rising in the morning. Where duty demands that the father be absent so early that the children are not awake when he leaves, then the mother may conduct morning worship, asking God's blessing and protection over the little flock, including the absent father who is away laboring for them all.

But in the evening the hour for worship may be made the best and most cheerful of all the day. Shut out the "glooms," and let it be a time when Jesus himself draws near to join the family group. Do not wait till just before retiring, when the younger children are tired and sleepy. Adapt the exercise to the age of the children. If they are small, the kindergarten lesson and its memory verse may be studied. The grammar-grade boy and girl can be helped by studying their lesson, by applications helpful in their daily life, and by telling them how to overcome temptation.

If the father is away at work all day, he may use a few minutes of his rest hour at lunch time to prepare for this best of all seasons with his family.

Take time to sing, if only one or two stanzas. At evening let all pray. This will be helpful to the children by enabling them to express their religious desires before others. If this practice begins when they are very young, there will be no embarrassment, and they will experience a sense of loss if denied this privilege. Good angels draw near to listen to childish voices asking help to overcome sin, and expressing thankfulness to God.

Children cannot forget the prayers of a godly father, one who has learned the secret and power of prevailing with God. Many a perplexity of management and discipline will vanish before the voice of fervent prayer. Wisdom will be received for the asking, and prayer will be the lubricant that will oil the wheels of family life, causing them to move without friction.

John G. Paton thus writes of the influence daily morning and evening prayer exerted in the home of his childhood:

"And so began that blessed custom of family prayer, morning and evening, which my father practised probably without one single omission till he lay on his deathbed, seventy-seven years of age, when, even to the last day of his life, a portion of Scripture was read, and his voice was heard joining softly in the psalm, and his lips breathed the morning and evening prayer,—falling in sweet benediction on the heads of all his children, far away, many of them, over all the earth, but all meeting him there at the throne of grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush of business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there.

"And blessed to others, as well as to ourselves, was the light of such an example! I have heard that, in long after-years, the worst woman of Torthorwald, then leading an immoral life, but since changed by the grace of God, was known to declare that the only thing that kept her from despair and from the hell of the suicide, was when in the dark winter nights she crept close up underneath my father's window, and heard him pleading in family worship that God would convert 'the sinner from the error of his ways and polish him as a jewel for the Redeemer's crown.' 'I felt,' said she, 'that I was a burden on that good man's heart, and I knew that God would not disappoint him. That thought kept me out of hell, and at last led me to the only Saviour.'"

The part family worship had in leading this lad to devote his own life to missionary service, is thus described:

"How much my father's prayers impressed me I can never explain, nor could any stranger understand. When, on his knees, and all of us kneeling around him in family worship, he poured out his whole soul with tears for the conversion of the heathen world to the service of Jesus, and for every personal and domestic need, we all of us felt as if in the presence of the living Saviour, and learned to know and love him as our divine Friend. As we rose from our knees, I used to look at the light on my father's face, and wish I were like him in spirit,—hoping that, in answer to his prayers, I might be privileged and prepared to carry the blessed gospel to some portion of the heathen world."

But if family prayer becomes what it may and should be, the father must often prevail with God in the secret place. Mr. Paton describes his father's custom with reference to private prayer:

"Our home consisted of a 'but' and a 'ben' and a 'mid-room,' or chamber, called the 'closet.' The one end was my mother's domain and served all the purposes of dining-room, kitchen, and parlor, besides containing two large wooden erections, called by our Scotch peasantry 'box beds;' not holes in the wall, as in cities, but grand, big, airy beds. . . .

"The other end was my father's workshop, filled with five or six 'stocking frames,' whirring with the constant action of five or six pairs of busy hands and feet, and producing right

genuine hosiery for the merchants at Hawick and Dumfries. The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that little cottage. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door,' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the most holy place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a newborn smile that always was dawning on my father's face: it was a reflection from the Divine Presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God, why may not I?'

John G. Paton's father was but a man. The life he lived before his children other men may live. There is such a thing as a home atmosphere. Children learn more by example than by precept. They take in by absorption, and they absorb what they find in the home—its spirit, its influence; and what the child takes in makes or unmakes him. Prayer will drive away the unkindness, complaining, and anger. It will silence criticism, and soften the heart and the voice. The day is not past, but is now here, when the hearts of fathers should first be turned to God and then toward their children. "Effectual fervent prayer" will avail now as in the days of Elijah, and in no place is it needed more than in Seventh-day Adventist homes.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies for the Church*, Vol. VI, p. 354.

* * *

A Word of Encouragement for Mothers

MRS. MAY SMITH LAMBERT

KNOWING how Satan is working to win our children in these last days, the responsibilities that rest upon the fathers and mothers in our ranks should call forth greater diligence. The question asked by Elder Luther Warren several years ago in a sermon to parents, often recurs to my mind: "Are you training your children so they would rather die than do wrong?"

The following words from the pen of Mrs. E. G. White are very encouraging to me, and I wish to pass them on to other mothers:

"In the children committed to her care, every mother has a sacred charge from God. 'Take this son, this daughter,' he says; 'train it for me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.'

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide the little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the careworn mother,

noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life.

"There is a God above, and the light and glory from his throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.

"The mother who appreciates this will regard her opportunities as priceless. Earnestly will she seek, in her own character and by her methods of training, to present before her children the highest ideal. Earnestly, patiently, courageously, she will endeavor to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. Earnestly will she inquire at every step, 'What hath God spoken?' Diligently she will study his word. She will keep her eyes fixed upon Christ, that her own daily experience, in the lowly round of care and duty, may be a true reflection of the one true Life."—*"Ministry of Healing,"* pp. 376-378.

There is a world of comfort for every mother in these words. Let us take courage, and press forward faithfully in the work God has given us to do.

* * *

Some Suggestions on Home Nursing

L. A. HANSEN

It is commonly urged now that women should inform themselves as much as possible in simpler matters of nursing. Experiences in the influenza epidemic have shown the need of this. With the marked shortage of trained nurses it becomes a serious problem to care for the sick during such an epidemic as we have recently had. Active measures are being taken to meet such situations in the future by providing courses in home nursing.

In the care of the sick no chances should be taken by relying on neighborhood advice or guesswork. Many remedies are recommended that have no real merit; patients may have recovered in spite of such handicaps in treatment, and thus the remedies have gained some reputation for efficacy; but such hit-and-miss methods are unsafe. Experience should be accompanied by good common sense, and based on truth.

In the selection of the sick-room, if possible choose a quiet room on the sunny side of the house and on a floor with a bathroom. Proper ventilation is an important factor. If for a contagious disease, the room should be one that is easily isolated and on an upper floor. Remove unnecessary furniture, curtains, and pictures, which are simply dust catchers, making the care of the room all the more difficult. Remember that dust is a carrier of germs. Take up dust with a damp cloth. Pin a damp cloth over the broom when sweeping.

Many people know what a trying thing it is to lie and study the figures on the wall paper, and how these figures assume various shapes. Walls papered with plain paper or softly tinted are preferable. If the room is intended for a prolonged case of illness, it would be advisable to go over white walls with tinted whitewash or calcimine. The comfort of the patient and the enhanced prospect of recovery make this worth while.

Light shining into the patient's eyes is annoying. Place the bed so as to avoid this. Changing the position of the bed occasionally, when this can be done, will help to avoid monotony. Little changes in plac-

ing the furniture, made without ado or disturbance, are also desirable, affording restful change to the patient, to whom little things mean much. The well person's idea of trifles must yield to the viewpoint of the invalid, to whom trifles are not trifles.

Provide a comfortable bed, especially a good mattress. The making of the bed is one of the most important of the nurse's duties. When first making the bed, turn the mattress, if it is turnable. In either case make it soft and level. Put on a comfort, a pad, rubber sheet, oilcloth, newspapers, or something to protect the mattress.

The lower sheet should be large enough to permit of its being drawn taut and tucked in well under the mattress at top, bottom, and sides. The better this is done the easier will it be to avoid wrinkles, which must be prevented as far as possible.

A draw sheet should be placed on the bed. This is a narrow sheet, single or double, placed across the bed under the patient's hips. It should be a yard longer than the width of the bed, permitting it to be drawn to one side or the other, thus affording the patient a cool and smooth place on which to lie, without remaking the whole bed. If of firm material, wrinkles will be the easier avoided.

When making the bed, have everything ready. See that the room is warm enough. Disturb the patient as little as possible. Fold and unfold linen and beat up the pillows away from the patient's face. Avoid jarring the bed.

To change sheets, turn the patient on his side, with back toward you. Remove covers, retaining only enough for patient's comfort. Roll or gather loosely together the bottom sheet and push it close against the patient's back. With the clean sheet already half folded lengthwise, place the unfolded part on the bed, tucking in the side nearest you and putting the folded part against the soiled sheet. Turn the patient over onto the clean sheet. Go to the other side of the bed, remove the soiled sheet and finish placing the clean one.

With a patient who cannot turn over, the change of sheets must be made from the foot of the bed, the clean sheet being folded crosswise. Loosen the soiled bottom sheet and push up. Place the clean sheet, tucking in the lower edge. Lifting the patient's feet, push both sheets up. If the patient is able to do so, let him raise the hips; if helpless, he must of course be lifted. For an unconscious or heavy patient, two persons are needed, one on each side of the bed. With the patient's shoulders and head raised, remove the pillows, draw up both the soiled and the clean sheet, removing the soiled one. Replace the pillows, and then tuck in the top of the clean sheet.

For a patient likely to be ill for some time it is best to use nightgowns split in the back. They are easier changed, and easier kept smooth under the back.

To remove a patient's shirt or gown, draw it up well under the shoulders, remove one sleeve, slip over the head, and remove the other sleeve. To put on a garment, reverse the order. If one side or arm is paralyzed or injured, begin with the sound side in removing the soiled garment and the injured side in putting on the clean one.

* * *

SELF-REVERENCE, self-knowledge, self-control, these three alone lead life to sovereign power.—*Tennyson*.

ADVANCE!

WORTHIE HARRIS HOLDEN

STEP faster, my brother, step faster,
For the day is nearly done;
Time's sand through its final hour-glass
Has almost its measure run.

Step faster, my brother, step faster,
Lest thou forfeit the badge of the King;
He orders march speedily forward,
And forbids any loitering.

Press closer and closer together!
Its might and its dauntlessness tell
If the army displaying his colors
Is the host of Immanuel.

In the Triumphal March of the ages
Through the gates of the City of Gold,
Then, arrayed by thy glorious General,
Thou shalt enter for trophies untold.

* * *

TRIOS

THREE things to love: Courage, gentleness, affection.

Three things to admire: Intellect, dignity, and gracefulness.

Three things to hate: Cruelty, arrogance, and ingratitude.

Three things to delight in: Beauty, frankness, and freedom.

Three things to like: Cordiality, good humor, and cheerfulness.

Three things to avoid: Idleness, loquacity, and flippant jesting.

Three things to cultivate: Good books, good friends, and good manners.

Three things to contend for: Honor, home, and friends.

Three things to govern: Temper, tongue, and conduct.—*Selected*.

* * *

The Tragedy of Vienna

G. H. HEALD

ONCE the rival of Paris as the gayest of European cities, Vienna now sits in sackcloth and ashes. The Manchester *Guardian*, Manchester, England, after having raised a fund for the relief of sufferers in the war area, intrusted it to the War Victims Relief Committee of the Friends, and sent one of their staff, Miss Madeline Linford, to make an inspection and report. The following quotations are from Miss Linford's article, which appeared in the *Dearborn Independent* of Feb. 21, 1920:

"The greatest sufferers of all in Vienna are the children. It is estimated that they are two years behind the normal development of childhood, and hundreds of them are hopelessly diseased and crippled by privation. I never saw one that was rosy, and I never saw one playing or running. In every case when I asked the age of a child, it proved to be much older than I expected. They are suffering from the lack of all the necessities of health.

"There is a milk ration for babies under twelve months; after that age there is nothing at all for them but the horrible, ill-nourishing food that serves for adults. I do not think that any one who has not witnessed it can imagine the utter horror of watching, as I did over and over again, a tiny, emaciated baby drink spinach soup through a feeding bottle, and of knowing that on that diet alone the baby had to fight its way to maturity and health. At least 80 per cent of the children in Vienna are, as a result of underfeeding, in an advanced stage of rickets; a very large percentage of them will never be able to walk. All this is more terrible because Vienna can provide

no remedies for them. There is a complete lack of all drugs and hospital supplies.

"The morning I arrived in Vienna I saw a baby having an operation on its head without an anesthetic. That was in a wonderfully well-organized clinic, yet each small patient, infectious or not, had to be laid on the same sheet, and there were no drugs to spare for this poor little mite with its head all covered with boils from unsuitable feeding. In one orphanage which I visited, the most pitiful looking children I had ever seen were just starting their only meal in the day—a bowl of thin soup and a small piece of black bread. They wore one cotton garment each, and their hands were scarred with chilblains. In another the ingenuity that manages to provide a weekly bath for thirty children cannot supply more than one towel for all of them.

"The only way to endure a visit to this pale and desolate city is to concentrate one's attention on what is being done to alleviate its misery. The two outstanding channels of help are the American feeding scheme inaugurated by Mr. Hoover, which gives a midday meal each noon to over a hundred thousand school children, and the Relief Mission or Society of Friends. It was the work of the latter, a body of British and American workers, which I went to Vienna to see.

"Most of the efforts of the Friends' Relief Mission are directed toward the unhappy babies between one and five years of age, who have lost their milk ration and are not yet old enough to benefit by the benevolence of Mr. Hoover. This time is the most critical of all in the lives of Vienna children. The Mission's help reaches them through the infant welfare centers, of which there are a great number in Vienna. They are better equipped and organized than any that I have seen in England, but just now they are absolutely destitute of material of all kinds. Some that I visited were so cold that, in my thick outdoor clothes, I felt chilled through in them, and all round me little naked babies were waiting their turn to be weighed. To those places the Mission sells far below cost price—or gives outright if the institution is particularly poor—fuel, milk, clothes, cocoa, drugs, and fresh butter for tuberculous children. To one of them fifty small children are brought each morning for a drink of cocoa supplied by the Mission, and very well made with condensed milk. It is the only food that these babies get. To watch them drinking it—with an intense eagerness which one never sees in normal children at this age when food is an object of less interest than at any other period of childhood—was one of the prettiest and saddest things I saw."

Can we read such descriptions and withhold from such needy fields? Can we not lay aside something—make some sacrifice—do without some of the comforts of life, that these poor people may have some of the necessities of life?

* * *

Kitchen Color Schemes

EVERY woman likes a pretty kitchen, whether she expects to work there herself or not; but not every woman knows just how to go about it to have one. There is a psychological effect about a quaint, cheery, livable kitchen which has a subtle influence on all the rest of the house. It pays.

Every one who has seen the English kitchen,—roomy, old-fashioned, comfortable, with its chintzes and brass and copper and pewter and its flowers in the window,—knows that this is one secret of the content of well-trained English maids who use this room for a sitting-room. It is possible to secure just as pretty and homey a room with American furniture and fabrics, including enamel-ware pots and pans; and, incidentally, it is a good deal less work to keep the place clean. Copper and pewter are beautiful to look at, but the thought of polishing such quantities of it as are used in Europe would make an American housewife want to lie down and die.

The sole idea on kitchens possessed by the average furnisher is to get a blue-and-white effect with a neutral-colored wall; such a kitchen, while it does match the white and blue of the enamel-ware, is

about as inspiring and interesting as skim milk. You cannot get a live color scheme with only two colors, particularly if one of them is blue.

To begin with, of course, decide on the kitchen ware. It is just as easy and far more satisfactory to have it all in one color as to pick up a stray piece here, a white one there, a mottled blue or brown somewhere else, and have at last a collection that looks like a crazy quilt. White is rather prettier, and can be had in more shapes and sizes, than most of the fancy colors, but the agate grays are pretty, and so are the mottled blue-and-white enamel-ware sets with white linings. The point is to decide on your color scheme and stick to it.

If you are going to have all white with blue rims, steer toward a kitchen like the Norwegian tavern's, with funny little bright-flowered motifs. For the glass-doored cupboard you can have one of the bright oiled papers that come for bathroom windows, using it on the inside of the doors part way up, or on the upper half; or you can put bright chintz, or deep green, or blue washable material, behind the glass of the upper door, so that the upper shelves may be used for things not ornamental without loss of effect.

Dark woodwork in a weathered-oak or fumed-oak shade is harmonious with such a kitchen, and easy to keep clean; and when it is relieved with bright colors it looks as cheerful as white paint. The walls can be a warm gray, or a creamy buff. They should not be white. Then, to bring out the blue and white of your enamel-ware, put a cushion of old blue in the kitchen rocker; and if you have the little straight chairs of the Shaker type, which are very kitcheny and pretty, the frames can be either dark blue or deep green.

The floor should not be a dingy wood color, or a delicate blue and white. One never looks clean because it is the color of dirt, and the other because every footmark shows; white tile is also open to the latter objection. It is well to remember that a strongly contrasted pattern looks clean, sometimes even when it is not; that is why medieval builders used for the floor of their much-trodden entrance hall a black-and-white checkerboard pattern of marble blocks. A checkerboard black-and-white linoleum, the blocks about two inches square, is good for a kitchen; so is a green-and-white or red-and-white pattern of the same sort.

A color much used in English kitchens is a deep green like that of midsummer leaves; they have kitchen ware, curtain stuff, and furniture of this color. There is nothing prettier for a kitchen window than a deep green shade, suggesting foliage, but of the olive-green, not the blue-green shades. It has this objection, however, that for ventilation the kitchen window should be kept always lowered at the top, and this means that the shade must be rolled up tight, or it will flap in the wind and obstruct ventilation.

To get around this difficulty, use the English type of curtain. Make a valance eighteen inches or so deep, to suit the window, and run it right across the window on a light rod, or a string. Under this put your real curtain rod and hang two widths of the stuff on that, sliding on rings and reaching a little below the sill. If the curtains are mainly for decorative purposes, they may be very narrow, hardly more than meeting when drawn, and pushed back, ordinarily, to frame the window.

The valance makes a perfect ventilator. Old-fashioned kitchens had one tacked along the front of the mantel over the range for the same purpose, and it aids the fire to "draw" just as a hood over the range does. It should be of gay cretonne or chintz, not to catch fire easily, though there is really small danger of that.

Suppose, then, we have a green-and-white, black-and-white, or green-red-and-white linoleum in a simple tilelike pattern of straight lines, and deep green curtains at the windows, and in the window pots of red geranium, chives, and herbs—plants always do well in the moist warm air of a kitchen. The woodwork may be white or deep green. The kitchen table may be covered with white oilcloth, or it can be one of those fascinating laundry tables whose top tilts back to make a little settee with a box seat. For chairs, have the cheap splint-bottom ones, with red or green painted frames like those the Shakers make.

The same scheme will go equally well with gray enamel-ware, but in that case it would be well to use more white in either the woodwork or the furniture. If your kitchen ware is white, it will show up better against a shadowy background. If it is mottled gray, or blue, or brown, it ought rather to blend with the background and be set off by bright bits of color. White is a high light and effective as such; the neutral colors are not.

The ideal wall covering for a kitchen is kalsomine or some sort of washable dull-surfaced paint; most of the washable papers and oilcloths are open to the objection that they are glossy and reflect the light, and that means unconscious eyestrain, which results in temper strain. But kalsomine is more costly than whitewash, and therefore the glaring white wall is often seen where it need not be.

One way to dodge this is to employ a good white-washer and get him to put some yellowish buff or other desired color into the whitewash, just enough to take off the glare of the white. In a room as small as the average kitchen, it is possible to get an evenly colored wall in this way at least expense.

A kitchen mantel is a nice thing to have, if kept decorative and not allowed to degenerate into a catchall, and it sets a sort of standard for the room. If there is one over the range, one effective way to treat it is to paint it and all the woodwork around the range dead black, put a frill of gay-flowered red-and-buff chintz around the edge, and set on it the kitchen clock, a pair of brass candlesticks, a brass match-holder, and a little brown or deep green earthen pitcher, pot, or jam jar.—*Louise Lamprey, in Housewives' League Magazine.*

* * *

THE United States Government has recently issued a full report of the census of religions, which was taken the latter part of 1916. This report presents some interesting figures. It shows that in 1916 there was a total church membership in the United States of 41,926,854. This shows a gain for the decade of nearly 20 per cent. During this same period the population of the country showed a gain of 20 per cent. Thus the increase in church membership kept fairly well apace with that of the increase in population. Nearly 32.3 per cent of the church membership are Roman Catholics. The Roman Catholic gain for the decade was a little more than 10 per cent, while the gain of the Protestant churches amounted

to 23.4 per cent. Of the Protestant churches, the Baptist made the highest proportionate gain, increasing more than 26.2 per cent. The number of denominations increased from 188 in 1906 to 202 in 1915.

* * *

MY LONGING

WHEN I enter the beautiful city,
Far removed from earth's sorrow and care,
I want to hear somebody saying,
"It was *you* that invited me here."

When at home in those mansions of heaven,
And the saved all around me appear,
I want to hear somebody tell me,
"It was *you* that invited me here."

To our Saviour alone be the glory,
Whose Spirit the witness did bare;
Yet I might not have heard the glad tidings
Had *you* not invited me here.

— *Selected.*

The Family Physician

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

Question.—Please give us some instruction about an emergency cupboard, or a medicine and treatment closet. What supplies and medicines should it contain, that we may the more satisfactorily prevent and treat disease and be the better able to meet emergencies?

Answer.—A closet of the kind referred to in the question is a great help in the home, and its use will often prevent illness, shorten the course of disease, and make the sufferer much more comfortable. We would suggest that it should contain four fomentation cloths, a clinical thermometer, a bath thermometer, and a foot tub. An enema can with the necessary rubber tubing and douche tubes is better than the combination hot water bag, which is constantly wearing out or being broken. These articles I have mentioned are quite necessary; and the following might be added: A hot water bag for the stomach and abdomen, a hot water bag for the spine, and an ice bag for the head. Among the medicines needed are Epsom salts, castor oil, aromatic spirits of ammonia (2 ounces), turpentine, vaseline (plain and carbolated), ground flaxseed, whole flaxseed, and ground mustard.

Ques.—Please give a remedy for the aggravating cough which accompanies and follows influenza.

Ans.—Fomentations to the chest once or twice daily, followed by rubbing with camphorated oil or the application of a flannel chest pack. Sometimes a heating chest pack relieves, and in other cases a dry pack, with the camphorated oil, is better. Other patients find that a light compress of absorbent cotton covered with oiled silk and a flannel bandage relieves the cough. Flaxseed tea, administered during the course of the fever and in the convalescence afterward, will relieve the cough. Here is the recipe:

Take an ounce of whole flaxseed, pour a quart of boiling water over it, and keep it near the fire for two or three hours. Then strain off the liquid. Lemon juice may be added to flavor the tea, and it may be sweetened to taste.

This tea may be given freely to the patient, but it should be made fresh every day.

Ques.—My work is so heavy through the week, that I often miss church and Sabbath school because I am so tired when Sabbath comes. Is not the rest at home and in bed on the Sabbath of more value as a health measure than the tiresome trip to church?

Ans.—It is possible this reader is afflicted with the disease which develops about sundown Friday night and disappears Sabbath evening in time for him to go to market or for the mail. One must bear in mind that while nature's laws are God's laws, physical health is gained by the obedience to spiritual laws as well, and of the two, obedience to the latter is probably of greater importance. You should arrange your work through the week so that you will be able to come to the Sabbath day with as much vigor and strength as you approach your weekly tasks. You need the Sabbath day blessings which you receive at Sabbath school and church services, to fortify you and give you wisdom for your weekly tasks, and your brethren need your presence to encourage them in the Sabbath attendance.

Ques.—Is it harmful to take twenty grains of urotropin a day, for three weeks or more, to prevent influenza?

Ans.—Influenza is better prevented by what you do than by what you take. Urotropin, under proper conditions, is a good disinfectant for the kidneys and bladder, but is not eliminated by the mucous membrane of the respiratory tract in sufficient quantities to prevent influenza. If you wish the best preventive for this disease, you will adopt cold bathing, which, if kept up for a sufficient period, will so harden the body and invigorate the lungs that they will be able to throw off this disease.

Ques.—Why are pepper, spices, and mustard harmful?

Ans.—Because they irritate the mucous membrane of the stomach and bowels, and produce unhealthful appetites which crave meats, tea, coffee, and alcoholic drinks. These condiments also cause hardening of the liver and irritation of the blood vessels and kidneys.

Ques.—What do you consider the cause of cancer? Are the common plasters used to remove cancers a successful treatment?

Ans.—Cancer is caused by some irritation which is constant. It is supposed by some to be infectious. It occurs most frequently in the well-to-do classes, who are able to afford meat. About one in five or six of this class dies with cancer, while in the poorer classes, who cannot buy meat, only about one in fifty succumbs to the disease. This shows that there is a very definite relation between cancer and meat eating. The treatment of cancer should be given to the best surgeon obtainable. The use of cancer pastes is so often followed by death that it is folly to resort to them. Early surgical operation is the safest remedy.

Ques.—Is ulcer of the stomach a serious condition? What treatment would you prescribe?

Ans.—Ulcer of the stomach is largely a meat eater's disease. Treatment should be under the care of a physician. Serious cases, and those that do not respond in a reasonable length of time to medical treatment, should be considered surgical. The medical treatment consists of rest in bed, with a carefully regulated dietary. Nourishment is first given by the bowels; and when the stomach is able to bear food, it is given in small amounts. In some cases, cancer of the stomach develops from an old ulcer, and it is therefore important that the patient follow closely the directions of a good physician.

Ques.—What treatment would you recommend for neurasthenia?

Ans.—Neurasthenia, or nervous prostration, calls for a carefully regulated life. A daily program including specified periods of rest, moderate exercise, careful feeding, and some hydrotherapeutic treatments, with massage, is the best. Fresh air, with light occupation which will not fatigue the patient but will give pleasant occupation to the mind, is beneficial.

Ques.—Is it advisable to have a stated time for exercise and a regular system of exercise?

Ans.—Yes. Physical training is a part of the necessary culture for health. Outdoor work is the best—gardening, woodcutting or chopping, shoveling snow or dirt. Something which will show results is the best. Breathing exercises and dumb-bell movements are next in value.

* * *

Brotherly Love

V. B. WATTS

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1. Behold! Look! Consider! How delightful! It is so agreeable to us and so pleasing to God for his children to dwell in unity. Our brethren are the objects of God's love, and the objects of God's love are to be the objects of our love, for "every one that loveth him that begat loveth him also that is begotten." God's peculiar love to us should produce a peculiar love in us. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

How far short we come of God's divine standard! What a contrast—when we should be dwelling in unity we are dwelling in enmity! How unnatural for a heart that is full of love to be snapping, and snarling, and debating, and contending, and envying, and backbiting, and reproaching, and tearing, and devouring one another. "If ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

It is natural for wolves to steal into the flock and kill the lambs, but how unnatural for lambs to kill or even wound each other, for Paul says, "Be of one mind, live in peace; and the God of love and peace shall be with you." 1 Cor. 13:11.

When this divine love reigns in us it will extend the kingdom of God, for Jesus says: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. We are to preach that "the kingdom of God is nigh." How can we preach a thing if we have not experienced it in our own heart and life? "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14.

Where true love is absent, true faith is never present. (See Gal. 5:6.) True love leads us to "look not every man on his own things, but . . . on the things of others." Phil. 2:4. True love leads us to give our mind, strength, energy, and time for the upbuilding of God's kingdom in this world. It makes us kind and gentle toward our brethren. It brings us into that unity with Christ, the Father, and with one another. May the Spirit of the living God fill our hearts with that love that brings unity and prepares us to receive the "latter rain."



AN IMPRESSIVE DEDICATION SERVICE

THE Broadview Theological Seminary is situated two miles from the International Branch of the Pacific Press Publishing Association, at Brookfield, Ill., near the intersection of Twenty-second Street and Seventeenth Avenue, in a broad and beautiful expanse of farming coun-

brethren in the United States and Canada, and gifts from a few other friends of the institution, we were enabled to dedicate the new building free from debt.

Improvements have been made in the other buildings, such as connecting them with the central heating system, and remodeling the smaller buildings to accommodate more students. These improvements amount to \$5,550. During the

cause of divine truth, which is the purpose and ultimate object of these institutions.

Elder S. F. Svensson offered the dedicatory prayer. This was in Swedish, while all the speeches were in English.

Elder L. H. Christian acted as chairman, making remarks appropriate to the occasion. In the absence of Elder S. Mortenson, he also gave the history of the seminary and spoke of its purpose.

Prof. Frederick Griggs, president of Emmanuel Missionary College, pronounced the benediction.

The large chapel was filled to overflowing. Practically all our Swedish workers from Maine to California, as well as many of our leading American brethren, were present, as the dedication was to be followed by a ten days' Swedish workers' meeting.

With the ever-increasing facilities, with its expanding object and program, which for the present, at least, comprises many of the nationalities represented in the great city of Chicago, which constitutes a polyglot field for workers who speak the different languages, the demand will ever be for a "bigger, better, broader Broadview;" and this, by the way, is the slogan of a new organization just now being perfected by the students of our seminary—an organization which bears the significant name of "The Students' Advance Movement."

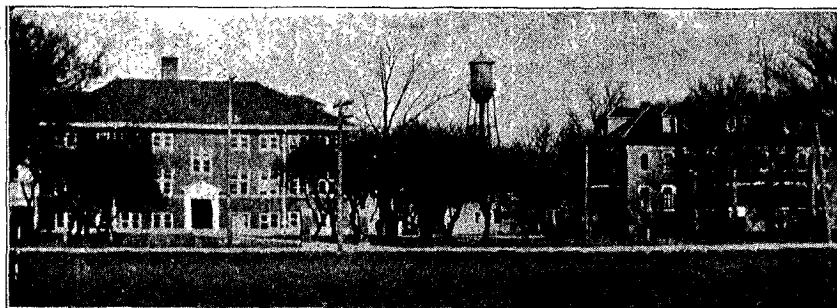
A. SWEDBERG.



RAISING THE MISSIONS SERVICE FLAG AT LANCASTER JUNIOR COLLEGE

THE students and teachers of Lancaster Junior College took part in a unique program the other day. For some time the members of our foreign mission band had been at work on a missions service flag, containing a record of the students and teachers who have gone out from this school to the various mission fields.

Our missions service flag is simple in design. It has the monogram of the college in the center, and around this are



SEMINARY BUILDING

LADIES' DORMITORY

try, which circumstance gives it the name "Broadview."

The school has prospered ever since its founding in 1910. During the summer of last year, to meet the ever-increasing demands, it became necessary to erect a new college building, at a cost of about \$38,000. In convenience of plan and solidarity of construction this college building is one of the best in the denomination. Although the school is designed for the preparation of Swedish workers, at present it also serves for the training of workers in other languages. This year about twelve different nationalities are represented at our school, these young persons receiving an education to give the truths for this time to their respective peoples.

On Sabbath afternoon, Dec. 20, 1919, the new college building was dedicated. A very impressive program was rendered. Prof. J. W. Osborn, our music director, had trained a large chorus of voices, and appropriate songs, as well as a solo, a trio, and quartets, were rendered, suitable to the occasion.

Elder W. H. Clark announced the opening hymn. Elder A. J. Clark, of the Chicago Conference, gave the Scripture reading, which was followed by an invocation by Elder William Guthrie, president of the Lake Union Conference.

Our president, Prof. H. O. Olson, gave the address of welcome, which was unique and impressive throughout. It was responded to by the mayor of Broadview village, H. C. Berndt; a La Grange attorney, P. L. Evans; and Dr. E. F. Krauss, president of the Chicago Theological Seminary at Maywood, Ill. Dr. Krauss made a very interesting comparison between his institution and ours, showing not a few points of similarity.

Elder G. E. Nord, superintendent of our Swedish work in America, gave the financial report. Thanks to assistance rendered by the General Conference, the Lake and Pacific Union Conferences, the Pacific Press, the Minnesota, Iowa, and Western Oregon Conferences, and the liberal donations received from our Swedish

summer and fall, school furnishings to the amount of \$4,500 were purchased.

Elder W. W. Prescott, of Washington, D. C., gave the dedicatory address, basing his remarks on Joshua 4: 19-24. He presented in the masterly, lucid, and logical way of which he is eminently capable, the meaning and purpose of the memorials erected by ancient Israel,— "that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." The material things were of no special value in and of themselves, but their meaning and the divine wonders they commemorate should impress us. So the Lord is performing wonders for modern Israel in our day, and the material buildings and other facilities which are dedicated to the work of the last warning message are fitting memorials, plainly showing that the Lord is yet performing wonders for his people; and we should be impressed, not with these buildings and facilities, though they serve an important purpose, but with the work of preparation for service in the



BROADVIEW THEOLOGICAL SEMINARY

small purple crosses grouped on a field of white silk, each cross representing a missionary. Those who have given their lives in mission service are represented by gold crosses. There is a broad outer border of purple.

The flag was dedicated with fitting ceremonies on this occasion. Elder S. N. Haskell, one of the founders of this school, was present and offered the opening prayer. Prof. H. S. Premier, the head of our Bible department, himself a returned missionary, read the roll call, including the names of 138 teachers and students who have gone out from this school to engage in the Lord's service in heathen or Roman Catholic countries.

Mr. H. L. Gardiner, the leader of the foreign mission band, made brief remarks, in the course of which he presented the flag to the school and the board, and then Elder J. L. Shaw gave an address in which he laid before us the great needs of the mission field, and the call that this need makes upon the talent of our young people. At the close of his address, Elder Shaw offered the dedicatory prayer.

The exercises were attended, not only by the students of Lancaster Junior College, but also by the older pupils in the preparatory department, and a number of friends from the village. Our large chapel was filled to its utmost capacity, and the stirring words of Elder Shaw made an impression upon the minds of our students that we feel will never be effaced.

We appreciated this opportunity of emphasizing the purpose for which this institution was established. While calls for help for the home field are not to be ignored, still the needs of the great nations who sit in darkness and the shadow of death, are, in many ways, the most urgent of all, and we desire our young people to feel this as they go about their studies.

M. E. OLSEN.

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BIENNIAL REPORT OF THE WASHINGTON SANITARIUM AND HOSPITAL

1917-19

THE Washington Sanitarium and Hospital is now entering the thirteenth year of its work; and during the twelve years of its existence, it has grown in the confidence and the estimation of the public and the medical profession, having demonstrated its ability properly to care for the sick. The sanitarium is highly esteemed by the leading physicians of the city of Washington, the most prominent of whom are constantly sending us their patients that they consider need institutional care, and it is plain that their feeling of friendliness is growing. I could mention more than a score of such doctors who have patients in the institution at this time; they bring them for physical and X-ray examination, and give them entirely into the hands of the medical staff here for further diagnosis, care, and treatment.

Our doctors have been repeatedly invited to prepare papers and read them before the medical societies of the District of Columbia and Maryland, and only recently the sanitarium received as its guest the medical society of Montgomery County, Maryland.

During 1919 the sanitarium received 1,012 patients, and with but very few ex-

ceptions, all these patients went away from the institution not only helped but very favorably impressed. These indeed become, with the hundreds who have been here before them, a substantial constituency upon which the institution can safely rely for keeping its rooms filled to the utmost capacity. No further effort has been made toward publicity.

The Washington Sanitarium, with its city branch, affords accommodations suitable for all classes, though its accommodations for the rich are meager for the most part. Most of the rooms are best adapted for those of moderate means and for the poor. We have but few rooms that, considering their furnishings, location, and appearance, appeal to those of the wealthy class who are looking for the accommodations to which they have been accustomed; and yet many of them have repeatedly accepted what we could give them, some remaining with us for a long period of time.

Prospects Before Us

The opportunities before us for conducting sanitarium work here in Washington, were never so promising as today. In the first place, we have a system of caring for the sick, medically and surgically, that is nowhere duplicated except in similar institutions which we as a people are conducting,—a system which we believe is nowhere excelled. The putting into practice of the principles of hygiene and of healing held by us, gives results; thus, when we take the more difficult cases, many of whom have been to several other institutions and tried many methods, and apply our methods of treatment to them, we get results. Of the six or seven thousand patients who have been in the institution, a large number have returned for further care; and they will continue to do so. Very frequently they bring one, two, or more patients with them when they return. Thus, depending upon our patient constituency alone, it can be seen that our medical institution constantly needs to plan for increased facilities.

Under ordinary conditions there is a natural growth of about 25 per cent in patronage each succeeding year, coming from the patient constituency. However, today we are living in unusual times. Pestilence is in the land. It is estimated that during 1919 we lost in this country about 1 per cent of our population from influenza and the immediate after-results. Since that great pandemic, men and women are continually breaking down in health in consequence of nerve exhaustion, having chills and fevers and complicated types of illness, which at present have culminated in another great pandemic of influenza, in itself not so severe as that of a year ago, but contributing markedly to the weakness and deterioration of the race.

The labor situation is such that the home care of the sick formerly provided is found impractical, if not impossible. Thus institutional care of the sick is becoming recognized as more practical as well as decidedly more beneficial.

Specialization in the medical profession is creating a deficiency in general practitioners, and present-day methods of treatment require institutions. We have no reason to doubt that this tendency will grow more and more acute. There is a growing feeling that Seventh-day Adventists, and they only, know how to oper-

ate a sanitarium successfully. Many groups of men have endeavored to carry out the same plan, but their efforts have gone no farther toward success than the erection of a handsome building, which in most instances soon became a hotel, equipped with a few doctors, a ballroom, and such festivities as made it a pleasure resort rather than a health institute. We therefore have little competition in this country in sanitarium enterprises.

Faculty

The sanitarium has been fortunate in having had but few changes in the personnel of its faculty. Dr. J. W. Hopkins, who has now been here four years, has gained such a constituency of house patients, and such demands are made upon him to visit the sick in the community; that for some time he has been working almost beyond the power of human endurance. The faithful attention he gives his patients, united with his mature experience and accurate findings, not only make him a great asset to our institution, but a blessing indeed to our constituency.

Dr. Geoffrey Williams, having served as physician in charge of the dispensary and mission hospital, was transferred to the sanitarium last July. His valuable service is greatly appreciated. Dr. H. G. Hadley, who has been acting house physician in the sanitarium, accepted a call to the work of the dispensary, and under his and his wife's direction of the work there, the institution has been filled with patients, with a growing outside practice which has developed into a twenty-four-hour-day service for the doctor.

Dr. Lauretta Kress has been dividing her time between the sanitarium and the Washington Missionary College. She has charge of the maternity department, which continues to grow; this, and her teaching, constitute her chief service to the sanitarium.

A year and a half ago, in June, 1918, the board secured the services of Miss Kathryn Jensen as superintendent of nurses, and all have come to appreciate greatly the very faithful service that Miss Jensen renders in her department. She is assisted in her work by Miss Greutman, head nurse in the sanitarium, and Miss Kisz, in charge of the ladies' bathroom. After Miss French was called to take the superintendency of nurses at the Boulder-Colorado Sanitarium, Miss Fanchon Roth was invited to take the work at the hospital, with Miss Grace Shull to assist as head nurse of the operating-room.

Mr. Wilson, who for many years was head nurse at the St. Helena Sanitarium, has been secured as gentleman head nurse; he is also to have charge of the men's bathroom. Brother Wilson's long experience in sanitarium work is a great help to us.

Brother L. A. Carr, formerly our head nurse, and in charge of our pharmacy and laboratory, received a call to the Shanghai Sanitarium; his place was filled by Brother Harris, who has since been called to sanitarium work in Mexico City, leaving a vacancy to be filled at as early a date as possible.

Owing to the growth of the institution and the resignation of Brother C. C. Pulver, who accepted a call as secretary-treasurer of the Columbia Union Conference, the board secured the services of Brother E. G. Fulton as business man-

ager, who, by his long hours of labor and unceasing interest in the work of the institution, has contributed much to the success of its work. Brother C. E. Garnsey, formerly superintendent of nurses at the Wabash Valley Sanitarium, connected with this institution last September as Röntgenologist. This department of our work has shown remarkable growth since Brother Garnsey took hold of it, and the X-ray department of the institution is now one in which we take considerable pride, for we feel that in equipment and technic it is complete, and will bear the inspection of experts in that line of work.

Since our last biennial meeting, Mrs. Emma E. Brown has been called to act as our matron, and Mrs. McKean as preceptress. Another valued member of our faculty is one not seen about the institution much in these days, when heavy provisions are being required by our family of from 150 to 180 helpers, in addition to 100 patients. This is Brother J. L. Strawser, and the institution has benefited by his faithful services, not only in his jealous interest for its welfare, but in the favorable impression which he makes upon business men of the city concerning our work.

The sanitarium Sabbath school holds the record in the Columbia Union for the largest offerings in the conference; it is also noted for maintaining a high percentage of attendance. During the year 1919 our Sabbath school offerings for each quarter were as follows: First quarter, \$404.54; second quarter, \$436.29; third quarter, \$446.32; last quarter, \$636.01, making a total for the year of \$1,723.16. The tithe paid in to the Sligo church by the sanitarium employees and workers was in excess of \$5,000.

The Training School

The education of nurses is one of the important features of the Washington Sanitarium. This institution has endeavored to maintain a training school for the preparation of nurses for denominational work. The school has been successful in retaining in our work the larger percentage of its graduates. We doubt if any other institution has a better record in this respect. Last October twelve nurses were graduated from the institution, nine of whom went immediately into our denominational work,—one as head surgical nurse in the Boulder-Colorado Sanitarium; one as head surgical nurse in the Florida Sanitarium; another as head bathroom nurse in the same institution; two as conference workers in Toronto, Canada; one as a conference worker in West Virginia; one in the District of Columbia; and two as head nurses in this sanitarium. A great many of our nurses are in foreign lands. In China, for instance, there are eight of our alumni; others are in India, South America, etc.

At the present time we have in our employ eighty nurses, compared with fifty-three in 1918. Nineteen are graduates, eighteen are seniors, eighteen are juniors, and twenty-four belong to the first-year class. During the period of the war, it was with great difficulty that we could supply the nurses necessary for men patients. Last autumn we secured a class of several young men, who are now pursuing their course of instruction and preparing for service in this capacity.

This is the only sanitarium that gives community work in the city as a part of

its training. This part of the training is carried on at the city branch in southwest Washington, where we have five nurses who care for the sick there under conditions such as would have to be met in a foreign field, learning to sterilize the supplies, to assist in operations, and to provide for medical emergencies with facilities that do not go beyond those found in the most distant fields. The same is true in regard to the carrying out of our methods of treatment in the homes of the poor. We have felt that this is one of the most important phases of our training of nurses. For several years we have had a system of rotation of nurses by departments that insures all nurses' having equal opportunities and equivalent experiences in the laboratory, in the bathroom, in surgical and medical nursing, in X-ray work, in office work, in the maternity department, in the culinary department, and in the operating-room. In the provisions made for the facilities in Columbia Hall a very good domestic science room has been equipped for teaching cookery and table setting. Classrooms have been set apart for the special use of the training school; schoolroom equipment is being provided for the nurses, and a library for them has been started.

The inspector of the Maryland Board of Nurse Examiners came, looked over our equipment, and gave us a very favorable report of her findings. As a result of this inspection, our nurses for the first time were admitted to the State examination, and on their first trial made a record as good as that of the nurses of the older hospitals in the State. Their general average was 77.9, the highest grade being 86.8. The Maryland Board have now accredited our training school, placing us upon their list of registered schools.

To those not able to attend college, and whose credits are not sufficient to entitle them to a place in the regular training class, the sanitarium offers a year of preparatory work. This year nine are enrolled in the preparatory nurses' class, with Miss Laura Patterson as head of the department. To the mature young people of our denomination we can today offer opportunities for instruction in general and practical nursing that are recognized as equivalent to any work given elsewhere.

Surgery

There has been an increase in surgical cases corresponding with the growth of the institution, there having been 365 major operations performed during the year 1919, as compared with 217 in 1918, 174 in 1917, 132 in 1916, 71 in 1915. Each year our attainments in the care of surgical cases have been more satisfactory, the range of surgery increasing, and the low mortality rate still prevailing. Only 5 per cent of the cases operated upon during the year were lost.

* * *

THE American Red Cross spent \$38,750,000 in relief work in 1919, \$7,500,000 of this sum being spent in Belgium, and the remainder on civilian relief in France. Since the beginning of its activities in the spring of 1917 the American Red Cross has devoted about \$50,000,000 to France. These figures refer only to the shipment of supplies to the devastated regions, and do not include operating costs.

Educational Department

W. E. HOWELL - Secretary
O. M. JOHN - Assistant Secretary

FINANCING OUR SCHOOLS

THERE are so many good things in the administration and maintenance of our schools that I may be pardoned for taking a little space to talk about some of them.

The financing of a private or denominational school or system of schools has never been an easy task. The effort of Seventh-day Adventists to conduct their own schools has been no exception in this respect, so far as the past is concerned. Yet our school work is an integral part of the Advent Movement—born of that movement, established as a permanent and growing feature of that movement, and destined to triumph with that movement. Whatever of strength the movement gathers, the schools share in proportion. For the benefit of our readers I desire to point out some of the respects in which our schools are gathering financial strength, and some of the ways in which their work is being benefited.

Debt Lifting

The time was (in most cases the years can be counted on the fingers of one hand) when our larger schools were heavily encumbered with debt. One union conference carried a total indebtedness of \$90,000 on its educational institutions alone. A single college carried \$70,000 on its bills payable account. One junior college owed 90 per cent of all its assets. Facilities were limited, equipment was meager, standards were none too high, and dark clouds hung upon the horizon.

Then came a campaign to roll away the reproach of debt from our institutions. When our educators met in council at St. Helena, Calif., in 1915, Mount Vernon (Ohio) Academy and Walla Walla College had sung their jubilee song of freedom from debt (though I am informed that the latter was a bit premature). Since then the \$90,000 has been wiped out, the \$70,000 has been cleared away, the junior college has paid its last note. No one who was present can forget the happy day when more than \$40,000 worth of cancelled notes were publicly burned, with fitting ceremony, by Pres. O. J. Graf, in the chapel of Emmanuel Missionary College, at the close of a successful campaign by students, teachers, and conference administrators to roll away the reproach of debt from the successor to our first college. Others followed these heroic moves, till today there is scarcely a school in North America with its name affixed to a bill payable. Nor do I know of a school that is not definitely committed to a no-debt policy for the future.

Budget Making

In recognition of the safe and sane policy of all thrifty business enterprises, in harmony with the practice of our Mission Board in financing the work in foreign fields, and, incidentally, taking a step in advance of our own national Government in administering its finances,

most of our schools are now working on the plan of preparing a financial budget for each ensuing year's business, and of checking themselves by it from time to time in order to keep their financial bearings. This plan of "safety first," aided by the improvements brought in by our auditors, is safeguarding our schools against many a financial pitfall.

It is to the point also to mention here an extension of the budget principle that is winning its way in the deliberations of our school boards; namely, the preparation of a careful educational budget, as indispensable to the careful selection and employment of teachers as well as to the perfecting of the financial budget.

Adjustment of School Rates

In the effort to keep our school charges as low as possible, some of our schools have almost committed financial suicide in the past. A corresponding sacrifice of educational values inevitably followed. A sounder view has led us to make more adequate adjustments in tuition and other charges, so the schools can live and do, then provide various means of assisting needy students. One feature of the adjustment is greater uniformity in rate. Accordingly, action was taken at the General Conference in San Francisco recommending the general rate of seventy-five dollars a year for tuition and fifty-five dollars for rooming at our colleges, and approximately 15 per cent less for the academies. For the present school year, a later recommendation advises the addition of an "emergency tuition" from fifty to seventy-five cents a week for colleges and thirty-five to fifty cents for academies, while leaving the basic rate the same as that fixed at the General Conference.

Assisting Needy Students

While of late years our young people have developed more and more ability to help themselves financially through school, and are consequently not suffering hardship through the necessary advance in rates, yet there are always cases truly worthy of assistance. This is particularly true of those who employ their summers in evangelistic or other work on a limited salary, of conference laborers who need a year or two more of education, and of elementary teachers who are on pay for only a part of the year.

Two ways of assisting such were recommended at the General Conference of 1918. One of these was that each union conference raise from five to thirty scholarships of seventy-five dollars each, to be disbursed by the union committee on recommendation from local conferences. One union, the Columbia, raised the maximum number the same summer, disbursing most of them to assist candidates for teaching, donating two to a foreign training school overseas for the same class. Scholarship money is not returned except in the form of increased efficiency in the service of the recipient. When carefully administered it proves a gilt-edged investment.

The other way recommended for assisting needy students is the raising of a students' loan fund of \$2,000 to \$5,000 by each union conference. This is loaned without interest, and is returnable so as to keep the fund intact. Many a valuable worker now in service

has been tided over an emergency by this means.

The Comeback to Our Schools

The weekly fund being raised for the joint benefit of the mission field and the home field, in the ratio of 4 to 1 respectively, with the overflow going to the mission field, has proved to be of substantial benefit to our schools. By the adjustment at the General Conference, still in force for 1919, one fifth of the fund for the home field goes to our medical college, amounting to approximately \$45,000 a year at present. One fifth is divided among our colleges and seminaries, so that the senior college receives about \$4,000 and the junior college about \$2,700 a year. The other three fifths come back to the conferences, to be used for the academies and other institutions.

Beginning with 1920, an additional one fifth has been set over by the conferences for the colleges. The doubling of our weekly fund doubles the comeback to colleges again, so that 1920 will bring our senior colleges about \$16,000 each, and our junior colleges about \$10,000 each, after sharing with the medical college a pro rata of the two fifths for colleges. This is the equivalent to an interest-bearing endowment of approximately \$300,000 for senior and \$200,000 for junior colleges. Thus our educational institutions, under the prospering hand of God and the wise planning of our financial leaders, are being placed on the basis recognized the world over as the only means of financing themselves adequately in maintenance.

An important advance step taken at the Boulder Council is worthy of mention in this connection; namely, that of connecting our elementary school policy for the first time with our excellent system of finance. It was recommended that each of our local conferences set aside a definite portion of its comeback from the weekly fund, for the assistance of needy elementary church schools. This is not meant in any sense to lessen the initiative and responsibility of each local church to maintain its own schools to the fullest extent possible, but just as there are worthy cases of student assistance, so there are worthy cases of school assistance by the conference. The disbursing of such assistance will be safeguarded by being conditioned on recommendation of the local and union educational officers to the local committee.

Financing Foreign Training Schools

That this better means of financing our schools in the home field—the home base of operations throughout the world—may not seem inconsistent with our missions policy, it is fitting to mention here the largest appropriations in our history to our schools in the mission field for 1920. These foot up a total of approximately \$87,000, or about one twenty-sixth of the grand total appropriated to mission fields for all purposes. Considering the impressive fact that our schools in North America must provide Christian education for approximately 40,000 of our own boys and girls as we realize our goal of gathering them all into our own schools, and considering the fact that our American schools must furnish a large majority of the trained personnel for manning our missions the world around, the wisdom of

these financial adjustments can be readily seen.

The Response of the Schools

That our schools are worthy of these benefactions, no one will care to dispute. No better investment can be made than in our boys and girls, and none responds better than they. Nor is their response to be found in efficient service alone after school days are over. They are producers while in school. Trained and enthusiastic bands of young men and women, ranging from fifteen to seventy-five in number, go out from each of our schools every summer to sell our truth-filled literature in amounts running up to \$30,000 or \$40,000 in each of our larger schools in a single season. They thus contribute heavily to the magnificent totals in the sale of literature by our publishing houses.

These noble youth, too, have caught the spirit of our council at Boulder in the raising of mission funds. I have only partial returns at hand on their Harvest Ingathering work last autumn, but have information that Washington, Emmanuel Missionary, and Union colleges raised \$2,000 or more each, and that Lancaster Junior College students and teachers raised the record sum of \$1,000 in a single day. Our student bodies are also increasingly active and successful in raising funds for the expansion of facilities. Our schools can be depended upon to do their part nobly.

W. E. HOWELL.

Medical Missionary Department

L. A. HANSEN Secretary
H. W. MILLER, M. D. Assistant Secretary

MEDICAL EVANGELISTIC WORK

Soon after reaching the Shanghai Sanitarium I began to improve in health. Both doctors and nurses were very kind. They surely do all they can to relieve the afflicted ones as quickly as possible. What a great joy and comfort this brings to the wearied sufferer!

The Red Cross Hospital buildings, which have been so kindly given for use by our sanitarium work for a few years, will accommodate from thirty-five to forty patients. At times from twenty to thirty patients come in for treatments and medical help daily. Dr. C. C. Landis is busy almost night and day. It is interesting to see how well these Chinese nurses have been trained. They can give treatments almost as well as any European, and they are so quiet and helpful.

As one travels through this great land, and sees the teeming millions whose faces look so sad and hopeless, the majority of whom are sick both physically and spiritually, one's heart burns in a longing desire to help them. I remember several who were nearly dying with influenza, or likely would have died, but they responded quickly to the treatments given, and therefore recovered. How thankful they were for this help, and it made me rejoice with them.

Dear young people, would not many of you be willing to give up your comfortable homes, and go to Loma Linda and

take the medical-evangelistic course, and be fitted for this kind of work? You will never regret it, but throughout eternity you will rejoice with some of the souls you have been instrumental in helping to save. I never enjoyed any study so well.

Hundreds of self-supporting medical evangelists could do a wonderful work among these dear people, purchased with the greatest Gift of heaven. They are ready and waiting for the good news of salvation, and to learn of that happy home in that glorious kingdom soon to be set up. Imagine what it will be to mingle with souls, throughout the endless ages, whom we have helped to reach that land of bliss! Only a very few short years in which to work, then the sweet rest will come!

PETRA TUNHEIM.

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AN AMUSING LETTER ON A SERIOUS MATTER

THERE is perhaps no subject in which some persons show greater ignorance, and at the same time greater confidence, than in the treatment of disease. Persons who would hesitate to try to repair an ordinary machine, show no backwardness in undertaking to treat the wonderful human organism.

Many persons who would not let a novice or an inexperienced person try to repair a sewing machine or a musical instrument belonging to them, will often place their bodies under the care of bungling but bold and self-confident "healers." While a man will refuse to let a charlatan doctor his horse or cow, or even his dog, if the dog is worth anything, he may readily consent to let one treat a member of his own family who may be seriously ill.

With the idea that a disease is the result of some mystical action of some mysterious agent, there prevails the notion that the cure of the disease lies in some indefinite, intangible magic power. Those who think they have found the secret of this power are many, and there are many systems of treatment, ranging from the crudest to the most complicated.

As an example of ignorance, accompanied by claims to extraordinary ability, we give the following letter, a copy of which was sent to our office by one connected with the hospital where the letter was received.

"Aug. 18, 1919.

"GENTLEMEN OF THE OVERSEERERS OF THE
— HOSPITAL.

"I wish to say to you I wrote to — some time ago to learn what chance there was for me to get a occupation there as assistant nurse. but i have so for failed to hear from him. so I wish to try again. I have had experience in caring for the sick & helpless peopel. & I can pleas them. the best. & as I am in a shape to leve here in November it would soot me real well to help there all winter. & in fact longer if wages sooted me.

"& besides my help in nursing I would be glad to get a chance to cure all the given up paschence. if any such wer there. or at eny other helth resort. for lung trouble. I believe I can cure eny case of consumption that aint bed fast & would try eny one. I get a chance to. eaven after confined to the bed. but sure of a cure.

"doant you beleve its a shame to let young usefull peopel loose their lives. if some ones can cure them. & make heardy peopel out of almost corpeses. at least I do. & you cant tell what I can do till you see me try. I expect you doant beleve a word of this but doant be fooled. but give me a fair chance & let me show you. I doant go around saveing peopel lives for fun. I have surved my time in that way.

"let a hopeless case tell me what he is willing to pay for get well and start again, & promes to obey my orders & if price shows that pasbent really wishes to get well. then it is my chance to show what i can do.

"I am tied up here till the first of November. I tried to get in there months ago. but got no word so I coneluded to hire here till cool wether & later try again. I expect a number of preshes lives has been lossed by me not being there to treat them as they need to be.

"I would be glad to get a letter from — I expect my letter failed to reach him for I didnt give his number. please tell me how to diriet a letter so he will get it. I might take his place if he wants to go home. but I must stay here till November. I am hurding sheep. & my time aint out till the first so you & I have till then to make arrangements for the winter. & if no go I will go to the mineral springs in Ark.

" — — —."

L. A. HANSEN.

Publishing Department

N. Z. TOWN - Secretary
W. W. EASTMAN - Assistant Secretary

CAROLINA COLPORTEURS' INSTITUTE

THE Southeastern Union Evangelistic Convention, held January 19-24, at Graysville, Tenn., presented the following resolution to the bookmen's convention:

"In order that the evangelistic work may be made more successful,

"We recommend, That our field secretaries station colporteurs in places where the conference committees contemplate conducting evangelistic efforts, with a view to preparing the ground beforehand for such efforts."

We are glad that the colporteurs' work is thus appreciated, and that the financial returns are of minor consequence. The leading theme of the four institutes held last year was, "Souls saved in the kingdom," and already the spiritual results of the book sales have been gratifying, as the following will show:

A subscriber, upon seeing the Southern Publishing Association's name on the guaranty left him by the colporteur who had sold him a copy of "Daniel and the Revelation," called the young man back to the house and asked him if he could furnish him with a copy of "Bible Footlights." This man said, "I sold my copy to a minister, who paid me three times the original cost." Upon learning that he could get the book, he paid cash in advance for it. It developed that the man was keeping the Sabbath as a result of the knowledge obtained through "Bible Footlights."

An educated man of influence, who was drawing a large salary, and who was at home on a work day for the first time recently, was reading the book of Daniel in the Bible, when a colporteur called at his door to sell a book. The man was not interested, but, upon being urged by his wife to come to the door and listen to the description of a book entitled "Daniel and the Revelation," went, became much interested, and finally placed his order for a copy. While on his way to answer a telephone call, he told his wife to tell the colporteur to come back to his home, so that he could have an opportunity to talk with him.



CAROLINA COLPORTEURS' INSTITUTE

This the colporteur did the following Sabbath. This subscriber is now a member of the Seventh-day Adventist Church, and has applied for territory in which to canvass for "Daniel and the Revelation."

The accompanying photograph of the recent Carolina colporteurs' institute shows the man, with his wife, who made the world's largest financial record for 1919. The wife is a trained nurse, and these two persons spend their Sabbaths giving Bible readings and simple treatments, and there are some persons keeping the Sabbath as the result of their labors. Their method of work may be of interest to the readers of the REVIEW.

They travel in a car, and the wife gives the mistress of the plantation a canvass for "Bible Readings," and takes the order. Then she produces a "Practical Guide" prospectus, and briefly sketches it, and offers her the two books at a reduction of fifty cents, explaining that they can make the delivery of the two books at but little additional cost. The offer is usually accepted. During this time, the husband is canvassing the tenants, following the same method. They delivered \$9,453 worth of books in eight months, and have set their goal for \$11,000 this year.

"Canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. . . . There are many who, because of prejudice, will never know the truth unless it is brought to their homes." "This is the very work the Lord would have his people do at this time."—*Colporteur Evangelist*, pp. 5, 6. JAMES HICKMAN.

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OUR SUMMARY FOR JANUARY, 1920

We are glad to be able to show a gain in our colporteur sales for January, as compared with our sales for January one year ago. This is making a good beginning for 1920. Let us continue to advance each month throughout the entire year.

We are sorry the North Pacific Union is not represented in this summary, but for some reason their report has not reached us as we go to press. According to their Branch sales report which has come to hand, they made a very large gain in that union during the month of January.

There are also a number of our foreign fields that are not represented, for the reason that their reports did not reach us in time. We hope soon to be able to furnish a full report each month, with every field in the world represented.

It is interesting to note that the average sales per hour for the 931 colporteurs reporting is \$2.20. In the foreign fields the average is \$1.63, while in North America it is \$2.75. Only a few years ago, if our average sales per hour in North America amounted to \$1, we considered we were doing well. Surely He who has said, "Go ye also into the vineyard, and whatsoever is right I will give you," is making good his promise to the colporteur in giving increased sales to meet the high cost of living. Let us continue to trust him whose promise never fails. W. W. EASTMAN.

COLPORTEURS' SUMMARY FOR JANUARY, 1920

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	10	587	\$ 2022.66	\$ 1404.45	1442	\$ 216.30	\$ 385.20
Greater New York	22	644	3185.80	1977.94	4982	747.30	855.00
Maine	17	1402	3074.25	744.90	795	119.25	305.55
Massachusetts	11	581	1235.85	2210.01	2060	309.00	720.30
N. New England	3	...	19.80	935.05	575	86.25	177.75
S. New England	11	798	1220.35	1277.20	689	103.85	373.80
W. New York	7	415	738.15	1523.17	540	81.00	430.95
Totals	81	4377	11496.86	10072.72	11083	1662.45	3248.55
CENTRAL							
Inter-Mountain	..	.....	.....	.....	40	6.00	19.05
Colorado	6	257	498.80	163.20	1682	252.30	188.25
Kansas	8	557	1236.80	1119.80	988	148.20	143.25
Missouri	3	113	248.25	909.00	519	77.85	213.30
Nebraska	3	215	707.80	291.90	873	130.95	82.05
Wyoming	5	360	760.75	267.25	135	20.25	18.75
Totals	25	1502	3451.90	2750.65	4237	635.55	664.65
COLUMBIA							
Chesapeake	14	518	1234.18	1234.81	2299	344.85	271.80
District of Columbia	7	71	1072.00	2013.25	2220	333.00	133.50
E. Pennsylvania	12	1092	2337.90	1535.63	624	93.60	409.50
New Jersey	12	776	2027.61	3068.45	1786	267.90	568.65
Ohio	12	1808	2955.25	2850.00	4694	704.10	349.20
Virginia	7	366	1605.90	1428.00	1651	247.65	117.00
Western Pennsylvania	13	1161	2512.47	3508.88	1560	234.00	412.35
West Virginia	15	1357	5352.25	2119.70	415	62.25	22.50
Totals	92	6649	19097.56	17758.22	15249	2287.35	2284.50
EASTERN CANADIAN *							
Maritime	6	173	251.45	.....	220	33.00	93.00
Ontario	6	518	1023.65	.....	3284	492.60	616.20
Quebec	..	.....	.....	.....	300	45.00	58.95
Newfoundland	..	.....	.....	.....	50	7.50	.....
Totals	12	691	1275.10	.....	3854	578.10	768.15
LAKE							
Chicago	6	210	321.25	1050.66	5761	864.15	1550.85
E. Michigan	9	408	908.10	716.35	1266	189.90	196.05
Illinois	19	1622	3180.25	1217.65	906	135.90	94.50
Indiana	22	1833	3537.22	3184.35	936	140.40	196.80
N. Michigan	..	.....	.....	662.40	6	.90	11.25
N. Wisconsin	8	1310	2709.05	431.30	841	126.15	204.15
S. Wisconsin	5	256	340.30	96.55	361	54.15	57.75
W. Michigan	..	.....	.....	695.40	786	117.90	79.35
Totals	69	5639	10996.17	8054.66	10863	1629.45	2390.70
NORTHERN							
Iowa	4	471	1322.13	.....	3673	550.95	274.35
Minnesota	4	300	657.55	266.40	2118	317.70	490.65
North Dakota	1	...	217.50	713.67	1365	204.75	44.70
South Dakota	1	100	295.25	513.65	302	54.30	26.10
Totals	10	871	2492.43	1493.72	7518	1127.70	835.80
NORTH PACIFIC							
Montana	..	.....	.....	.....	658	98.70	78.45
S. Idaho	..	.....	.....	.....	247	37.05	23.40
S. Oregon	..	.....	.....	.....	267	40.05	18.75
Upper Columbia	..	.....	.....	375.10	738	110.70	62.25
W. Oregon	..	.....	.....	.....	937	140.55	195.75
W. Washington	..	.....	.....	415.58	4782	717.30	572.25
Totals	..	.....	.....	790.68	7629	1144.35	950.85
PACIFIC UNION							
Arizona	9	640	1561.75	.....	385	57.75	58.50
California	10	490	949.50	526.64	2248	337.20	745.65
Central California	5	350	619.55	.....	447	67.05	77.10
N. California-Nevada	4	275	499.05	339.25	507	76.05	32.25
S. California	5	482	1433.25	438.35	4328	649.20	514.05
S. E. California	5	485	655.10	482.21	337	50.55	86.85
Utah	..	.....	.....	.....	103	15.45	.....
Totals	38	2722	5768.20	1836.45	8355	1253.25	1514.40
SOUTHEASTERN							
Carolina	18	1534	5880.55	4117.95	279	41.85	45.75
Cumberland	9	961	3074.05	813.15	166	24.90	393.75
Florida	9	1459	3636.35	1431.85	381	57.15	96.15
Georgia	11	875	2091.85	2185.40	1205	180.75	175.50
Totals	47	4829	14682.80	8548.35	2031	304.65	711.15
SOUTHERN							
Alabama	12	721	1901.75	1269.97	229	34.35	137.40
Kentucky	14	1193	4778.15	4047.60	325	48.75	46.65
Louisiana	16	252	3928.20	206.80	1155	178.25	62.25
Mississippi	9	266	649.25	331.80	58	8.70	4.80
Tennessee River	14	1485	3311.90	1431.20	295	44.25	194.25
Totals	65	3917	14569.25	7287.37	2062	309.30	445.35
SOUTHWESTERN							
Arkansas	8	286	380.90	603.90	779	116.85	1.50
N. Texas	6	161	418.75	161.00	809	121.35	43.50
Oklahoma	24	901	4153.25	1405.35	1165	174.75	175.95
S. Texas	8	418	1818.45	122.00	1519	227.85	270.75
Texas	1	40	50.00	86.00	550	82.50	19.50
Totals	47	1806	6821.35	2378.25	4822	723.30	511.20
WESTERN CANADIAN							
Alberta	..	.....	.....	.....	19	2.85	48.75
British Columbia	2	72	337.85	.....	610	91.50	19.05
Manitoba	..	.....	.....	.....	520	78.00	103.50
Saskatchewan	..	.....	.....	.....	155	23.25	58.80
Totals	2	72	337.85	.....	1304	195.60	230.10
Foreign and miscel.	..	.....	.....	.....	10684	1602.60	940.95
Mailing lists	..	.....	.....	.....	42243	6336.45	4113.60

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	93	5757	\$16636.37	\$7925.34	53500	\$2022.87	\$1739.50
British	68	2459	3234.42	1897.91	95767	4588.47	3123.21
Scandinavian	..	..	..	12938.34	..	..	1799.88
Latin	12	1458	1068.19	982.49	4140	332.30	606.27
South African	38	1610	6804.92	1467.44	2857	92.78	127.20
Hawaiian †	1	113	203.10	..	375	46.50	..
Korean †	28	2117	2633.42	66.40	11286	..	292.48
Philippine	53	2769	2050.00	5628.09	..	50.00	500.00
East China *	3	288	471.60	..	1950	162.60	..
Central China *	13	1784	786.75	..	15510	746.30	..
South China	5	..	105.00	184.80	3012	140.50	213.60
North China	..	..	..	2764.40	..	..	787.52
Salvador	..	..	..	574.00	..	..	.60
Jamaica	..	..	..	663.05	..	..	..
West Caribbean	7	312	604.25	885.60	..	..	239.70
South Caribbean	10	741	698.05	2943.73	..	..	..
Guatemala †	4	931	841.56	412.50	..	..	..
Cuban	..	..	..	3032.75	..	..	..
Venezuela	..	..	..	603.30	..	..	..
Mexican	1	109	71.87	..	1820	60.60	..
Inca	10	726	988.30	894.00	..	87.70	6.80
Brazil	28	2927	2849.12	**2335.07	..	318.57	**498.31
North Brazil	43	3980	1598.88	..	..	468.39	..
Austral	26	3150	9194.03	4796.37	..	511.09	..
Foreign totals	448	31231	50940.43	50496.18	190870	9628.57	9935.07
North Amer. totals	488	33075	90988.97	60971.07	131034	19790.10	19609.95
Grand Totals	931	64306	\$141029.40	\$111467.25	322804	\$29418.67	\$20545.02

* Two months.

† Three months.

‡ Included in book value. Report does not distinguish periodical value.

** Brazil before divided.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127738	131934	July	97324	218770	
February	134197	105253		August	230127	150199	
March	180187	129575		September	104573	179007	
April	150131	225992		October	103332	146615	
May	117178	159621		November	177861	107042	
June	220177	224707		December	146646	150484	

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141029.40
February	47943.31	74298.80	82340.89	74500.50	114848.45	
March	72414.23	92431.51	100651.86	112588.10	171496.11	
April	78974.96	94066.35	103042.73	125480.24	251307.66	
May	107987.69	106602.30	136453.74	160112.53	244584.54	
June	151199.10	174415.86	237914.24	276413.96	381168.58	
July	170546.02	192033.15	265004.04	330262.65	531282.95	
August	119773.18	143185.26	203010.57	207615.34	343739.50	
September	78364.70	96001.38	172855.15	137462.08	231475.12	
October	76102.53	85128.41	116501.72	133893.11	199530.88	
November	69660.16	86248.56	107545.23	101093.49	173907.04	
December	69145.88	71060.56	87121.50	117592.42	131193.54	

Totals \$1088890.64 \$1275890.39 \$1675431.56 \$1854347.09 \$2886059.62

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

AIM HIGH

IN 2 Kings 13:15-19 we learn how the faith of Joash was tested when the prophet told him to smite the ground. The king smote only three times. The man of God was wroth, and told him he should have smitten five or six times, then he would have advanced wonderfully in the power of God, and would have had complete success.

The lesson is for us. We need a larger vision. The Lord will give us big things if we look for them.

While in Boston recently, I interviewed a prominent business man and sold him seven of our large, full-leather books, to the amount of \$52.50.

How It Was Done

Before going to see the man, the thought came to me, "How nice it would be to sell him a number of our books instead of just one!" As my vision grew, my courage grew with it. I had only a "Bible Readings" prospectus with me, but I ascertained the amount that seven books would be valued at,—decided to make the effort, and started.

When I had finished my exhibitions, the man asked, "How many volumes?"

I quickly answered, "Seven," and named the books,—"Bible Readings," "The Great Controversy," "Patriarchs and Prophets," "Prophecy and Kings," "Daniel and the Revelation," "The Desire of Ages," and "Practical Guide."

When he asked the price, I said, "Only \$52.50 in the full-leather bindings," and showed him where to place his name; and the battle was won.

During our conversation I told him the denomination I represented, but I believed the Lord would overrule and not allow prejudice to interfere. The time has come when the people want the truth. This man is not a Christian, but feels that he should be doing more thinking on the subject. Let us pray that these good books may help him to think. Surely the Lord is blessing the sale of our literature.

If we expect great things from God, why do we not attempt great things for God? We are living in the days of the Lord's power. Surely we shall never know what the Lord can do through us until we give him the opportunity—until we go.

May the Lord help us to do our part.

CHARLOTTE E. WALDO.

Home Missionary Department

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

HOME MISSIONARY CONVENTIONS

DURING the last month it has been my privilege to attend the meetings of the Lake and Central Union Conferences, held in Battle Creek, Mich., and in Kansas City, Mo., respectively. Home missionary conventions were held at both these meetings three days prior to the opening of the conference session. The home missionary secretaries from the various local conferences enjoyed a profitable time together, exchanging plans and acquainting themselves with the most successful methods of building up the home missionary work in their respective fields.

In both conventions the various phases of home missionary work were studied and discussed quite thoroughly, and very definite plans were laid for the future development of the work in the department. Those in attendance at the meetings felt that we have entered upon unusual times, and that our efforts in building up this great laymen's movement must be commensurate with the magnitude of the task before us.

In this connection we were especially gratified to find that the leaders in this department are developing a deeper spiritual vision of its purpose and objectives. Too often in the past we have been inclined to estimate the success of our home missionary work by the amount of funds raised for various purposes, and by the number of pages of literature scattered by our church members. This is one way by which we are able to form some conclusions regarding the progress of the work, but beneath all this there are results, which may be hidden from the available reports, but are nevertheless just as essential to the final success of the movement.

Special emphasis was placed upon the spiritual work to be done to prepare our people for the work of soul-winning and for the reception of the latter rain. How to teach church members to win souls for Christ is the great task before us in this department. When our people are fully awakened to their responsibilities and opportunities, the printed page will be "scattered like the leaves of autumn," and funds will be supplied for both the home and foreign fields.

The stirring messages of Elder R. D. Quinn and others during these meetings, helped to impress upon those present the possibilities that lie in this layman's movement. In no uncertain tones the truth was sounded from the word of God and the Testimonies of his Spirit. There is no doubt but that we have come to the parting of the ways, and the prominent message for this hour is that of awakening our own people everywhere to their God-given responsibility. The crisis is here, and at this time, when darkness covers the earth and gross darkness the people, God's servants must prepare as never before to sound the loud cry of the third angel. This means that every faithful child of God must have some

humble part in the closing conflict, that he may be a participant in the outpouring of the latter rain.

The field day in connection with the Battle Creek meeting was one of the big events of the conference. More than 200 participated in this effort; and in about two hours, approximately 600 small books, and a good number of magazines, were placed in the homes of the people. The entire proceeds, amounting to a little more than \$200, was appropriated to missions. This effort proved a real blessing to all who engaged in it, and we feel confident that it will mark the opening of a new era in the home missionary work in the Lake Union.

The reports of Brother J. L. McCaughey for the Lake Union, and Brother J. S. James for the Central Union, were especially interesting. Marked progress has been made in these fields during the last quadrennial period. While a few years ago scarcely 10 per cent of our church members reported home missionary work, today the reports show that between 30 and 35 per cent are engaged in some simple form of home missionary endeavor. We are making progress, and shall not cease our efforts until every faithful church member is on the firing line, and the work of God is crowned with glorious victory.

The Harvest Ingathering campaign in these two union conferences was most successful last year. The Lake Union Conference reported \$48,619 and the Central Union \$24,706.73. This represents an encouraging growth over the record for 1918. Inspired by the results of last campaign, these conferences have set their combined goal for 1920 at a little more than \$100,000. Under the blessing of God, we feel certain that this goal will be reached. There is no task too great when the rank and file of God's people are fully awake, and, under the impelling power of his Holy Spirit are moving as one man to finish the work.

The prospects for the home missionary work in these union conferences was never brighter. While worldly organizations are facing an uncertain future, we can, even at this hour, behold the dawning of a better day. The movement has begun, and in its progress thousands of our people are hearing the call with responsive hearts. May the Lord continue to bless his work, and lead his people to certain victory. H. K. CHRISTMAN.

* * *

SPECIAL PRAYER

Sunset Vespers, Sabbath, March 13:
Our Workers in Malaysia

At 7, Upper Wilkie Road, Singapore, Straits Settlements, is situated the headquarters of the Malaysian Union Conference. Throughout the vast territory of that union there are, according to the most recent report, 226 English-speaking workers and 294 native workers, busily engaged in promoting the cause of present truth.

This union embraces the territory of British Malaysia, Dutch East Indies, and Siam, in which we now have seven organized churches, with a membership of 384; eight mission stations; and ten outstations. Elder and Mrs. F. A. Detamore are in charge, and the work is becoming well established. A thoroughly equipped printing plant is in operation at Singapore, known as the Signs Press

The workers report: "Our new building will help us to do the work faster, and we thank the brethren in the homeland for giving their money for this press. Thousands will hear the gospel message because we have a printing plant in Malaysia. Our great need is an editor to connect with the publishing plant and look after the translating of books and tracts. On each mail boat we look for a letter telling us that some one is coming to help us." Where can the right man be found? is the question confronting the Mission Board. Pray that God will lay the burden on the one whose abilities are needed there, and pray that this individual, whoever he may be, may have a willing heart, and give a ready response.

Pray also that the health of our workers in that tropical climate may be preserved. Failure on the part of so many workers from the homeland to withstand the climate has caused great perplexity to our Mission Board, and much disappointment to the workers. God is "able to do exceeding abundantly above all that we ask or think;" and our heavenly Father expects his children to ask and to receive, and to comply with local conditions which promote physical strength and endurance.

Pray for Brother M. E. Mullinnex, the home missionary secretary of the Malaysian Union. He is carrying heavy responsibilities, and needs the prayerful support of the home workers. Note what he states in a recent letter:

"The home missionary work is one of the most important departments of the message. Unless we get our native people to work in these foreign lands, we can never give the message in this generation. During the last few months I have had some excellent experiences in the home missionary work. I find these native people very willing to sacrifice their time and money in order to warn their neighbors and friends. One church, of eight members, took 76 yearly subscriptions to our Chinese magazine to distribute to the people of Sandakan, giving \$9.50 each for this work. In two other small churches, 53 subscriptions for the same paper were handed in. Each month they have a missionary meeting, and the papers are given out to each member to give away or sell as he likes. I took to a recent missionary meeting 2,000 tracts in the Javanese language, 50 portions of the Gospel in the Malay language, 100 tracts in Malay, 200 tracts in Dutch, and 100 assorted tracts in the different languages, including Tamil and Chinese. After I had given a short talk on the need of each church member's winning souls, and pointed out the need of giving the message to the inhabitants of their city, the church members took all these tracts for distribution. They bought them all, and paid cash for them. This shows something of the spirit of our native people in sacrificing for this message."

* * *

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much,
Of Christlike touch."

Missionary Volunteer Department

M. E. KERN - Secretary
MATILDA BRICKSON - Assistant Secretary
MEADE MACGUITRE - Field Secretary

A SPECIAL EFFORT FOR OUR YOUTH

A MISSIONARY Volunteer secretary writes: "Last Sabbath and Sunday I visited —. The society there has died. I found a fine company of young people, but there are only one or two who are converted; the others do not even attend Sabbath school. The more I see the conditions in this conference, the more I appreciate the great need of work for the young people. I am very much perplexed."

A young person writes: "I wish Brother — or some one could do something for the young people at —. Perhaps they are no worse than others, only that I have heard or seen more of conditions there. It is not often that one sees such a fine-looking company of young people in a small church. But I know the conditions are deplorable."

"I would give anything," said a young woman, "if our ministers would all pay some attention to the young people when they come around to visit the churches. My nephew, an earnest but timid boy, said that he would have given much if the minister who came to visit the church had noticed him and talked to him a little. Elder — is a dear old man, but he does not seem to have the children and young people in mind at all."

"The young are in great danger." There is a great need of "earnest, compassionate work for the children and youth." One of the greatest needs in the church of God is a great educational, spiritual, and training effort for the lambs of the flock, carried forward, not by a few Missionary Volunteer secretaries only, but by the united efforts of the ministry and workers, under the general direction of the conference and the special watchcare of the Missionary Volunteer secretary of the conference.

The time has surely come when "the priests, the ministers of the Lord," should "weep between the porch and the altar," saying, "Spare thy people, O Lord, and give not thine heritage [the children] to reproach, that the heathen should rule over them." Joel 2:17.

In several of our recent union conference sessions a recommendation has been passed, in substance as follows:

"WHEREAS, The minister is the Lord's appointed shepherd over the whole flock;

"We recommend, That we express our heartfelt appreciation of the earnest co-operation of our ministers in the Missionary Volunteer work; and further,

"That they make still greater efforts to foster our young people's work, doing personal work for the children and young people, and adapting their sermons to the needs of young minds.

"That they attend society meetings, teach Standard of Attainment classes where possible, promote the Reading Courses, and give advice and counsel in all matters pertaining to the Missionary Volunteer work."

And in the effort to make this recommendation effective, some of the union conferences have set apart a special week this spring, to be known as "Missionary Volunteer Week," in which a special effort is to be made for the conversion of the children and young people of all the churches, and for the strengthening of those already in the way. The date for this week in most cases is March 13-20, the same as the spring Week of Prayer in our schools.

The Pacific Union Conference committee was the first to plan for such an effort. When the matter was being discussed, one conference president said: "We have instituted a great many campaigns in our conference, but this interests me the most of any that has ever been proposed."

Another expressed his conviction that when all the laborers turn their attention to the salvation of our children, God will witness his approval by turning "the heart of the fathers to the children, and the heart of the children to their fathers."

It is proposed, where this plan has been adopted, that every conference worker, just as far as it can be made possible, shall spend the week in working for the young people. Inasmuch as so many are engaging in this effort at this time, it may not be amiss to make here a few suggestions:

1. The workers already should have made a thorough preparation of mind and heart. He who thinks he can do effective work for children and young people without preparation, is mistaken. I believe the time has passed when the Lord will overlook our ignorance of the nature of childhood and adolescence, and of the best methods of reaching the hearts of the young. When our workers feel that it is as necessary to think and pray before a personal interview with a child as it would be before interviewing a millionaire with reference to making a large gift to the cause, we shall see greater results.

2. Assignment of workers should be made by the conference committee or the president and Missionary Volunteer secretary, so that just as far as possible every church and company of Sabbath keepers may be reached. It would be a great blessing and would doubtless bring rich returns if the isolated young people could be visited.

"But why did you go to a college of another church when you could have gone to Union College?" I said to a young woman some years ago.

"Well," said she, "Dr. —, the president of the college, came to our home and went out into the field and talked to papa about sending me; and such interest shown in us by that busy man, and the fact that Union College was not so near, led us to make that decision."

It pays to look up the isolated.

3. Do personal work. In the first place, you can get better and more lasting results by heart-to-heart talks with young people. Let them tell you their problems, their ambitions, their temptations, their victories, and defeats. Then with a sympathetic heart, counsel them about the best way to reach their best purposes. Tell them about Jesus, their truest Friend. Try to make him real to them, as he is real to you. Try to make them understand the joy of the life that is in Christ. Come so close

to the young people that the contagion of your own enthusiasm and joy in this higher life may take hold of them.

Mix love and sympathy with your personal work. "Mamma," said a little boy, "I just love Elder —. We had such a good talk! We agreed to pray for each other. I am praying that he may do lots of good in preaching, and he is praying that I may be a good boy and grow up to be a worker for Jesus." That preacher has helped that boy as few of us help boys, I think. The little son of one of our ministers came and crawled into bed with his father early one morning. He had dreamed that Jesus came, and he was lost. After they had talked awhile, the boy said, "Papa, I wish I could talk with Elder —. He told me that he loved me."

In the second place, you need to do personal work, because you cannot preach to young people until you are a personal worker for them. You are not likely to help people very much unless you know what they are thinking about, and what their experiences are.

4. In your public work do not be too profound. Make your messages simple and explicit. Children and young people sometimes get confused over hazy, hortatory preaching. You can move young people by mere emotional preaching, but you cannot hold them that way. They must have an intelligent basis for faith; and somebody must take pains to make the gospel intelligible to them. Make frequent definite calls for surrender,—not too many general calls for consecration, which so often mean so little, but endeavor to make the last Sabbath in a special way a decision day.

5. Where there is a Missionary Volunteer society, gather the officers and the most earnest members about you as helpers in your revival effort. It will help the effort, and help them to know how to continue the work when you are gone. Have a council with the executive committee about the society work, and if possible make some helpful suggestions for improvement. Of course you will have to be informed about Missionary Volunteer plans, to help in the best way. Read the "Manual." Write or counsel with the conference Missionary Volunteer secretary about the society. Your suggestions will be much appreciated.

6. In every case report to the Missionary Volunteer secretary the results of your work and your observations. It will be a great help to him in his future work.

7. Do not stop working for children and young people. Read again the recommendation given above, and ask the Lord if in it he has a message for you. Remember that "he who saves the children saves the church."

M. E. KERN.

* * *

A MESSAGE FROM NORTHERN NEW ENGLAND

We feel thankful for the Missionary Volunteer Department. It has done a great deal for our boys and girls, and our young men and young women.

Through the work of this department there are now thirty of our best boys and girls at Lancaster Junior College preparing for an active place in the Lord's work. It is wonderful what the

Spirit of God can do for our young people. Several of these boys now attending school, just a short time ago were working on the farm, with no other ambition in life. One of our girls has made a success as a colporteur. Another young woman whose plan last fall was to attend business college and take a worldly position, is today teaching one of our church schools, and making a success of the work. I could mention several instances that show clearly the need of looking after our youth, and the results that follow when this work is done faithfully under God.

A live interest is taken in the Reading Course. We have been able to procure a fine conference circulating library, which contains all our Reading Course books. This library is patronized regularly. The last two years we reached every item of our goal but one. We are planning that 1920 shall be our banner year in all branches of the work.

We are of good courage, and thank the Lord for the Missionary Volunteer department in our conference.

VIOLET E. MORGAN.

* * *

REPORT OF MISSIONARY VOLUNTEER WORK IN INDIANA FOR THE LAST QUARTER OF 1919

As I have been in Indiana only a little more than three months, it is difficult for me to give an adequate report of the Missionary Volunteer work for the entire year 1919. I can speak only for the last quarter. One or two items, however, may be of interest:

During the months of October, November, and December our Juniors raised \$877.09 in the Harvest Ingathering campaign, and our Seniors approximately \$700. However, all the reports for the last quarter have not yet come in.

The last of September I found our Missionary Volunteers more than \$700 in arrears on their financial goal, and when the year closed they had a surplus of more than \$700.

Our Reading Course goal of eighty-one has been exceeded by sixteen; thirty of the number were completed after September 1.

The Bible Year enrolments for 1920 twice exceed our 1920 goal. Forty out of fifty at the sanitarium enrolled for the Bible Year.

Best of all, there has been among some of the societies a decided spiritual awakening.

The Indianapolis society reports more missionary work done during the year 1919 than during all the four previous years.

L. A. WILCOX.

THIN sheet zinc has been tried for the interior lining of houses, with very satisfactory results. The metal comes in the form of rolls, each roll consisting of a strip 150 feet long and sixteen inches wide. It is so thin that such a roll weighs only sixty pounds. It is easily cut and fitted, being nailed directly to the studding. No preliminary punching is necessary, as nails can be driven through it readily. It reduces the danger of fire, makes the building warm, and, unlike paper, plaster, etc., when finally removed from the walls, is still valuable as metal.

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

A GOOD cook is needed for the Washington Sanitarium. This is one of the best positions in the denomination for a man who has had experience in a sanitarium. The position must be filled in March. For particulars, write at once to E. G. Fulton, Takoma Park, D. C.

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THIS week, if no delay occurs, John Hindbaugh, formerly secretary and treasurer of the North Latin Missions, with office in New Orleans, sails from that port with Mrs. Hindbaugh for Panama and Peru. Brother Hindbaugh goes out to act as secretary and treasurer of the Lake Titicaca Indian Missions, with headquarters in Puno.

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WE note with interest a special effort that is being made for the young people this spring in several of our union conferences. It is timely. The movement is described by Professor Kern in his article on page 29. Ministers and workers who are called upon to take part in this special effort (and all others), will do well to read this article.

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THE many friends of Mrs. J. L. Prescott, the mother of Prof. W. W. Prescott, will be saddened to learn of her death, which occurred at the home of her daughter, Mrs. A. J. Bristol, Takoma Park, D. C., the morning of March 1. Sister Prescott and her husband, the late Elder J. L. Prescott, were early pioneers, and her death severs another link connecting us with the rise of this message.

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WE are glad to note the movement in the Atlantic Union Conference to develop in our churches a deeper interest in the promulgation of health and temperance principles. Plans have been adopted providing for the giving of instruction in our churches, preparing our sisters to engage in neighborhood nursing, etc. This, we believe, is an important move, and in the right direction. We are far from doing today what we once did in Christian help work among our neighbors, and there never was a time when this was more needed.

OUR doctors planning to work in British fields must have British qualifications. Therefore it is an encouraging word that Dr. P. T. Magan, of the Loma Linda College of Medical Evangelists, sends to the General Conference office, to the effect that the Qualification Board in Scotland has recognized our school, opening the way for graduates from the College of Medical Evangelists to enter Edinburgh for the studies required to secure British qualification.

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THE last of February Elder F. W. Goodman sailed from New York for England, responding to a call from the British Union. Brother Goodman was for years in Alaska and the Far North, in pioneer missionary work as a minister of the Protestant Episcopal Church. Later, in a New York pastorate, he heard and accepted the advent message. After a few months of special study at the Washington Missionary College, he returns to his home country, England, to join in the work.

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ELDER I. H. EVANS writes from the Philippines, under date of January 2: "We are now in Brother Hay's territory, and are having a little conference meeting. This conference has shown an increase of 106 during the last year. This is a gain of practically 100 per cent. The tithe has increased more than 100 per cent. The book sales average more than one peso an hour for the whole time the colporteurs worked. We are quite well, and are enjoying our visit in this northern mission field of the island of Luzon."

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EUROPEAN RELIEF FUND

Donations Received to March 1, 1920

Previously reported	\$6,606.24
Mrs. Laura Foster	5.00
George Haffner	25.00
Mrs. M. E. French	5.00
C. T. Schwartz	10.00
J. C. Porte	2.00
Mr. and Mrs. James Potts	5.00
Mobile (Ala.) church	50.00
Mrs. Charles Johnson	3.00
Brenham (Texas) church	15.00
John Odenbach	17.00
F. Hartson	5.00
Conrad Wagner	35.00
David Miller	30.00
Jacob Wagner	25.00
Philip Wagner	15.00
Gust Kison	15.00
A. J. Miller	10.00
Henry Miller	15.00
G. J. Deede	5.00
Mike Schlenker	5.00
Mike Fisher	10.00
John Wagner	5.00
Jacob Ruffer	5.00
C. W. Reiswig	5.00
Alexander Schlenker	5.00
J. F. Richert	5.00
Mike Erbic	5.00
J. Schlenker	5.00
G. G. Schlenker	5.00
William Miller	10.00
Jacob Hauser	5.00
C. W. Slade	5.00
August Wagner	5.00
Jacob Adler	10.00
Estella G. Norman, M. D.	25.00
Aurora Wearner	5.00
Clara B. Vargasen	10.00
L. W. Bayliss	10.00
Mrs. E. Hunziker	5.00
Mrs. Eva Dernburg	10.00
Mrs. M. Uebel	10.00
Frank Oebbecke	10.00

Mrs. E. E. Beatty	\$10.00
Mrs. Ellen Stein	5.00
Mrs. Eleanor Stener	5.00
Brother Fair	5.00
Caspar Chantran	5.00
Mrs. Louis Grier	5.00
Mrs. Gertrude Wind	5.00
Mrs. A. Beck	5.00
Mrs. K. Schlarb	5.00
Mrs. Freda Bauer	5.00
Ralph Engel	5.00
Mrs. Minnie Kern	5.00
Jacob Engel	5.00
Charles Nennick	3.00
Mrs. Anna Brandt	2.00
Mrs. Selma Speicher	2.00
Mrs. F. Postreich	2.00
Sister Tomlinsen	2.00
Mrs. E. Laubach	2.00
Bertha Grier	1.00
Mrs. Sweeney	1.00
Adaline Stener	1.00
Lillian Wiese	1.00
Henry Bauer	1.00
Harriet Sanders	1.00
Conrad Schmidt	1.00
Arle Heimbach	1.00
Catherine Reuss	1.00
A. C. Scholl	1.00
Mrs. Elva Fisher	1.00
Anna Ranft	1.00
Anna Schmidt	1.00
Allegheny (Pa.) church	14.28
S. A. Wright	10.00
Mrs. W. W. Wisor	10.00
A Friend	10.00
A. H. Evers	10.00
Mrs. E. VanEuen	5.00
Carter Camp (Pa.) S. S.	5.00
Philip Ensminger	25.00
Mrs. Inez Covert	2.00
Mrs. N. B. Hansen	12.00
M. M. Smith	5.00
Edward Grosse	7.00
Mrs. S. A. V. Young	10.00
Vida V. Young	5.00
H. H. Sparling	10.00
N. Z. Town	10.00
A. P. Enevoldson	25.00
Laurie Bennett	5.00
Mrs. Katie Williams	10.00
Hot Springs, Ark.	10.00
Niels Nissen	15.00
Carl W. Wolter	10.00
Martin Selzer	10.00
Fred Schander	10.00
John Suckut	5.00
Christian Suckut	5.00
A. L. Buchmiller	5.00
E. M. Unterseher	6.00
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Gottlieb Leiske	5.00
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Maria Streh	1.50
John Tenn	10.00
Georg Unterseher	3.00
Salme Unterseher	1.00
Fred Bietz	5.00
Gottlieb Bietz	10.00
Christ Kurtz	5.00
J. R. Siegendaler	2.00
John Baumbach	5.00
J. K. Seibel	2.00
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Gottfried Kellems	1.00
Edmund Jesse	1.00
Elix Widiker	2.00
Dr. S. Jespersen	20.00
Alfred Jorgensen	10.00
Mrs. E. R.	5.00
La Salle (Colo.) church	60.00
East Cooper (Okla.) church	875.50
Mamie Steele	2.00
David Reichert & Son	5.05
Henry Kerbs	5.00
George Schimpf	5.00
Conrad Weis	5.00
O. Ziprick	5.00
Mrs. H. Miller	6.00
Mr. and Mrs. C. Hofer	3.00
Jack and Mother Weis	2.35
G. F. Weis	10.00
J. F. Weis	5.00
Waltham Besel	2.00
Herbert Berg	.50
Andrew Griffiee	5.00
Edward Finck	25.00
A. R. and A. P. Fitch	30.00
Rockyford (Alberta) S. S.	30.75
Mrs. O. B. Thompson	5.00
A. Logan	20.00

Total to date \$8,169.12

All donations should be sent through regular conference channels.