

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

A Great Mission Field



EVERY third person who toils under the sun and sleeps under God's stars is a Chinese. Every third child born into the world looks into the face of a Chinese mother. Every third pair given in marriage plight their troth in a Chinese cup of wine. Every third orphan weeping through the day, every third widow wailing through the night, is in China. Put them in rank, joining hands, and they will girdle the globe ten times at the equator, with living, beating human hearts. Constitute them pilgrims and let two thousand go past every day and night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for five hundred years."



EDITORIAL NOTE AND COMMENT

The Sunday Law Crusade

COMPARATIVELY little was heard from the religious reformers during the period of the Great War. They evidently felt that they had more important questions to engage their attention than to intermeddle with the fundamental law of the country. But with the passing of the war struggle, they have again entered upon an active campaign to improve by law enforcement the morals of the people.

According to current reports, representatives of the National Reform Bureau, the Lord's Day Alliance, and allied organizations are flocking to Washington to impress upon Congress the necessity of enacting legislation for the protection and promotion of the Sunday rest day. They believe, as expressed by Rev. John Ferguson, secretary of the New York Lord's Day Alliance, that such legislation is necessary if the nation would save itself from the judgments of God. The *New York Sun* of November 30 quotes Dr. Ferguson as follows:

"We are approaching the same period in our history that other nations have met in the past. The Lord said to Ezekiel that if the people of His land walked not in His statutes, despised His judgments, and polluted His Sabbaths, He would visit on the world His three punishments,—the sword, pestilence, and famine.

"Well, that has come true today. This country has despised His judgments, walked not in His statutes, and polluted His Sabbaths. And we have two of the punishments, the sword and the pestilence. Must we go on until we get the famine? Cannot the people of the United States see the error of their ways? Cannot they cease polluting His Sabbaths?"

"Of course I do not mean to preach a sermon," Dr. Ferguson explained. "But if the people insist on bringing these judgments upon themselves, we shall try to show them and save them in spite of themselves."

The renewed efforts of these Sunday crusaders have elicited a large amount of discussion regarding the question of Sunday legislation. A general note of indorsement is being sounded by the religious press. On the other hand, many secular papers have voiced general condemnation of these proposed religious measures, on the part of both their editors and many of their readers. The editor of the *Washington Post* of December 6 well represents this voice of dissent which is being sounded by many newspapers throughout the country. He says:

"A New Reign of Terror"

"Those 'unco guid' people who want to make everybody else virtuous by act of Congress, are on their own showing not extra scrupulous in the methods which they propose to adopt in order to gain their end. The official organ of these advocates of a more than Puritan Sunday is cynically frank in its exposition of the means to be employed, and makes no bones about admitting that terrorism is to be a principal weapon in their armory.

"One of the articles in the paper in question posits it as axiomatic that the great majority of members of Congress and of State legislatures are 'weak in morals and incapable in mind,' and can be relied on to act in the desired direction only under pressure and when 'made afraid' and brought to realize that their 'personal and political reputation is at stake.' Those are the Archimedean levers with which the Lord's Day Alliance proposes to rock the world on its foundations. That any appeal made to the cowardice of man is a low one goes without saying, and yet it is by exactly such an appeal that these twentieth century iconoclasts hope to bring about the reformation of mankind. . . .

"There is no doubt that, if the proponents of the suggested blue laws are allowed to have their way, personal freedom will

have perished off the face of the earth, or at least off that portion of it which is occupied by the United States. According to the evangel of the new dispensation, the citizen of the future can no longer observe the Sabbath in his own way, but he will be hedged in by law at every step and in practically all business and social relations will be cabined, cribbed, and confined in accordance with the views of a minority. It will be the greatest sociological phenomenon that ever appeared if the American people stand for it."

Will the persistent efforts being put forth to enforce Sunday observance by law ever succeed? This is a question, of course, upon which there is no divergence of opinion among the readers of this paper. But it is a question which at this juncture of the agitation is giving more concern to the secular press than ever before observed. There are many who regard these proposed laws as freak legislation, with no chance of success. Among this class are Representatives of the present Congress. The *Washington Post* of December 2, after taking a poll of a large number of Congressmen, declares that the passage of such a law is considered "a ridiculous impossibility" by many of the Representatives. It gives the following individual statement of some of the Representatives interviewed:

"Champ Clark, Democratic leader, who has been in Congress for nearly twenty-six years, was asked about the chances for the reform legislation.

"It hasn't got a chance, as every one knows or ought to," he replied.

"I am certain that no action will be taken on the extreme measures proposed for a long time, at least," said Speaker Gillett. "If hearings should be demanded, some committee might hear the reform organization representatives, but certainly there is no sentiment in Congress for the extreme proposal of stopping all trains on Sunday and measures of similar nature."

"Extreme Measures Will Fail"

"Representative Volstead, of Minnesota, chairman of the House Judiciary Committee, which probably would consider some of the legislation, said he had received no requests for any hearings.

"Of course, the extreme measures proposed would not be reported from a House committee," he said, "and there certainly is no chance of their enactment by Congress. Many of the proposals cannot be considered as Federal legislation at all."

"I do not believe that any of the bills which have been given such wide publicity during the last few days will be passed by Congress," said Representative Randall, of California, Prohibition party man, and author of the war-time prohibition law. "There is no popular demand for them, as there was in the case of prohibition. No one in Congress takes some of the measures seriously."

"Jones Will Not Press Bill"

"Senator Jones, of Washington, who at the last session introduced a 'blue' Sunday bill by request, said that he would not press for action on the measure, and that the bill had 'little chance' of being enacted. . . .

"I have found no one in Congress who is taking these proposals seriously," said Representative Gard, of Ohio. "Of course, there is no chance of any of the bills' becoming law. Some of them would be declared unconstitutional as soon as they were enacted."

"Senator Reed Smoot, of Utah, put on his fighting clothes upon arriving here yesterday. He announced that if the movement for a drastic Sunday law assumes serious proportions, he will lead the fight against it with all his energy.

"Senators Borah of Idaho, Reed of Missouri, Capper of Kansas, and Ashurst of Arizona, also joined the opposition in the Senate to the proposed 'blue law' legislation."

On the other hand, the editor of the *Post*, in its issue of November 29, expresses fear that such legislation may succeed:

"There is some ground for the fear that Congress may yield to the demands of reform organizations that are advocating a Puritanical Sunday, and may enact legislation which will put a quietus upon all kinds of Sabbath diversions and recreations.

(Continued on page 8)

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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TAKOMA PARK, WASHINGTON, D. C., DECEMBER 23, 1920

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THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Reviewing the Old Year

MRS. ELLEN G. WHITE

A FEW more days, and we enter upon the new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead?

Hear the words of One who has demonstrated His love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruit-bearing branch? Will you not candidly, critically, review your life during the year, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask Him to grant you a retentive memory, that you may not forget the precious spiritual blessings He has so abundantly bestowed. By what means have you been made the recipients of His grace?—Through His amazing love.

Jesus left His home in glory, clothed His divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in His heavenly home, and received the adoration of angels; but He came to earth to seek and save the lost, the perishing. "For your sakes He became poor, that ye through His poverty might

be rich." He, the Majesty of heaven, who was one with the Father, denied Himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please Himself. If He had pleased Himself, where would we be today?

What offerings of gratitude have you daily given to God for this great gift, His only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which He lent you to trade upon? You have called that your own which was only intrusted to your keeping.

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your name may be on the church books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly Thine, my Saviour; Thou hast paid the ransom for my soul, and all that I am or ever hope to be is Thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to Thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave His life for me; what can I give back to God? I can only say, 'Of Thine own, O Lord, I freely give Thee.'" Unless the name of God is written in your forehead,—written there because God is the center of your thoughts,—you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,—His only begotten Son. Will you withhold from God His own? Will you divert from the treasury the portion of means which the Lord claims as His? If so, you are robbing God, and every dollar is charged against you in the books of heaven.

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offer-

ings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Hear the word of the Lord; He tells you just what to do: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to His people.

God lays His hand upon the tithe, as well as upon gifts and offerings, and says, "That is Mine. When I intrusted you with My goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to Me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to Him your gifts and offerings, that His cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,—sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grandparents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds His blessing, when His gifts are selfishly perverted and misapplied?

God is constantly bestowing upon you the blessings of this life; and if He asks you to dispense His gifts by helping the various branches of His work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master Worker, co-operates with men in securing the means necessary for their sustenance; and He requires them to co-operate with Him in the salvation of souls. He has placed in the hands of His servants the means wherewith to carry forward His work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete.

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into His treasury.

How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable

clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading matter on present truth, which would prove a savor of life unto life.

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and loving-kindness of God. God is displeased that His goodness, His constant care, His unceasing love, are not brought to mind on these anniversary occasions.

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to co-operate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth.

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness.

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practising dishonesty toward God, robbing Him in tithes and offerings!

Brethren and sisters,—you who in the day of God would meet your record with joy and not with grief,—I plead with you to make faithful work ere this year shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to Him His own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

May the Lord imbue our churches with His Holy Spirit! May He work for His people, and may every member of the church work with Him for the upbuilding of His kingdom!—*Review and Herald*, Dec. 23, 1890.

* * *

"THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

God's Power and Presence Everywhere

JOHN N. LOUGHBOROUGH

DAVID solemnly inquired,

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139: 7-10.

This accords with Job's statement respecting the Lord:

"In whose hand is the soul ["life," margin] of every living thing, and the breath of all mankind." Job 12: 10.

It also agrees with Paul's statement to the Athenians respecting the living God:

"Neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being." Acts 17: 25-28.

In the REVIEW of Dec. 2, 1890, Mrs. E. G. White said,

"In God 'we live, and move, and have our being.' Every pulsation of the heart is a rebound from the touch of the finger of God. He watches over us by day, and under His wings we find shelter by night. His preserving care is over us whether we wake or sleep."

That we are directly dependent on the manifestation of God's power in the growth of those things which sustain our lives, is very plainly stated:

"The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case inclosing it, and springs up to develop and bear fruit."—*Testimonies for the Church*, Vol. VIII, p. 326.

Again we read—

"There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. The showers of rain must be sent to give moisture to the thirsty fields. The sun must impart heat, electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God."—*Christ's Object Lessons*, p. 63.

Of this same truth we read—

"Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live."—*The Desire of Ages*, pp. 20, 21.

Paul said to the Hebrews, "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13. A realizing sense of this should surely lead us to great carefulness that our deportment shall be acceptable to God.

"God is love." He does not reveal His nearness to us to frighten us into His service, but to show us how ready and willing He is to aid us in the way of filial obedience to Him. The psalmist said, "Thou understandest my thought afar off." Ps. 139: 2.

As to how this is accomplished we may gain light from what is said in "The Desire of Ages," page 356:

"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand, and thousands

of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern, He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only begotten Son to save, that His interest and the interest of all heaven is centered."

So it is emphatically true, as stated by Solomon, that "the eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3.

Of the manifestation of God's love to us we read,

"The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me."—*The Desire of Ages*, p. 57.

"Christ says, 'All power is given unto Me in heaven and in earth.' Matt. 28: 18. What is this power given Him for? For us. He desires us to realize that He has returned to heaven as our Elder Brother, and that the measureless power given Him has been placed at our disposal."—*Testimonies for the Church*, Vol. IX, p. 186.

"Prayer is the swiftest cable known,
The longest, reaching to God's throne.
Prayer is the Christian's telescope
To scan the star-strewn way of hope.
Prayer is the prism through which we view
God's color schemes for me and you.

"Prayer is the lever of the hour
To move the arm of mighty power.
The drift of all the wealth we take
Bears o'er the soul 'for Jesus' sake.'
How oft we lose, unarmed by prayer;
No battle wanes when God is there."

* * *

"Ye Shall Be Witnesses unto Me"

GRANT A. ROBERTS

"Ye shall be witnesses unto Me." What a weight of influence, assurance, and protection is contained in these words of our King!

Of influence: "Unto Me." "Ye," poor worms of the dust and natural enemies to Me; "ye," who are but as the dust of the balance, and who were once the children of wrath and filled with sin; "ye," who are but few among all the millions of that one tiny, sin-polluted earth; "ye," who have, by sin, disgraced Me before all my unsullied universe—"ye shall be witnesses unto Me" to all My creation. "Unto Me," the great "I AM," who exist from everlasting to everlasting. Ye shall be lifted from the degradation into which ye have sunk, to the glorious position of witnesses unto Me. Ye shall be known as such in earth and in heaven. I give you the influence of My name. Go forth and witness.

Of assurance: "Ye shall be." Neither evil men nor evil angels, nor even Satan, shall prevent. "Ye shall be." I will accept you as such. No matter how others may regard you, unto Me ye shall be witnesses. This is as verily a divine promise as "Ye shall receive power," or "The Lamb . . . shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." "Ye shall be"—a divine assurance that though we have been such as we have, still we shall be accepted and our work will be successful, and no circumstance of life or death shall make void this promise.

Of protection: "Witnesses,"—representatives, ambassadors, servants. When any world power sends a representative to any country, though that coun-

try may be seething with discontent, strife, and revolution, the representative goes with the assurance that, to the extent of its ability, his nation will protect him. His government says to that country, "This is my representative. Have a care how you treat him, for I stand ready to protect him, or to avenge him if he come to harm." And shall not our God protect His representatives?

When Jesus said to the mob in Gethsemane, "Let these go their way," it was not a mere request from a captive, but a royal command from the Prince of heaven. Though the devil would have used, and undoubtedly did use, all his power to destroy that embryo church, yet under the protection of these words, the disciples were secure. In the final conflict, when the remnant are surrounded by evil men, they will often be spared by the power of the same divine command, "Let these go their way."

With such influence as is vouchsafed to us, with such assurance of acceptance and success, and with the certainty of perfect protection, is any earthly consideration worthy of our time or effort, if it in any way hinders our accepting the commission to the Master's witnesses, "Go ye into all the world, and preach the gospel"? Mark 16:15.

The harvest truly is ripe, and the laborers are few. May all who can engage in active service, take courage and enlist quickly under the banner of Prince Immanuel.

Mandeville, Jamaica.

* * *

What Shall the End Be?

O. E. JONES

"WHAT shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

That the finally impenitent shall have an end, soul and body, "shall be as though they had not been" (Obadiah 16), is clearly taught in many scriptures. In John 5:28, 29, we find this statement:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The damnation that follows the resurrection of the wicked, is the final punishment for sin, "the second death," from which there will be no resurrection.

"He that overcometh shall not be hurt of the second death." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 2:11; 21:8.

It is not everlasting *punishing* that awaits the wicked, but everlasting "punishment." Said the Saviour, "These" [the wicked] "shall go away into everlasting punishment" (Matt. 25:46)—a finished work, finished once and forever, "the second death." That we might escape the second death, provision for our redemption has been made at infinite cost. The Scripture says,

"I have set before you life and death," "therefore choose life." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Deut. 30:19; John 3:16.

Perhaps the most direct answer to the question, "What shall the end be of them that obey not the

gospel of God?" is the statement in the fourth chapter of Malachi, which says,

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

The destruction of the wicked takes place in the fire by which the earth is cleansed preparatory to being restored to its Edenic beauty and given to the saints for an everlasting inheritance. Speaking of this, the apostle Peter says:

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:6, 7, 13.

"It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9.

In view of all this, we are admonished to "fear Him which is able to destroy both soul and body in hell." Matt. 10:28. The Saviour says: "If thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell." Mark 9:45.

And again: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:34-36.

* * *

LIFE'S HEAVENLY SECRET

JESUS, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love to Thee;
Thy fulness that which filleth me.

Long, long I struggled e'er I knew
My struggling vain, my life untrue.
I sought by effort of my own
What is the gift of Christ alone.

I prayed and wrestled in my prayer,
I wrought, but self was ever there;
Joy never came, nor rest, nor peace,
Nor faith, nor hope, nor love's increase.

My effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
God's boundless gift of grace to me.

Life's heavenly secret was revealed,—
In Christ all riches are concealed.
We try, and fail; we ask, He gives,
And in His rest our spirit lives.

O peaceful rest! O life divine!
My effort cannot make Thee mine.
I yield my sinful heart to Thee,
And in Thy love Thou fillest me.

—Dwight Mallory Pratt.

Kept in the Father's Hand

T. E. BOWEN

THOSE who have given themselves to Christ, and for years have found comfort and joy in the observance of the Sabbath, and in the knowledge of its kindred truths, may experience peculiar trials when nearing the end. Every one's loyalty will be thoroughly tested. The enemy of Christ will leave no point untried in his attempt to discourage and overcome those who believe this last gospel message that severs its adherents so completely from the world. Satan counts the world as his. He also includes in his plans the overthrow of every loyal Seventh-day Adventist. If he cannot tempt them into out-and-out disobedience of God's law, he will seek to drive them into discouragement by holding up their forgiven sins as still standing against them; he will seek to lead them to believe that because of their unworthiness the Lord does not accept them, despite all their humiliation and service. But these are subtle temptations of the devil. He is to be steadfastly resisted through the sure promises of God.

For our encouragement, Jesus while still in the world, gave some very reassuring promises. He had a purpose in doing so while here. "These things have I spoken unto you, that in Me ye might have peace." John 16:33. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:11.

Here is a promise to which we should cling when Satan forces his presence upon us in his efforts to make us believe that our iniquities are so great that it is of no use for us to expect to gain eternal life:

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6:37.

Over and over is this assurance given us.

"I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. . . . No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." John 6:38, 39, 44.

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man ["man" is supplied] pluck them out of My hand. My Father, which gave them Me, is greater than all: and no man is able to pluck them out of My Father's hand." John 10:27-29.

Do we believe this? Do we believe that God, for Christ's sake, has forgiven our sins, and accepted us as His sons and daughters? Do we rest in the assurance that no power, not even that of Satan, is able to pluck us out of the Father's hand, while we trust in Him? Then let us by true, humble faith, hold our ground and quote these texts to the "accuser of our brethren," when he seeks to drive us into discouragement. Christ has us in His hand. His hand is held by His Father's, "greater than all," He says; and surely, this being true, no power on earth is able to pluck God's treasures from His hand. Humble, contrite, loving trust and obedience must be maintained on our part; this done, these promises are *sure* to you and me. But we must personally claim them by faith as ours.

Here are some messages drawn from the experiences of the people of God returning to Jerusalem after their long captivity, which are comforting to us down here at the end. Satan sought to condemn

Joshua and Zerubbabel as they attempted to lead out in the work of restoring the worship of God at Jerusalem by rebuilding the temple upon the site of the one erected by Solomon, and destroyed because of the sins and apostasy of their fathers.

"Satan knows that those who ask God for pardon and grace will obtain it; therefore he presents their sins before them, to discourage them. Against those who are trying to obey God, he is constantly seeking occasion for complaint. Even their best and most acceptable service, he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. . . .

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. . . .

"The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright them with the thought their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God. . . .

"But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins, and have sought the Lord in humility and contrition; and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: 'The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.'" — *Prophets and Kings*, pp. 586-589.

Let us hope in God. Jesus said, "Be of good cheer; I have overcome the world." John 16:33. The ground for our cheer and hope lies in the fact that Jesus overcame Satan on every point upon which we can be tempted. In Him we also may triumph. The hand that upholds the universe, holds the purchase of Christ's blood, and though our trials may be severe, there is no power that can pluck us from the hand that bears the imprint of Calvary's cruel nails. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

* * *

The Harvest Ingathering

ALEXANDER R. BELL

"THE harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

We are in the midst of a campaign to raise funds to save men and women for the kingdom of God. We call this an Ingathering campaign. My mind reaches forward to another ingathering — one not of funds, but of men and women; not to go out to the ends of the earth, but to be gathered into the kingdom of heaven; not a campaign to save men and women, but a marshaling of the saved under the leadership of One who is to present them faultless with exceeding joy to His Father.

Just a little ahead I see the heavens depart "as a scroll when it is rolled together," and a living cloud

of majesty and unsurpassed glory come into view; and I hear the voice of Him who once wore a crown of thorns, but who now wears a crown of glory, cry out, "Awake, awake, awake, ye that sleep in the dust, and arise!" and I behold a wonderful sight. This old earth quakes; the graves are opened, and a mighty host arise from their dusty beds, triumphant over death, clothed in the bloom of immortal youth. And I see the angel host, that faithful throng of "ten thousand times ten thousand and thousands of thousands," who, all down through the centuries, have been ministering "for them who shall be heirs of salvation," at the command of the Lord of glory, speed to the ends of the earth to gather God's elect.

What a joyous climax that will be to every hope and promise and confidence! Job, clothed with immortality, shall in his flesh see God. David, awakening in His likeness, shall be satisfied. Solomon shall see his "Friend that sticketh closer than a brother." Isaiah will see the "King in His beauty." The apostle Paul will receive that crown of righteousness that has been laid up for him since the day he bared his neck for the sword of the executioner. The beloved John will greet his Alpha and Omega; and those of whom John has written, who have "washed their robes, and made them white in the blood of the Lamb, . . . shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The vision of that glorious ingathering should inspire us with fresh enthusiasm in the present Harvest Ingathering, as our hearts cry out, "Lord, hasten that day!"

* * *

Loyalty to Christ

MRS. IVA F. CADY

SINCE OUR highest duty is to God, we are under obligation to be loyal to Him first of all. This includes loyalty to Christ, for He and the Father are one. It also means loyalty to His word. If we are not loyal to the word, then we are not loyal to its Author. If loyal, we shall not be wilfully disobedient to that word, nor shall we place a discount upon any part of it. We shall be faithful in upholding and obeying its every precept, and in seeking to build up the kingdom of God.

But we cannot be loyal to Christ unless we are loyal to our brethren; for He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. Why should we not seek to guard the reputation and the well-being of our brethren as sacredly as our own? The church is the body of Christ; loyalty to Him means loyalty to the church, and loyalty to the church includes loyalty to each member of the church.

If we are really loyal to our brethren, and love them as we love ourselves, we shall not countenance any evil report concerning them, much less assist in circulating such a report. We should recognize that to circulate an evil report concerning a brother would bring a stigma upon the church. It would react upon ourselves, because we are members of the same body — the church — of which our brethren are members.

"So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5.

When one seeks to make prominent a supposed defect in a brother, and endeavors to make it appear as detrimental as possible, though he may claim that his citizenship is in heaven, he is a disloyal subject. He is partaking of the nature of the author of disloyalty, who is called "the accuser of our brethren." Rev. 12:10.

"All have sinned, and come short of the glory of God" (Rom. 3:23); but our work is not to search out the sins of others and publish them abroad, and thus bring reproach upon the church of God. Let us leave our brethren with the Lord. When He forgives and justifies, it is not for us to condemn.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33, 34.

We should guard not only the reputation of the members of the church, but also the reputation of the different institutions of the church. What if we do see something that we do not like in the president of our college or academy, or the physician in the sanitarium? If we would consider ourselves, we might find that we also still have some faults.

We all exert an influence one way or the other. We are either gathering with Christ or scattering abroad. If we speak disparagingly of our workers or institutions, and thus lessen the confidence of others in them, we are lending our influence in favor of the world. Some may thus be led to patronize worldly institutions where the influences are detrimental to the spiritual life, and may finally be lost.

What we consider faults may not always be so. It is not for us to set up our judgment as a criterion for all. Others have a right to be conscience for themselves. When we are one in Christ and truly loyal to Him, instead of standing back and criticizing, we shall be giving freely of our time, our influence, our prayers, and our means to build up His work and carry it to completion.

* * *

THE REST

THE great Composer writes the theme,
And gives us each a part to play;
To some a sweet and flowing air,
Smooth and unbroken all the way;

They pour their full heart's gladness out
In notes of joy and service blent;
But some He gives long bars of "rests,"
With idle voice and instrument.

He who directs the singing spheres,
The music of the morning stars,
Needs, for His full creation's hymn,
The quiet of the soundless bars.

Be silent unto God, my soul,
If this the score He writes for thee,
And "hold the rest," play no false note
To mar His perfect harmony.

Yet be thou watchful for thy turn,
Strike on the instant, true and clear,
Lest from the grand, melodious whole
Thy note be missing to His ear.

— Annie Johnson Flint.



EDITORIAL



On Toward the Last Things

EVERY passing day's events seem to speak directly to us who believe this message, bidding us work and pray as never before; for there can be no question but that now, in this comparative lull in the great world storm, is our time to work.

As men of affairs speak of conditions, they but echo the words of prophecy describing our times. For a brief moment, at the close of the war, popular fancy really seemed to believe that by some strange reversal of the law of sowing and reaping, the end of wars would spring out of the Great War. The disillusionment is coming, however, and now is the time to show the people the really bright side of these things that make the outlook appear so dark for this suffering world. These troubles are signs of the coming of the Lord, to end all trouble by the destruction of sin.

The Spirit of the World

Of these days the prophecy of Revelation 11:18 says: "The nations were angry." The South African statesman, General Smuts, said to an interviewer not long ago:

"Never has there been so much hatred in the world — never have people everywhere hated one another so much — never has hatred been so great and so deep." — *Literary Digest*, Nov. 6, 1920.

It is the predicted condition among the nations in this time of the judgment hour; and the message of the judgment hour is the very gospel that is needed in an angry world.

The Same Storm Center

With a new alignment of the nations, boundary lines redrawn in blood, and empires and kingdoms overturned and new kingdoms reared upon their ruins, the historic storm center of the world is still the same. Prophecies of both the Old and the New Testament ages ago designated the Near East — the eastern shore of the Mediterranean and the region of the Euphrates — as the storm center in the last days. Overturnings there are described as precipitating the "time of trouble" and the great Armageddon of the nations. And the modern observer still places his finger upon the map just there in pointing out the storm center of international politics.

Sir William Ramsay, the veteran authority on the Near East, is in this country on a lecture tour. Speaking of the dispositions of territory and of conditions in those regions he says:

"The present policy of Western European powers is a certain forerunner of future war greater than the war just ended." — *Washington Times*, Nov. 11, 1920.

That is the very forecast of the ancient prophecy. The World War has brought the Eastern Question a stage nearer solution; and that solution means the end of the world.

Mr. Hoover's Forecast

Of all who have ministered help to the innocent sufferers from war, Mr. Herbert Hoover has been the leader. Out of this contact with the recent war he makes the following forecast as to the next one:

"The certainty is that the next war will be a war not against soldiers so much as against civilian populations, more terrible than anything we have witnessed." — *The Independent*, Nov. 6, 1920.

With men of the world forecasting the course of events in exact harmony with the predictions of prophecy, we surely need to pray God to hold the winds, and then to "work in harmony with our prayers." On the side of the nations and of the world it seems as if conditions are set for the last things to be done. But while the last things are being held back, it is clearly in the order of God, that He may send His saving message throughout all lands.

W. A. S.

* * *

Cutting Off Ears

"THEN Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." John 18:10.

So much in the experience of the apostle Peter we find cropping out in our own, that a study of his life is very helpful. Cutting off ears is not confined to Peter. We may not actually amputate them with a sword, as did the apostle, but sometimes we cut them off from hearing the words of life in the gospel of salvation. And the latter is more serious than the former; for the former affects this life only, while the latter has to do with the hereafter.

There are many ways in which we can cut off, or stop, the ears of people. Many ears have been cut off by a spirit of debate, boring people with arguments and censorious disputation at every opportunity, and at the most inopportune times. The spirit we manifest may be such that people have no desire to hear what we have to say, or to investigate what we believe. The way the Master dealt with His disciples at the Sea of Tiberias, as recorded in John 21, is worthy of thoughtful study. He did not start an argument the first thing to show them that they were wrong.

We cut off the ears of our neighbors or friends by failing to live the truth we profess to believe. They read our lives, and conclude that if the truth will not do any more for them than it appears to have done for us, it has no power to save from sin. We cut off ears by trying in our dealing with others to get the better end of the trade, by penuriousness and closeness, by contending for the last cent that seems to be ours in some financial transaction. It is better to lose a few cents than to cut off the ears of a neighbor or friend. We cut off ears by procrastination, putting off speaking to some one concerning his eternal destiny. We plan to, resolve we will, but we linger, waiting for a better opportunity, until something places him beyond our reach.

Parents sometimes cut off the ears of children by domestic wrangling. Unkind, impatient, fretful words in the home have stopped many an ear from hearing God's message of love. A boy was once heard to say, "I wish I did not have to hear my father pray." "Why?" he was asked; "you should be glad to have a Christian father." "Oh," he said, "I would be glad to have a Christian father, but when I hear father pray in meeting, I can't help but re-

member how cross and impatient he was with mother and us children before we started to church." Cutting off ears unconsciously, but truly nevertheless.

By gossip, talebearing, backbiting, criticism, jesting, meddling with another person's affairs, we may leave behind us influences which will thunder so loudly in the ears of the people that they cannot hear what we are saying. What carefulness this should bring into our lives, that we may constantly represent before the people the life of Christ who died on Calvary, that they may be drawn away from sin unto Him.

G. B. T.

The Sunday Law Crusade

(Continued from page 2)

Those persons who do not recognize Sunday as their day of worship may find their religious freedom somewhat curtailed.

"There always looms the possibility of a Constitutional amendment to compel Sunday observance. The basic law has been amended twice recently, and the process has become so easy that a Constitutional change is not taken seriously. Consequently the Twentieth Amendment may be on its way providing for compulsory religious observance and worship.

"The modern crusaders are in the saddle and riding hard, with lances poised and banners flung to the breeze. Perhaps Congress will muster courage to resist their onslaught and stand firmly for individual liberty. Perhaps Senators and Representatives will not scurry to the safety of the cloakrooms when the invaders come clattering through the corridors. Perhaps they will take a broad, sane, reasonable view of the questions raised. Let the nation cherish the hope in spite of the record."

Similarly the leading editorial in the *New York Sun* of November 27 sounds a note of warning:

"Only a few years ago nothing seemed more improbable than prohibition; ninety-nine people out of a hundred regarded it as the futile idea of cranks. Yet today it is a reality, so far as statutes can make it so. The probabilities that the 'blue-nose' Sunday idea may prevail sooner or later is far less improbable than was the anti-liquor victory. For it must be remembered that the closed Sunday is not new nor a mere idea. Historically it has been a very formidable fact, and there are on the statute books of many States, laws enough to make it a grim reality, were they enforced. . . .

"It is quite useless to discuss the merits of the new drives that are gathering weight like the traditional snowball. The primary need, the overwhelming need, is to arouse the public attention to them, the public interest for or against—for and against them. The danger is that more things may happen to the country unawares than the people understand or expect. No matter what the merits—or otherwise—of the new regulations of life may be, the people should not allow them to be imposed by default, through the indifference of the great majority to the doings of an aggressive and organized handful."

The leading editorial of the *New York Times* for November 30 is entitled, "Sunday Observance." The editor makes very sensible comment on the merits of this proposed legislation, and joins other papers in sounding this note of alarm over such propaganda:

"If any persons or religious denominations want Sunday kept in a particular way, it is their privilege so to keep it. Churches can enforce discipline upon their communicants. By precept and example they can recommend their theories and practices upon their neighbors. The moment they seek the aid of the law to thrust upon the great body of citizens a code of Sunday observance against which it rebels, they are trying to exercise a tyranny over other men's consciences. They are unconsciously creating prejudice against a morality that seems pragmatical to their opponents, and even against religion itself. . . .

"Sunday is not the 'Sabbath.' The surviving and revived Puritan theory of it is a modern innovation, unknown when all Europe was Catholic, unknown even to some of the Reformers. We all know the story of John Knox calling on John Calvin on a Sunday and finding him playing at bowls. The attempt to revive in the twentieth century this fanaticism of a seventeenth-century sect, is a curious bit of reaction.

Knowing the power of a determined minority and the feeble knees of too many members of Congress and State legislatures, all Americans who believe in a sane and human Sunday must fight from the start all this blue-law program and propaganda."

That there is occasion for the fears expressed by these editors, the student of prophecy knows too well. He knows that these very proposals which are being made at the present time for the enforced observance of Sunday, and the agitation attending this question, are logical steps leading to the doing of the very thing which the prophecy indicates will be done; namely, the enforcement by law of the first day of the week as a rest day. This prophecy is clearly brought to view in the thirteenth chapter of Revelation. From this scripture we learn that there is to arise in the United States a strong religious-political movement which will have as one of its objectives the enforcement of the Sunday rest day.

We well remember how visionary this idea appeared to many forty years ago. At that time but little was said about the enforcement of a weekly rest day. The proposition that this would ever be brought about was scouted in every quarter. We heard strong opponents of this message say, "When that succeeds, we will believe your exposition of Revelation 13, and will take our stand with Seventh-day Adventists." How great has been the change during the last four decades! We are witnessing literally today what years ago we saw only by faith in the dim and distant future.

We may expect that the proposed Sunday law will meet with stern opposition from prominent men of the nation. We believe this is in the plan of God, in order that the merits of the Sabbath question may be thoroughly discussed, and the wickedness of religious legislation brought clearly before the minds of the people. And in this present agitation our brethren and sisters should see a great opportunity to place before their friends and neighbors the truth regarding these important principles. Indeed, we shall be recreant to our trust if we fail to do this.

We have seen so much attempted legislation fail of its objective that there is danger lest we become indifferent to the principles involved in the controversy, and be wakened from this indifference only by the actual enactment of oppressive laws. Particularly, now, and not after the passage of such proposed legislation, should we work to enlighten the people. We cannot, of course, hope to prevent the ultimate enactment of these proposed measures. We cannot hope to save the mass of mankind from arraying themselves against God and His truth; but we can point out the danger, we can sound the warning cry, and some will heed the warning. From the great mass we shall be able to save many individual units of society for God and for eternity. This is the solemn responsibility committed to us in this hour. Let us be faithful in carrying out our divine commission.

F. M. W.

* * *

"PUT on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful."

IN MISSION LANDS

*Providential Deliverances During the War*¹

PAUL DRINHAUS

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Psalm 46.

I should like to tell you through the experiences of the war how the same God is still living, how the forty-sixth psalm, which has been read in your hearing, is still today tangible truth.

When the war began, on the very first day many hundreds of our brethren had to step into the army. There was no time for planning nor for deliberation. They went with heavy hearts and with much prayer. There was no trace of a war spirit among our German brethren. Some of the brethren even went so far as to say they would touch no weapon, but would rather be shot down; and the fact of being shot down was in those days indeed a real thing. I saw a young man flee from a transport train, but he was caught, and was shot the next day. We told our brethren that shooting would come soon enough, there was plenty of time yet for that. We told them they should go with perfect trust in God, and do everything their conscience permitted them to do before God. They went, and had wonderful experiences.

After I had done service in my church for three fourths of a year, I also was taken into service for my country. Most of our preachers had already gone. Out of my church fifty brethren were in military service, and now I was to go too. I said to myself, I have comforted others, now I must test my own faith. I went with a great deal of prayer, and with much intercession for me from others.

The first blessing that God gave me was that I was permitted to be a recruit right near my home, and I could go home to my church every Sabbath for service with my congregation, and also preach on Sunday. And it was shown that God could bless the service of two days more than He had previously done the service of seven days.

The recruits usually remained back ten weeks for training and then had to go into the field. At last one thousand men were called for. Where I was stationed, there were 1,003 recruits, so of course, three could remain behind, and I was among the three. My dear brethren and sisters, in those days we saw how heaven was open and how God told the

secretary, "This man must remain behind." After four days, the other two who had remained behind with me had to go to the front; but instead of ten weeks I remained nine months as a recruit in my own home place. Can you imagine how the church felt — the church which was making intercession for me — when I came into their meeting again the next Sabbath morning? From week to week they hoped that I might still remain with them one more week, and it lasted for nine months that I could remain with them. Each Sabbath I could go home and work with them. I also stayed on Sunday.

To be sure, you must not picture the life of a soldier as a very light thing. If I did not do my service perfectly, I was not given leave. If in the practice shooting I did not strike the right target, I was not given leave. So, many times as I held the gun I prayed to God, "Dear Lord, let me strike the right target so that I may have Sabbath off." Once we made a march of forty miles, with the German pack of eighty English pounds to carry. Just before the destination was reached I began to lose consciousness, but as I fell to the ground, the idea flashed through my mind that if I did not reach my destination I would get no leave. This thought aroused me from my fainting state, and I received strength to go through to the destination. And yet this was all like play-work, right at home. But after nine months I had to go to the front.

The new soldiers were usually placed six or eight miles back from the front at a training station. There they were to remain from three to four weeks, and then go forward to the first line. When I arrived, I immediately made another attempt to get into the medical corps. I had already four times made such petition, but had always been refused. I was well and strong, and was to go to the front. You must know that in Germany the preachers had no exemption, only those of the state church. I made my fifth petition to the German kaiser, and I thought, Now God *must* cause me to succeed! In my heart was the earnest prayer that I need not shed blood. I believed, of course, that the soldier is not carrying his sword in vain, just as Paul speaks of authority; but I as a preacher of the gospel could not shed blood, and I prayed a great deal about it. I felt that God *must* let me go into the medical corps for service.

But before the petition was refused for the fifth time, God was already showing me a different way. We had at that time at the front a very strict mail censorship. Every letter to the soldier's wife or family or to his church was censored, and I was very much aroused against this. I had a great deal of opposition in my heart toward it, but God showed me that just through these things His help would come.

The lieutenant who censored these letters was in civilian life a preacher; and when by my letters he saw that I also was a preacher, he asked me to what church I belonged. When I told him I belonged to the Seventh-day Adventist Church, he was greatly disappointed. This church was in his eyes simply a sect. However, he invited me to visit him, and we read the Bible together for many hours. He as a

¹ Sermon preached by Elder Paul Drinhaus, president West German Union Conference, at Takoma Park, D. C., Dec. 4, 1920.

theologian had a thousand questions to ask about the Bible and about my belief, and we became dear friends and called each other brother.

After God had used me as an instrument to help the lieutenant, then He used the lieutenant as an instrument to help me. He of course could have been a chaplain in the army. However, he was the son of an officer, and preferred to be an officer; but now he made me a preacher to the soldiers, and he provided me with an old barn in which I could hold Bible studies, and with his own money he bought hundreds of Bibles, which I distributed among the soldiers. Through his friendship I gained high esteem, among both officers and comrades.

It was written that I was to go to the front at the Somme, where at that time a terrific battle was taking place. You can imagine my feelings at that time. I did not wish to shed blood, and now I was all ready and clothed in uniform for the greatest battle of the world. Then my friend, the lieutenant, went to the general, and asked whether I might remain with him. He knew my need and my prayers. But I could only remain with him as his attendant. At first he did not desire me to be his attendant. He said:

"You cannot be my attendant. You cannot clean my boots. You can never become an officer if you become my attendant."



MISSIONARIES FOR THE ORIENT, SAILING FROM SAN FRANCISCO, OCTOBER 30

Left to right: Miss Bessie Mount, Mr. and Mrs. H. L. Shull, Mr. and Mrs. O. R. Shreve, Mr. and Mrs. M. M. Mattison and two children, Mr. and Mrs. G. E. Jones and infant, Isaac V. Counsell, Miss Lucy Andrus.

The captain called me to him one day, and said to me:

"Drinhaus, as your petition for medical service is refused, I shall keep you here till the war is over, and you are to see to it that the soldiers become good, orderly people."

Of course that was all that I wished to do as a preacher. Thus I could do the work of an evangelist. Of course I wore no preacher's coat. You cannot imagine how the recruits were dressed. You can perhaps understand it better if I tell you that the byword with us was, "Any coat fits, whether it be large or small." The recruits received the very oldest clothes. So when with my uniform on I went through the street with the lieutenant, every one looked around and asked, "Well, who is that?" In Germany it is not proper that an officer go with a recruit. However, I gained high esteem, and was known as doing the work of a preacher. And when, after four months, the petition was refused by the kaiser, I thought, I do not need it any more, for the captain had told me he would hold me with his company till the end of the war, and that was good enough.

But one never can trust to man. After seven months the training station was disbanded, and the captain could no longer retain me. In my passport

I said to him: "I am just a preacher of the gospel, and have no thought whatever of becoming an officer. I would rather clean boots than shoot."

At last he was willing, and I became his attendant.

You must understand that the attendant is not highly esteemed by the German soldiers. He is no more than a bootblack; but it was all right with me, if only I did not have to shoot. Now I had for five months the most pleasant time in the war. No officer commanded me anything during that time, for I was attendant to the lieutenant; and the lieutenant would not permit me to clean his boots. He got other soldiers to do this work, and I was his companion.

Thus we lived together at the front in Verdun, in a town where every house was completely shot down. We lived in the cellars of these houses, and above were heaped stones six feet high in order that the shrapnel and fragments of shells could not pass through into the cellar. I tell you we had some splendid times down there in that cellar when the shells crashed above us. When we could not sleep on account of the intense fire, we read our Bibles. Sometimes we studied the Bible during the entire night, and we found sweet peace there as though there were no war in the world.

On Sabbath I also preached and served as I could. Sometimes I went for five or six hours along the front and sought out the brethren I could reach. There were eight at one time that I could reach, and I could tell you of some Sabbath meetings in devastated Verdun where we came together. When we were together, while the war raged around us, we had peace in our hearts. All those brethren had done definite service. They had not touched arms. They were tailors, and cooks, and drivers, and bakers, and road makers. Can you imagine how much worship and communion we had when we were together with our Bibles on those Sabbath days? We were in a strange work, and yet we could see

volunteered. I went and stopped the train, and a little while later I received the iron cross. So I passed as a good soldier, though I had not shot at a single person nor even seen the enemy.

Two weeks later I was wounded in the right hand, and so I went home and was there for nine months. I thought that during that time the war would end. But the terrible thing about the war was that it would not come to an end. In this pleasant land [the United States] you really cannot imagine what we suffered.

In January, 1918, I again had to go to the front. I had been a soldier for two and one-half years, and had not shot at all, but now my heart began to de-



WORKERS IN THE CENTRAL SWEDEN CONFERENCE

how God was there with us. Our hearts were full of homesickness. We would gladly have returned to the church and to our families; but since we could not do that, we came to Him to whom we can come at all times.

At that time I was commended for special military service. You have heard of the German iron cross. This is bestowed upon a soldier for valiant service in the presence of the enemy. One day the commander telephoned from the rear that an ammunition train was on the way to the front, but in the meantime, the French had shot down the buildings and torn up the railroad before the front, and if the train should come in by this destroyed railroad, there would be a great explosion and many deaths. So our commander asked if some one would not go to meet the train and cause it to come to a standstill. That was no pleasure trip, for the French were still firing along the railroad. For a moment the wish of my heart was that some one else would go, but I became ashamed of myself and immediately

spair. The lieutenant was no longer in the field at the front, and I thought now I should surely get right into battle; so I prayed much.

When I went out into the field, I found my old company; but now I had to take up regular service at the front. For two months I was in the first line before Verdun. I remember especially one week when just before me lay the French post in its trench. When the soldiers moved, I could see their steel helmets, and the command was: "When you see anything moving, you must shoot." Next to me stood a great machine gun, and on my right was a gun, and in my belt I had bullets and grenades, but in my heart I had prayer and the thought above all else that I did not wish to injure any one. I also told this to the officers. I said:

"I cannot call that man my enemy. He has never done anything to me. And even though he had done me harm, I would not wish to kill him."

The officer said to me, "Drinhaus, you are no longer a preacher. You are a soldier."

But I said to him, "I feel just exactly like a preacher!"

I tell you, brethren and sisters, I could not feel for one moment that I had an enemy in the world. I believe that the children of God have no enemies, save sin and the devil. Of course if I looked into the newspapers during this time of war, I had many enemies, but I can tell you that the newspapers during this time of war were the greatest fulfilment of the Bible text that "all men are liars." I wish to tell you that during this week not a single shot was sent by me across to the French, neither did shots come from them to me. That was the working of a higher Power. But the artillery fire was all the time most vehement. We had almost constantly a shower of shells.

The most severe fire was drum fire. You must understand that there were five or six shells a second, and if you could know only the work of one shell! We have today in Germany many people suffering from nervous shock. They have now for life the shaking of the head or hand or some other member—a kind of shaking palsy. These were not the people hit by pieces of shell. They only stood in the vicinity where the shell exploded. Think of five or six going off each second, and the shells going twenty feet down in the earth and tearing open the ground, and throwing earth as high as two hundred feet everywhere. Often dead bodies, which had been properly buried, would be thrown up by these explosions, and bits of bodies and flesh were strewn everywhere. And there rained oftentimes upon our steel helmets earth and steel just like raindrops. Of course when it came down from above out of the air, it was no longer dangerous. The shell is only dangerous when it explodes.

I can say this, that in these terrible hours every one prepared for death. And how did they do it? They worded greetings to their families, and often I heard soldiers promising that they would shoot each other if they were badly wounded—the soldier most seriously wounded was to be shot by the other.

Picture to yourself the terrible things we had constantly before our eyes. When the battle changed from one trench to another, we could not go to help the wounded. They remained there on the earth between the two trenches, and no man could go to their help. If these on our side would go to help the wounded, then those from the other side would shoot; and if those on the other side went out to help, then these on our side would shoot. And thus many of the wounded had to be left until they died, some of them two or three days.

And our own brethren, how did they prepare themselves? I have spoken with many of them, and they all had the same experience. In such an hour we got down our Bibles, and told the Lord that if we must die, we would die with our Bibles in our hands. That word had been our strength during life, and it would also help us in the hour of death.

I should like to picture to you the meeting we held after the war was over. Standing up in a great congregation, dozens of young men told what they had done back in those hours of death. They said that all of them vowed to God that if He would still give them life and bring them through safe, that life should be dedicated to Him. Women arose in that meeting and said they had prayed that if God would cause their fathers and sons and loved ones to return to their homes in safety, those homes should be con-

secrated to God as never before. In some of the most terrible hours God was nearest to us, and we were most conscious of His presence.

I would like to show you briefly how God delivered me from military service. I prayed and wished to ask the captain for other work. I desired to do telephone service. When I came back after that terrible week at the front, before I could go to the captain, the first sergeant came to me and said,

"Drinhaus, you may be secretary of the company if you wish."

Do you think I wished it? That was what I had prayed for for two and a half years, and I laid my gun down and never touched it again. I wielded the pen till the end of the war.

I can never tell you how thankful I was in those days for God's help. One must go through such things in order to realize it. One sees heaven opened and the hand of God extended down to give help to even the most unworthy, and I felt myself to be that person.

When the war was over, we recognized how God had been in everything and ordered everything. My church at home had grown from two hundred to six hundred members. The conference had grown from one thousand to more than two thousand. Two hundred fifty-seven brethren fell on the field of battle, but we could count 286 brethren in the churches who had been converted to God in the trenches, through the ministry of our brethren who had to go into service. So God guided in everything for the best, and His hand was also instrumental in this to the breaking up of the old régime in Germany. Since then we have had more liberty for preaching our message than we ever had before.

Just as the psalmist says, brethren and sisters, God shows His glory to the world. He helps His people and He helps every single soul. What we need right through to the end is personal experience and personal contact with the Saviour. I am looking forward joyfully to the time when the entire warfare against sin shall be over, and there before the throne of God we shall all tell our experiences in the war against sin, and our words will ring out in praise to Him who has given us victory and eternal peace.

* * *

THAT vast sums of money are being spent for luxury and for worse than useless purposes, is strikingly illustrated in the following figures recently compiled by Miss Edith Strauss, connected with the Women's Activities Division of the Department of Justice, and published in the *Congregationalist and Advance*, from which we quote:

"There is included in the total amount \$2,110,000,000 spent by the male population for tobacco. Of this sum \$800,000,000 is spent for cigarettes, an equal amount for loose tobacco and snuff, and \$510,000,000 for cigars. Automobiles are put in this list as luxuries, with an annual total expenditure of \$2,000,000,000. The total amount spent for candy is \$1,000,000,000; for chewing gum, \$50,000,000; for soft drinks, \$350,000,000; for perfumes and cosmetics, \$750,000,000; for furs, \$300,000,000; for violet soaps, \$400,000,000; and for pianos, organs, and phonographs, \$250,000,000. It seems that not all of these articles could strictly be classed as luxuries, but many of them are. Why not spend more of our money for real religion, which is never a luxury, but an absolute necessity?"

* * *

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee."



OUR HOMES



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

THE KING IN HIS BEAUTY

HAST thou seen the King in His beauty —
The King and His glorious Son?
Hast thou seen them in those that are passing —
Passing thee one by one?

Hast thou seen them in palace or hovel,
In highway or marketing place,
Or out in the quiet of nature,
Or in swirl of life's mad'ning race?

Hast thou heard in the cool of the evening
Their voices so sweet and clear?
Hast thou heard their stately steppings?
Did it fill thy heart with fear?

Hast thou seen the dazzling splendor
Of that high, majestic brow?
Felt touch of soft hands that were nail-pierced?
Are they resting upon thee now?

Canst thou hear the life-giving message,
The message of sweet release,
Assurance of sins forgiven,
Token of pardon and peace?

Ah, yes, down deep in my bosom
Hope springs like the fountain of youth;
I know in whom I am trusting;
His word is the fortress of truth.

— *Nellie M. Higley Maynard.*

* * *

God's Dwelling Place and Its Adornment --- No. 2

ELMER E. ANDROSS

INSTEAD of giving publicity to our sinful state by outward adornment of this "body of our humiliation," by decorating it with jewels of gold, or by putting on apparel, let us adorn "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4; R. V.

Let us not forget that the outward appearance of the sanctuary was very modest, while within it presented a scene of exquisite beauty. So it should be with the true child of God. It was written of Jesus: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Isa. 53:2. Men had become accustomed to the gorgeous display of earthly kings and potentates. Israel had expected the Messiah to appear in all the pomp and outward show of earth's greatest rulers; hence when He appeared as the meek and lowly Nazarene, a servant of servants, without any of the marks of human dignity or power or majesty, they were ready to reject Him, and when His hour was come, they put Him to death.

The wilderness sanctuary was a fit representation of the Man of Nazareth,— outwardly, "no beauty that we should desire Him;" inwardly, adorned with surpassing beauty and transcendent glory. "When He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Our appearance in every respect should be characterized by neatness, modesty, and purity. In the

dress of the priests who ministered before the Lord in the tabernacle service, this lesson is clearly taught. There should be no carelessness in our dress. Cleanliness was very rigidly enjoined upon every priest. We are now "a royal priesthood, a holy nation, a peculiar people;" and we should show forth the praises of Him who hath called us "out of darkness into His marvelous light." 1 Peter 2:9.

The garments of the priests represented the spotless purity of Him whose servants they were, as well as the sacred nature of their duties. In a special way they represented our great High Priest, now ministering for us in the sanctuary above. And as we now minister in His behalf on earth, our apparel should be in keeping with the holy service we are to render. This necessarily excludes all worldly adornment in dress, such as jewelry worn for display, the wearing of costly apparel, following the fashions of the world, that are ever changing, that minister to pride of heart, and that oftentimes materially lower the moral standard.

To be like Jesus does not necessarily mean that our dress must be different from that of all others. It does mean that it should be in keeping with our high and holy calling,— simple, neat, and becoming, such as will command the respect of all pure-minded, well-bred people. It should be as inexpensive as durability and appropriateness will permit. We should ever keep in mind the great needs of the whitening harvest fields, and show our willingness to share in the sacrifices of our missionaries.

As we thus keep our eyes fixed on Jesus, and the simplicity and humility of the Master takes possession of us, and molds and fashions our lives, the original loveliness is restored to the inner sanctuary, and the image of the divine shines forth from within the soul temple.

We are living in the last hours of human probation. The westering sun is rapidly sinking, never again to rise on this sinful world. The last struggle for the mastery of every human being is now on, and is being pressed by the prince of evil to the utmost limit. All the cunning acquired through sixty centuries of warfare, all his artful devices, are now being requisitioned. The supreme moment when the eternal destiny of every soul will be determined is rapidly approaching. With such momentous consequences pending, this should be an hour of great seriousness on the part of every one who knows what these things mean. And yet there is no reason to lose heart or in any way to become discouraged. We are fighting a winning battle, if only we keep close to the side of our great Leader. Victory is perched on His banner, and will surely be ours if only in this crisis we remain loyal to Him. While we do not need to wear a uniform in this warfare, we should not be found clad in the garb of the followers of the prince of this world.

The wearing of gold or pearls or costly garments is an indication of what is in the heart. One of the greatest dangers confronting the remnant church in

this supreme crisis is that of being carried away by the flood of worldliness that is sweeping in from every quarter. Our only safety now is found in hiding in Jesus. This means a return to the simplicity of true godliness in dress, as well as in every thought and act of our lives.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 1, 2.

* * *

Brought Up on the Proverbs

"MOTHER brought us up on the Bible Proverbs," said a daughter, as she glanced at a dear old lady, and then at a young seamstress seated at their table.

"Then I am going to bring my little girl up on the Proverbs," announced the seamstress promptly, "for I can see their result in your mother's family."

The educative value of the Proverbs is past computing.

The following are some of the verses which had been in constant use in this family "brought up on the Proverbs:"

"Even a child is known by his doings, whether his work be pure, and whether it be right."

"The eyes of the Lord are in every place, keeping watch upon the evil and the good."

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

"A soft answer turneth away wrath; but a grievous word stirreth up anger."

"Go to the ant, thou sluggard; consider her ways, and be wise," contained both a lesson and an illustration.

"If sinners entice thee, consent thou not," read its warning to many a little bowed head.

School days brought:

"The fear of the Lord is the beginning of knowledge."

"Take fast hold of instruction; let her not go: keep her; for she is thy life."

"Apply thine heart unto instruction, and thine ears to the words of knowledge."

"Lying lips are abomination to the Lord; but they that deal truly are His delight."

"He that is slow to anger appeaseth strife."

"Pride goeth before destruction, and a haughty spirit before a fall."

As the boys and girls grew older, the years brought self-confidence, and the command of respect for parents set afresh the standard for the growing lad and the budding girl.

"My son, hear the instruction of thy father, and forsake not the law of thy mother."

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

Turning the eyes of youth toward the Source of all wisdom:

"Trust in the Lord with all thine heart, and lean not upon thine own understanding."

"In all thy ways acknowledge Him, and He will direct thy paths."

With the wisdom of a wide outlook on life, she sometimes warned: "Let thy foot be seldom in thy neighbor's house; lest he be weary of thee, and hate thee."

There came a time when the great "life enterprise" in the business world began for the elder children. Proverbs did not fail. There was heavenly wisdom for every step of life.

"A false balance is an abomination to the Lord: but a just weight is His delight."

"Enter not into the path of the wicked, and walk not in the way of evil men."

"Better is a little, with righteousness, than great revenues with injustice."

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

With increasing financial ability came obligations, and fresh Proverbs to match:

"He that hath pity on the poor, happy is he."

"He that hath pity upon the poor lendeth unto the Lord."

For home-making days:

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith."

"Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

"A word fitly spoken is like apples of gold in network of silver."

"A cheerful heart is a good medicine."

"The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith."

The mother who brings her family up on the Bible Proverbs, has gone a long way toward safeguarding them through life.—*Selected.*

The Family Physician

Free Consultation for the Readers of the "Review." Address inquiries, inclosing stamp, to Dr. H. W. Miller, Medical Superintendent Washington Sanitarium, Takoma Park, Washington, D. C.

Bleeding Piles

What do you recommend for bleeding piles? I have been suffering for many years, and am unable to work very much on this account. Is there any treatment you could suggest for me? What do you think about electrical treatments?

Piles are bunches of veins covered by skin and mucous membrane, which have become distended by failure of the blood to circulate freely through these parts. Oftentimes hemorrhoids are due to a tight muscle, called the sphincter muscle, which closes the lower end of the bowel tract. This condition is very frequently brought on by constipation and the consequent straining at stool.

There are times when hemorrhoids seem to be worse than at other periods. An excessive amount of sugar or condiments in the diet frequently brings on an aggravated condition. Owing to the sluggish state of the circulation, the mucous membrane over the stretched surface of the protruding pile frequently breaks, thus giving rise to bleeding, especially under strain. This bleeding, however, while a loss to the body, frequently is nature's means of

reducing the blood tumor. Piles have been known to bleed to a point of extreme danger, but as a rule the bleeding lasts only a few minutes.

Piles are generally best treated by removal. Until this can be done, ointments containing witch-hazel and adrenalin chloride are most satisfactory, in that they cause shrinking of the blood vessels. The oily consistency of these ointments tends also to preserve and protect the mucous membrane. It is particularly advisable that the bowels be kept free from impacted matter. Regular employment of laxatives will save much severe pain in connection with the bowel action. The hot sitz bath has proved of benefit for relieving pain, and doubtless is of value in preventing further trouble.

The only electrical treatment of known value is electrolysis for coagulating the blood and destroying the lining walls of the distended veins. It is a slow method, as are all injection methods, uncertain of results, and requiring a great deal of time and patience on the part of both patient and physician.

High Blood Pressure

I am troubled with high blood pressure and hardening of the arteries. I have numbness of the hands. Can you tell me what is probably the cause of my trouble? And what would you advise me to do at home?

Blood pressure is sometimes high in persons having no symptoms of illness and no noticeable inconvenience. While your pressure is just about double what we consider normal, it is quite probable that your normal pressure has always been above the average. There is a wide latitude in the normal range of blood pressure, which we have chosen to designate as anything between 110 and 150. Seldom is the blood pressure found to be 160 to 170 without some attendant symptoms showing that it is beyond normal limits.

In general, medicines have but a very slight effect upon the blood pressure; they have a tendency to aggravate it fully as much as to relieve it. In view of your pressure's being so high, and being associated with hardening of the arteries, you should keep in close touch with a physician, and observe carefully hygienic regulations that will relieve the strain upon the heart, the tension upon the nervous system, and general irritability of all nervous tissues.

When the work of the heart becomes more than normal, the heart muscle is greatly increased in thickness, sometimes becoming two or three times the normal size. Even then the circulation in the capillaries of the extremities becomes sluggish, causing coldness and numb, tingling sensations.

Hot foot baths and hot hand baths are oftentimes very comforting, and tend to accelerate circulation through these parts. Massage, especially in the case of hardened arteries, should be given very carefully and lightly, and violent exercise should always be avoided. The whole tenor of one's life should be most deliberate and moderate, and not invaded at any time by excitement, by hurried decisions or activities. A carefully regulated program should be entered upon, such as appropriate rest, exercise in moderation, preferably outdoor walking, careful attention to keeping the bowels moving easily and freely, the drinking of fluids at regular intervals instead of permitting an onset of thirst, which if immediately satisfied would throw a large quantity of fluid into the circulation in a short time. An increased amount of fluids will increase the blood

pressure, as will any sudden physical or mental strain upon the body.

Foot baths and whole baths, or else cool tonic treatments which produce mild reaction, will partially relieve the pressure by dilating the surface vessels. In patients properly treated, the blood pressure has in some cases been lowered at the rate of ten points a week, thirty to forty points a month, and high blood pressures have been reduced sixty to seventy points in the course of treatment. These treatments could in general be carried out in the home, so far as knowing what to do is concerned, but the patient should be relieved of all duties and responsibilities in connection with the treatments.

The best results are secured by institutional care, the chief difficulty being that the process is a long and tedious one. The bowels are best cared for by a saline laxative. Nothing seems to work so well in these cases as the use of salts taken an hour before breakfast regularly. This laxative works chiefly by extracting the liquid serum from the blood, and it is probable that this reduction of liquid contents of the body helps to bring down the pressure.

Extreme cases of blood pressure may require blood-letting, and I would suggest that you keep informed as to your condition by regularly consulting your physician, or some one prepared to give you the necessary data concerning your heart, blood vessels, and blood pressure.

Pinworms

What can be done for pinworms?

These are small worms, from a quarter to a half inch in length, very active, and multiply rapidly in great numbers. They are found only in the large bowel, and generally in the lower part.

To cleanse the bowel of these parasites, take castor oil, one-ounce dose for an adult, before breakfast; and give salt enemas, two or three in succession, directly following the action of the oil. An enema of quassia is also good, directly following a cleansing enema. The cleansing enema should be a suds of Castile soap.

If after a few days any pinworms are noticed in the stools, this treatment should be repeated. However, the first treatment is usually effective.

Instead of castor oil, an ounce of Epsom salts may be used, dissolved in half a glass of water. An itching and burning sensation in the lower part of the rectum should arouse suspicion that these parasites have not all been destroyed.

* * *

Benjamin Franklin's Thriftograms

SAVE and have.

Many littles make a mickle.

Little strokes fell great oaks.

A rolling stone gathers no moss.

God helps those who help themselves.

Spend one penny less than thy clear gains.

Look before, or you will find yourself behind.

The way to wealth is as short as the way to market.

He that waits upon fortune is never sure of a dinner.

Learning is to the studious as riches are to the careful.

All things are cheap to the saving, dear to the wasteful.



FRENCH WORKERS NEEDED

It was my privilege recently to visit the French department of the college in Oshawa, and to find there a band of zealous, consecrated young people preparing to fill places in the French field. We feel sure that throughout the United States and Canada there are other young men and women who ought to be in that French department.

Young men and women are giving themselves for China, Japan, and other heathen countries. This is good, praise the Lord for it! but we desire to appeal to those who have not yet chosen a mission field to cast their eyes toward France and her many colonies, with their millions of agnostics and Roman Catholics, and toward Quebec, a foreign field at home, with its scores of towns in which there is not a single Protestant.

Why not decide to prepare for a French field? Do not wait until you have finished your education in English, to prepare for a foreign field; begin now. Go to the French department and learn the language, and when you finish school you will be ready to enter the field with one very important requisite, — the language of the people.

Now is the time to decide for a foreign field, and now is the time to prepare. The French department in Oshawa is fully equipped to train French workers.

L. F. PASSEBOIS.



CITY CHURCHES TRAINING FOR BIBLE WORK

MORE than one hundred lay members of the churches in one of our large cities are training for Bible work. For the inspiration and help of other churches, we quote from a letter referring to the great need which became apparent to these churches, and how they planned to strengthen their missionary forces. The leader of the effort writes:

"The following outline is responsible for what we see here. It is the work called for by the Lord, and we see His blessing upon it. The elders of the churches met for counsel, and the following plan was adopted:

"In view of the increasing demand upon us for church members who are competent to teach the truth in the form of Bible readings, and in harmony with the request of many of our church members in this place that opportunity be given for such training; therefore,

"Resolved, That we favor the organization of three classes for the training of church Bible workers."

"We organized one evening class and two afternoon classes, with a combined enrolment of seventy-nine, and the number soon increased to 112. We feel very thankful for the willing co-operation of our people. In these classes we study the method of teaching the message, rather than the truth itself."

The Outline

"1. The need of setting the members to work kept pressing upon me.

"2. Our people, in general, were un-

prepared to do careful, intelligent Bible work.

"3. 'Plans for Enlarging our Laboring Forces.'—'Testimonies for the Church,' Vol. IX, pp. 116, 117, 125-136. Especially, 'A Reformatory Movement.'—*Id.*, p. 126.

"4. The word 'shall' in Matthew 24: 14, is positive and emphatic.

"5. John in vision saw the work accomplished. Rev. 14: 6-9.

"6. Christ said, 'This gospel of the kingdom shall be preached in all the world' (Matt. 24: 14); John saw it preached to 'every nation . . . and people' (Rev. 14: 6); and David said the people would do the work. 'Thy people shall be willing in the day of Thy power'" (Ps. 110: 3).

Does not a similar call to service come to every church? And can there not be started many such Bible classes? There are openings on every side for Bible work, and the local leaders will do well to follow up such openings. Perhaps there is no greater need in the direction of missionary activities than that of giving simple Bible readings in homes where literature has created an interest, and where the interested ones are waiting for some one to explain the meaning of the Scriptures. We cannot expect aid from the regular conference Bible workers, since they are now altogether too few for the special city evangelistic efforts. The day is here for every church to train Bible workers and develop a strong work by means of Bible evangelism.

"In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen with a keen sense of the responsibility resting upon them individually. Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—'Testimonies for the Church,' Vol. IX, p. 116.

Devise some way in your church to conduct, or to have conducted, a class for the training of lay Bible workers for local needs. The hearty support and co-operation of the officers; a kind and experienced instructor who is wise enough to follow an outline of short, simple, pointed studies; an arrangement for the class members to give each week's study in some home; and a church praying for the effort,—these are the factors which will bring success to such a noble enterprise.

ERNEST LLOYD.



THE POWER OF UNITED EFFORT¹

THE army and navy have a fascination for practically every one. Who can see, without stopping to gaze with in-

¹This article was found among Sister Graham's manuscripts, in her own handwriting, and through it she "being dead yet speaketh" in behalf of the 1920 Harvest Ingathering campaign.

terest, a regiment of soldiers march past in trim uniforms, with band playing? Who can see the sailors drill and go through their work, and not admire the manner in which they do it? What is there about these groups of men working in unison, which so attracts? It is not because we are, as a rule, interested in them as fighting machines; for many people are opposed to that, and yet they feel the inspiration of these trained forces. There is a power accompanying organization of effort which appeals to us. We are not interested in soldiers or sailors because they are fighters, but because the training they have had has made them a power. Their ability to work in unison, to carry unitedly into effect complex plans, and to do it with precision and efficiency, fascinates us.

There are lessons in these things which we can apply to the army of God. How do the soldiers become so efficient? They yield themselves to training, and co-operate with their instructors in developing efficiency. They subject themselves to the rules and regulations of the army. Thus it is possible for them to develop into efficient soldiers.

In the organized work of God it is necessary to have plans for uniting all forces into a great working body. Those who enlist under Christ's banner serve as volunteers, but to be efficient soldiers for Him they must subject themselves in some things. In any organized work, some must lead and others must follow, all together making a strong force to accomplish a certain purpose.

This may be illustrated by the Harvest Ingathering campaign, though it applies to all general efforts in the cause. The General Conference sets a goal which it believes to be within the power of the people to reach, and provides the papers and other supplies. It sends instructions to the union conferences, the union conferences instruct and plan with the local conferences, and the local conferences do the same with the churches. But the success of the entire campaign depends on the way the individual members respond to the call. If to them it is the bugle call of the Master, and they spring to action, each accepting the territory and goal assigned to him as his own individual responsibility, the result is success. But if only a few respond heartily, a few reluctantly, and the rest excuse themselves, it is as if in a war the army were made up of a few loyal soldiers, a few who dragged behind, and many deserters.

True loyalty to God will cause every genuine Seventh-day Adventist to take his place in the ranks of God's organized work, and to do his part faithfully, whether as a leader or one of the rank and file. Then we shall see the power that goes with organized work manifested more fully in this message. Every member who fails to shoulder his individual responsibility in any general plan, whether it be the Harvest Ingathering, the mission funds, the general circulation of literature, or whatever it may be, thereby weakens the plan and lessens results.

This does not mean that organization will take the place of the Holy Spirit, but it will give the Holy Spirit active channels through which to manifest His power. The Holy Spirit is given for service; and it is to those who are standing "at attention," ready for every call to extend God's work, that the Lord can give the Holy Spirit in its fullness.

EDITH M. GRAHAM.

* * *

ANOTHER PIONEER FALLEN

ELDER GOTTFRIED F. HAFNER, one of our prominent German workers in North America, died Oct. 1, 1920, in College Place, Wash. He was born June 27, 1867, in Tscherbakowski, Russia. When but a child of nine years, he came with his parents to America. They settled in Lehigh, Kans., where his childhood was spent. Here he with his parents accepted the truth. After finishing the public school, he was a student at Battle Creek College for three years. In 1889 he attended a Bible institute held in Milwaukee, Wis. During his school years he canvassed and held Bible readings. This gave him a very practical education. His first ministerial work was done in the State of Missouri.

On April 15, 1888, he was married to Miss Catherine Elizabeth Ehrlich. Through this happy marriage, six girls and three boys were born.

After he had worked one year in Missouri, he received a call to work among the Germans in Oregon. He spent two successful years in that conference. Then he was asked to go to Washington, where he worked eight years. He organized there a number of German churches, which have all remained faithful to this day. The blessing of God rested upon his labors.

The brethren in the Oklahoma Conference invited him to connect with them for a time. After working there one year, he was elected president, which office he held for four years. In 1904 he was chosen superintendent of the German work in North America, in which capacity he served for thirteen years. He was away from home most of the time, encouraging the German workers in all parts of the field, and strengthening the churches by his spiritual ministrations.

As a result of continued traveling, his physical condition suffered to such an extent that, in counsel with his brethren, he decided to lay down his heavy responsibilities. The Upper Columbia Conference invited him to connect with the work in that field, and he moved his family to College Place, Wash. Instead of improving, his condition became worse, until in the latter part of 1917, he was advised to undergo an operation. The operation was successful, but his body was so weak that it seemed he could not survive. Prayer was offered in his behalf, and the Lord heard and restored him to health, and he worked for three more years.

In the spring of 1920 he had an attack of influenza, by which his strength was again much diminished. During the summer he conducted a series of meetings, but suffered continual pain. He underwent another operation, and, as a result of unexpected complications, lived only a few days. He passed away October 1, at 7:30 P. M. He was only fifty-three years of age.

His wife shared with him, during his activity, sorrow and joy, poverty and plenty, loneliness and joyful companionship. The children had to be reared without the father, for he was away from home most of the time. The Lord heard the many prayers and blessed this home, for all the children are leading Christian lives. They say they never heard their father speak a cross word to them. When he punished them, it was done in love. Two of his children were laid to rest before the father. His aged parents have lost a dear son; his brothers and sisters, a helpful brother; his wife and children, a true husband and a devoted father; and the church, a Christian counselor. Throughout North America he had many warm friends.

Elder Haffner had a deep Christian experience. When only nine years old he had a desire to be baptized, but his parents thought he was too young, so he waited until his eighteenth year, when he was attending Battle Creek College. He had accepted the truth under the

sketch of his life, and I preached the funeral sermon, using the text in 2 Samuel 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?" The ministers sang the song, "Meet Again," and four of them served as pallbearers. There were about seven hundred people present, which was said to be the largest number ever present at a funeral in that neighborhood.

Although the voice of Elder Haffner is now silent, we know that angels of God are keeping watch over his dust, and that the voice of the Archangel will call him forth from the grave at the first resurrection. We have lost a dear friend and a comrade in the gospel ministry, and those of us who remain behind must devote ourselves more faithfully than ever before to the finishing of the work that God has given us.

J. T. BOETTCHER.

* * *

WORK FOR THE FRENCH IN MONTREAL

MONTREAL is the chief commercial city of Canada. It is situated on an island formed by the St. Lawrence and Ottawa Rivers, on the site of the ancient Indian village of Hochelaga. It was visited by Jacques Cartier in 1535. A trading post was established here by the French about two hundred fifty years ago, and it was the last place yielded by the French to the British, in 1760.

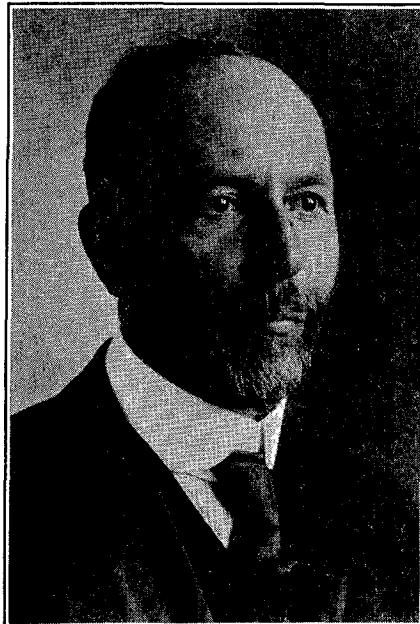
Montreal is full of traditions, and many interesting relics of days gone by can be seen here. It is a city of churches, convents, and monasteries. Montreal with more than a half million inhabitants is 80 per cent French Roman Catholic. The clergy have such an influence that it is no small problem to reach these people and get a hearing. They are forbidden to enter any place of worship which is not Roman Catholic, or to read anything on religion which is not approved by the priests. The clubs, or lodges, must have a Roman Catholic clergyman as chaplain, who is always there to guard the interests of the church.

This makes public efforts such as we conduct among the English-speaking people, almost impossible. The same amount of advertising and work for the public, to reach them and gather them into a hall or church, will not bring a tenth of the results that it would among the English, yet there are many jewels among these people, and some will be saved.

We have started a public effort here recently, which we thoroughly advertised with thousands of cards, and we also advertised it in the five leading papers of the city. We advertised enough to have drawn several hundred people, if it had been an effort for the English; but as it was for the French, we felt very much encouraged to have twenty-five present at our first meeting.

It is my firm conviction that in view of the conditions prevailing not only in Montreal, but all through the province of Quebec, we need consecrated women who will devote their lives to Bible work among these people. We need women who will be "Good Samaritans,"—who will go into the homes and by their love and kindness lead the people to Jesus.

Again, we must have men who will not be afraid of being put out of



GOTTFRIED F. HAFNER

ministry of Elders L. R. Conradi, H. Shultz, and S. S. Shrock. He loved to read and study his Bible, and always followed the advice received from heaven.

Ever since he was seventeen years old, he has devoted all his time to the message. He had no great desire for worldly possessions, except as a means through which the kingdom of God might be advanced. His monument is not a cold stone, but the many hearts who have been led to their Saviour through him. He rests from his labors, but his works will follow him.

He was one of the founders of the Clinton Theological Seminary. He traveled throughout North America raising funds for that institution, and always tried to influence young people to attend it or our other schools.

For many years he was a member of the General Conference Committee, and in 1907 he attended a council in Europe.

His body was taken from College Place, Wash., to Shattuck, Okla., where most of his relatives reside. The funeral services were conducted at two o'clock in the afternoon from the church out in the country. Elder J. F. Simon read a

houses, ridiculed, and even sometimes beaten by mobs, but who for the love of these perishing souls will gladly present their bodies a living sacrifice, and go from door to door with our literature. Because of the difficulty of the field, very little work of this kind has yet been done.

But the time has now come when an army of men and women should circulate the French literature that has recently been prepared, not only in Montreal, but also in Quebec, Ontario, and the Maritime Provinces. Is there not some one reading these lines who will volunteer for service in this wonderful work?

The French Canadians are a very religious people. When they accept the truth, they become very good Seventh-day Adventists, and support the cause liberally with their tithes and offerings.

L. F. PASSEBOIS.

* * *

A FAMILY ACCEPT THE TRUTH THROUGH NEWSPAPER ADVERTISING

THERE is no question but that newspaper advertising is bringing souls into this truth. The money that is spent to advertise tent and hall efforts through the papers is returned with interest.

I feel interested in this work, because it was through an advertisement in a newspaper that our family first learned of the third angel's message. In the city where we live, an evangelist began to hold Sunday night meetings in the Adventist church. Advertisements appeared in the Saturday papers, telling about these meetings and announcing the subjects to be discussed. Father was searching for truth, especially concerning the second coming of Christ, the state of the dead, and kindred subjects. He had become dissatisfied with the popular doctrines of the day, and at that time did not know of a church he could attend where he could hear only the Bible taught.

Such circumstances caused him to pay particular attention to the church advertisements in the papers. And it was one of these advertisements, announcing a subject in which he was interested, that attracted him. He read it over, and decided to attend the meeting the next Sunday night, although the church was on the opposite side of the city, a distance of six or eight miles from home.

I also was interested in such subjects, and felt as father did with reference to attending the meeting. I decided to go with him to hear what Seventh-day Adventists had to say about the Bible. We both attended the following Sunday night meeting, and heard a stirring discourse on the second coming of Christ. We were thrilled with the clear presentation of the Bible, and recognized that we were receiving truth. From that time forward, we attended most of the evangelistic meetings that were held, and soon accepted the message. My father, mother, three brothers, and I, all came into the truth at the same time, a united family.

When we were searching for the truth, the newspaper advertising was a means of directing us and helping us to find it. No one can estimate the value of such advertising. God has placed the

secular press here for our use in giving the message, and with the blessing of the Lord it is reaching out and bringing souls to a knowledge of this truth.

HAROLD B. HANNUM.

[NOTE: Brother Hannum is now preparing for the ministry at the Washington Missionary College, and is also doing stenographic work in the Press Bureau. — W. L. BURGAN.]

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IN MEMORY OF J. H. ERZBERGER

FOR some time news had been coming to us from Switzerland that Elder James H. Erzberger was falling in health. As long as his strength and his poor eyesight would permit, he visited the churches about him in Switzerland and tried to help them as much as possible. It was one of his greatest concerns when he became unable to labor any longer for his Master, whom he so dearly loved and so faithfully served.

On my way to Geneva I called at his home, July 16, and found him already quite low. He was cheerful, and as we talked together of our past experiences, his only regret seemed to be that he had not been able to do more for his Master. A few weeks later he passed away. Elder E. Gugel, president of the German-Swiss Conference, attended the funeral services. There were a good many brethren and sisters from our German-Swiss churches, and the Basel choir was present. Elder Erzberger had requested that his funeral be conducted in the simplest manner, and that instead of purchasing flowers, the money be used for the poor.

Brother Erzberger was born March 31, 1843. He entered the School of the Evangelists at Chrichona in 1864, working for several years as chaplain. After finishing his studies, he engaged in gospel work. He became acquainted with our Sabbath-keeping brethren in Switzerland and was baptized in 1868. As the Swiss brethren were anxious to become better acquainted with the Seventh-day Adventists in America, they sent Brother Erzberger, in 1869, as their delegate to this country. During his visit he stayed most of the time with Elder and Mrs. James White, and became acquainted also with Elder J. N. Andrews. He was ordained in 1870.

After a stay of fifteen months in America, Elder Erzberger returned to Europe; and when, in 1874, Elder Andrews also went to that field, together they visited the German Sabbath keepers in Rhenish-Prussia. One new company was raised up, and a number were baptized during this visit. However, the German field was considered too hard, and Elder Erzberger was recalled to labor in Southern France and Switzerland.

When I reached Europe in January, 1886, Brother Erzberger kindly shared his dwelling with me for a time, and assisted in my first efforts at Lausanne and Basel, Switzerland. Later, as our work progressed, he attended the German, Austrian, and Russian general meetings, and our people were always glad to listen to his earnest exhortations from the word of God.

By his first marriage he had two sons, Elder H. Erzberger, who labored in Constantinople, and Brother J. Erzberger, who has been connected with the Gland

sanitarium. After the death of his first wife, he married Miss Kaufman, the daughter of a well-known publisher in Germany, who had accepted the truth some time before. During the months of his last illness she nursed him faithfully and cheerfully.

For some time Elder Erzberger was a special contributor to our German paper. He served fifty years as an ordained minister in this denomination, and saw the cause develop from the very first few Sabbath keepers in Switzerland, to thousands in every part of Europe at the time of his death. He surely rests in peace from all his labors.

L. R. CONRADT.

Educational Department

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

TWO DAYS WITH THE SOUTHERN JUNIOR COLLEGE

I HAVE just returned from a two days' session of the board at the Southern Junior College. It was a session full of interest and meaning.

In harmony with our General Conference policy, a careful budget had been prepared for the school year 1920-21. It was based on an increase of only ten students above the average attendance of last year. But the South has been hard hit by the recent collapse in the price of cotton from 40 to less than 20 cents, with a similar drop in corn, sweet potatoes, and other Southern staples. Added to this is the inability of many cotton raisers to sell their product at any price, or even to pick or gin their crop in some cases, because of the intimidations of "night riders."

This has affected the attendance at the college, both because the conferences cannot assist as many students as formerly, and because the students themselves could not raise money to come, some even of the colporteurs finding it difficult to make their deliveries. The present enrolment is about thirty behind last year at the same time, and the management risked operation with a probable deficit of \$1,000 a month.

Meeting the Emergency

The board members faced the situation like men, and set about readjusting their budget. One committee was appointed to act with the business manager in making a special study of all the industrial departments with a view to their at least breaking even. The college comeback yet due during the school year was set apart to apply on the deficit of teachers' salaries, though much needed for equipment and improvements. As a third relief measure, a campaign was set on foot to raise the attendance, by special effort, to 200 by the coming New Year, which, if successful, will of itself well-nigh offset the prospective deficit. Still a fourth measure bearing on the economic situation, as well as equally valuable to the field, was to institute a workers' short course of twelve weeks, the conferences undertaking to send in an average of five students each, or forty-five in all.

If these measures are all successful, they will turn a prospective deficit of serious proportions into a substantial operating gain. The managers of this school are to be congratulated on their sturdy measures in this emergency to save the institution from loss. It is vastly better to prevent a deficit than to make it up after it is created.

Handling the Comeback

But this was not all the good work done by the board at this session. A vote was taken, with full concurrence of the president and business manager, to preserve intact the future college comeback in a separate fund, to be administered only by authorization of the board. This might be a good plan for all our colleges and seminaries, since, all things considered, it promises the most advantageous use of this fund, which virtually amounts to an annual income from a considerable endowment.

A Building Program

Again, Southern Junior College has still in process a building program of some dimensions. A careful scrutiny of the present status of this program was made by the board. Since its membership has been considerably changed because of a new administration in both the supporting unions, it seemed best to reaffirm and better define some of its policies. Among these are three that are worthy of mention here: First, that no new building project or other enterprise be undertaken without direct authorization and provision of funds by the board; second, that in the prosecution of the work, no enterprise, old or new, be carried more than \$250 beyond the authorized estimate, without additional action by the board; third, that no new project involving the expenditure of money be begun until three fourths of the requisite funds are in hand.

Constructive Measures

The work of the board was not restrictive only; it was also constructive. Careful and systematic plans were laid for the development of funds to complete the needed facilities of the school without embarrassment to the mission funds.

The faculty, through its president, brought to the board for approval a program of missionary activities which has been tested out the first six weeks of the present school year. This program provides a school session of four days a week, with hour periods of recitation. The fifth day is used for field missionary work, under the leadership of teachers, for all students in the training courses and such students in the academic grades as are more mature and otherwise fitted to join in this work. Students not ready for these activities devote the day to industrial and other work under supervision, being given opportunity to volunteer to do the manual labor of those who go out, as their contribution to the missionary program. This has been found helpful to the industrial work itself, as well as to the students who are working part or all their way, since it gives an extra day of unbroken time to both.

This plan has brought so good a spirit into the student body, showing added strength rather than deterioration of merit in their daily studies, that it was approved by the board to con-

tinue through the present school year. It was provided, also, that these missionary activities finance themselves as far as possible by sales of literature and collections, but that any deficit on expenses be reported for audit in the regular way, and be met from a special fund provided for the purpose.

Thus in our two days' session, a somewhat gloomy prospect was transformed by the blessing of God into a prospect bright with promise. Let all our readers pray for the managers and teachers of Southern Junior College as they battle with adverse economic conditions to carry through a program based upon right principles, and shaped in harmony with our aim in conducting schools of our own.

W. E. HOWELL.



THE DEPARTMENT OF EDUCATION REPORT

THE educational work of Seventh-day Adventists was established with two essential aims in view: to save the children of the church, and to train gospel laborers. In harmony with these two aims, we are framing our school curricula on the treble foundation of the physical, the mental, and the spiritual, with the spiritual permeating all and molding all. For the perfecting of these curricula we have held an occasional convention or council of leading educators. In all the details of our work we have endeavored to keep before us the admonition of our Master Teacher to keep our eyes on the field.

Breaking away from traditional aims and methods of education has been a slow and difficult process. Though we have advanced little by little in each council held, it was not until our most recent general council held in Washington in April, 1919, that we succeeded in actually bringing into our working curriculum, on a credit basis, the following two important factors: 1. Subjects that distinctly have to do with physical education and its twin sister, vocational education; 2. Definite lines of denominational endeavor. Of equal if not greater importance is the fact that we also succeeded in better defining the policies that should govern our work, both internally and in relation to secular systems.

As to the curriculum, we have that of the elementary schools readjusted and better fitted to our teaching conditions and the needs of the child. In the four-year curriculum for the academy we secured a good blend of physical, mental, and spiritual work, with a strong denominational flavor throughout. In shaping the college curriculum our aim was to include in the specific subjects required for graduation only those lines of study that contribute most directly to the main objectives toward which we are working as a denomination.

Among the general policies adopted at that council, representing a sort of culmination in our educational experience — policies which were approved subsequently by the General Conference Council — are the following "fourteen points," in substance:

1. That we accord the Bible and the spirit of prophecy the full place in our instruction that their merits demand.
2. That we keep ourselves free from undue influence of the traditions, standards, and aims of other educational systems.

3. That we do not feel free to shape our curricula and standards with a view to seeking recognition from the higher educational institutions or organizations outside of our denomination.

4. That our teachers do not attend other institutions during the school session; and if they attend at other times, it shall be only on counsel of leading conference brethren, and with the approval of the school board.

5. That we urge graduates from our colleges to go directly into the work instead of attending outside institutions.

6. That we strive as earnestly to equip our schools with suitable facilities for vocational training as we do with libraries and laboratories.

7. That our schools require a minimum of twelve hours' manual labor a week, and that our teachers take part with the students in industrial labor.

8. That we reaffirm the position taken at the General Conference in 1913, to the effect that schools of ten or more grades should not take on additional grades without first securing favorable action by the union conference committee and by the General Conference Committee through the Educational Department.

9. That we reaffirm our present policy of not having more than one fourteen or sixteen grade school in a union conference, our three foreign seminaries excepted.

10. That all our academies and junior colleges be annually inspected by properly constituted accrediting committees.

11. That the ministerial and Bible workers' training in the colleges be supplemented by practical field work during the school year and during the summer recess.

12. That in the interests of co-operation and efficiency, our colleges and academies make their tuition and other charges as nearly uniform as conditions will allow.

13. That our colleges continue to maintain a distinct organization of the school of theology as formulated in 1918.

14. That we take up with renewed vigor the prosecution of our big health program of providing health inspection for the students in all our schools from grades one to sixteen, and make adequate provision for health instruction, health protection, and health development in the daily working program of all our schools.

Scope of the Work

Seventh-day Adventist schools of all kinds carried the following enrolment last year:

In North America

Elementary church schools (about 1,600 increase over previous year) -----	nearly	16,000
Academies -----		3,040
Colleges and seminaries -----		3,214
Medical college -----		148
Fire-side Correspondence School: Grades 9-12, 840		
Grades 13-16, 307		
-----	1,147	7,549
Total in North America -----		23,549

Outside of North America

Elementary church schools --	3,784
Academies -----	1,151
Mission schools ---- (1915)	10,373
	15,308
Grand total for the world -----	38,857

Later reports from mission schools would easily carry the grand total above 40,000.

Educational Campaign

As nearly as could be estimated at the time of the General Conference in 1918, we had enrolled in our own schools in North America about one half of the total number of Seventh-day Adventist children and young people of school age. At that conference there was an unprecedented call for labor recruits in the mission field. There were twice as many openings for laborers as could be filled, while in the home field there were only one half of our available young people in our own schools. Our duty was clear. We must make determined effort to bring the *other half* of our young people into our own schools. We adopted for the campaign slogan and for a permanent goal, the following aim:

Every Seventh-day Adventist Boy and Girl in Our Own Schools

Every Student in Our Schools a Worker

That the campaign in the following season bore a large fruitage is evidenced by the fact that during the succeeding school year, our schools registered an enrolment much beyond any previous record, and increased the second year, 1919-20, with a yet larger inflow of students, taxing all our facilities beyond capacity. Three of our colleges in that year registered more than four hundred students each, and two others more than three hundred each. The effect was felt also in our elementary schools, in both a marked increase in enrolment and a larger demand for schools. Two years ago the total enrolment in all schools in the Pacific Union and Lake Union Conferences passed three thousand each for the first time. We can now add the North Pacific Union to this list. During the same period there were demands in all unions for as many as 150 additional elementary schools that could not be opened for a lack of teachers, this number increasing to 200 the second year. In a section of the country here and there it was estimated that the proportion of school children in our own schools had advanced from 50 per cent to 60 per cent, and in one or two instances to 75 per cent. We need earnestly to press forward this campaign among our own people until this percentage is lifted still higher everywhere. The rapidly increasing demand for laborers makes it imperative that we recruit every possible youth into our centers of training.

Policy of Expansion

The growth in school attendance became so marked that in addition to extensive enlargement of facilities, it became necessary to adopt a general policy of expansion. This plans for a progressive turning back of secondary students from colleges to academies to make room for the steady increase of college students proper, which ultimately will provide for about 900 more college students than we now have, without further enlargement of college plants. Our expansion policy also set before the senior colleges the ideal of approximately 300 enrolment, with 400 as a sort of upper limit for the greatest efficiency in instruction and training for the individual, while at the same time making possible their adequate financing. Corresponding figures were also set before the junior colleges and academies, whose overflow should be relieved by turning those of lower grades to local schools:

Summer Schools

The holding of a summer school of eight weeks for the benefit of teachers and of students generally has become an established policy at practically all our colleges. Starting with summer institutes for teachers, this work has grown to a well-organized system with a curriculum of its own and definitely established credits. With proper effort, our summer schools can become a still stronger factor in our plan for developing laborers. Why should the large investment represented in our colleges stand idle for about one fourth of the time, and why should our teaching force be disbanded for the same length of time, while every other class of laborer among us continues throughout the year with only brief vacations of a week or two? If our training schools could maintain practical operation for forty-eight weeks in the year, with only four weeks for vacations and repairs, we might turn out a still larger product from our schools than we do on the present plan, and thus make our practice more consistent with our belief that time is very short and very precious.

Institutes

In connection with our summer schools an institute of three or four days is regularly held, being attended by our educational secretaries, superintendents, and practically all the elementary teaching force. In addition to this, most of our unions are holding a teachers' institute in each local conference in mid-winter, where teachers whose work keeps them practically without association with other teachers of like faith for nine months at a time, may gather with conference educational officers for spiritual refreshment, the exchange of experiences, and study of plans for the improvement of the work.

Councils

A council of the Department has been held in connection with our last three sessions of the General Conference, namely, 1909, 1913, and 1918, to transact such business as the pressure of those large gatherings would allow. A specially called general council of educators has been held at four different times, approximately four years apart, namely in 1906, 1910, 1915, and 1919. A more limited council of principals or of secretaries has been held now and then as the needs of the work required.

Because of the scattered area of our work, however, these general councils have not proved sufficient to place our work on the basis of real efficiency, since very few of the teachers themselves have been able to attend. In order to reach the teaching body itself, the Department three years ago entered upon a general policy to hold each summer a council of teachers in some one or two departments of instruction. This series began in 1917 with the holding of a Normal Council. No council was held in 1918 because of war conditions. In 1919 a joint council of our Bible and history teachers was held, followed in 1920 by a council of our school homes workers, this being the first time in the history of our educational work that this class of teachers have had the privilege of a council together. There yet remain to be held on this summer plan several Department councils before our body of academy and college teachers shall have

had their first opportunity to unite in the study of their special interests.

I am aware that the sound of the word "council" or "convention" is coming to rest rather heavily upon the ears of some of our conference leaders. I cannot speak for any other department, but want to affirm here that these councils are the *very life* of our educational work. With fourteen colleges, thirty academies, and more than 800 church schools in North America alone, with over 1,000 teachers, 72 field superintendents in the local conferences and 12 field secretaries in the union conferences, it is impossible for our educational work to keep moving in the same general lines, to concentrate upon the same objectives, and to bring out the best product, without bringing together responsible leaders from time to time to pray and study and plan together.

When you consider that if all our teachers and students of all classes in North America were brought together in one place, they would not number half so many as the total number of teachers and students in the city of Washington alone, it can be easily seen how the scattered condition of our work compels these periodical gatherings in order to make substantial progress. The superintendents, principals, and teachers of city schools have their regular meetings each month, and besides are able to get together individually or in larger or smaller groups any day with a few hours' notice. The isolation under which many of our schools and teachers must do their work, keeps them comparatively alone for months at a time. While it costs something in money and time to hold these councils, yet in the minds of the writer and his associates, whom you hold responsible for good results, it is the only possible way to make progress in a work with such vital interests at stake as the saving of our children, and the recruiting of laborers for a world-wide movement.

Some Things That Menace

With all the prosperity that is attending our school work, I should be recreant to my trust if I did not point out frankly some things that menace its highest welfare.

1. Secularism.—There is constantly with us the danger that we shall be satisfied to teach the various subjects in our curriculum after the manner of the secular school, less perhaps the more egregious errors of science and philosophy. It is easy to drift along in the time-honored, traditional way of teaching abstract and theoretical subjects from the textbook dominated to no small degree by the secular watchword "mental culture," and fail to realize the great spiritual results that we are seeking, and for the sake of which we have established schools of our own. Merely to clear our teaching of error is not enough. There must be a complete baptism of our subjects of instruction in the crystal waters of Christian education, and these subjects must be taught in the newness of life, and not in the deadness of the letter. All truth is related to spiritual truth, and its relationship can be discovered if the teacher will search for it with all his heart, under the guidance of the Holy Spirit. The instruction in every classroom ought to be made spiritually fruitful in the daily experience of the student, and thus contribute its part

to the fruitage of the whole curriculum whose principal foundation is the Bible as both subject matter and groundwork.

2. *Intellectualism.*—In the building up of our educational work in recent years it has been necessary to place considerable emphasis upon the development of stronger and longer courses of study in order to provide adequately for the needs of our young people until they reach a suitable age for entering the work in a responsible way. This resulted in the full sixteen-year college course leading to the bachelor's degree, with differentiated courses for special purposes, such as teaching, the ministry, and commercial work. We have sought at the same time to build up the standard of efficiency in all the instruction given during the sixteen years. I am prepared to affirm that I do not believe our curricula as at present arranged are one hour too long, nor the standards of education placed one inch too high. On the other hand I am as ready to affirm that our sixteen-year curriculum approaches the limit of time necessary to devote to formal education as marked out in the spirit of prophecy and as demonstrated by our experience in the field.

The danger in this connection is that we shall be overtaken by a spirit of pursuing knowledge for its own sake, and of resorting too freely to secular schools to add to it indefinitely. The pursuit of knowledge is indeed fascinating, and unless our teachers keep keenly awake spiritually to its dangers, the spirit of it will lead them captive. There is just as much subtle danger today in wanting to be like the nations around us, as there was in the days of Samuel. The fatal error made then by Israel in departing from God's plan by seeking a king, must not be repeated in our day by overstepping God's plan in the form of seeking added degrees or a standing of repute in the eyes of the secular or professional world. We have already tasted the bitter fruit of too much contact by some of our teachers and young people with the subtle atmosphere of mixed knowledge in secular centers of learning, and our souls cry out against more of it. The very mold of Christian education, and the very ends sought in all our instruction, are such that, in the main, the ability to pursue knowledge on one's own account, which is gained in a sixteen-year course, ought to suffice to meet the needs of a soul-winning conquest such as we have undertaken the world around.

3. *Formalism.*—The menace of formalism, professionalism, and secularism that have neutralized and emasculated the educational effort of every other denomination to a large degree, hangs over the head of Seventh-day Adventists. It is easy, and I might say attractive, to the natural heart to ape the ways of the world. It shows itself in our colleges, in a tendency to overdo the matter of class organization, class functions, class distinctions, culminating in a series of exercises, entertainments, and banquets during the last week or two of the school year that seems out of keeping with the serious purposes of life upon which the students are about to enter at that time. It shows itself also in more simple matters like the wearing of cap and gown, class prophecies, and other aping of worldly customs that hardly seem befitting the serious work of giving the world a final warning to

flee from the wrath to come. Brethren, I want to appeal to you as ministers of God and responsible leaders in our educational work, to keep close to the simplicity of the gospel in your management of our schools, and in the counsel you give to our educators. Let there come in no factious spirit of rivalry or criticism, but a deep, earnest blending of soul in the unity of the Spirit and the bond of peace.

The Foreign Field

In the marvelous progress of missions during the last few years, our school work has not generally lagged behind. Our correspondence with outlying fields has come to be as large as that of the entire Department was a few years ago, and really requires the entire time of one man to do it anything like justice. Yet in the face of this fact, and the rapidly growing interests at home, the Department is at present carrying on its world-wide work with a staff of only three secretarial workers and one stenographer.

In the first part of the present year the secretary spent six months, that is, one eighth of his entire term of office, in South America, studying and assisting in the growing educational interests of a great continent with 60,000,000 people and more than 8,000 Seventh-day Adventists. Europe is now an open field for the development of its educational work, which has lagged far behind its evangelistic progress because of hard conditions there prior to the war. Europe is therefore calling for help and deserves it. Africa and the Far East are pressing their claims for attention from the home base in their growing educational interests. Hence serious attention must be given early to providing the Department with a larger staff of workers, if we bear at all well the increasing responsibilities resting upon us.

On the whole we are of excellent courage. The Lord is going before us in a remarkable way. There is substantial evidence that the vision of our leading educators is clarifying more and more on what constitutes real Christian education, and what it means to mold every feature of our school work to the great twofold end of saving all the children of the church, and of training them all as workers for God.

W. E. HOWELL.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, December 25:
Our Work in Brazil

OUR publishing house in São Bernardo, Brazil, near the city of São Paulo, has issued books and periodicals in the Portuguese language, and these have been sold by colporteurs from the Uruguay border to the Amazon. This means that there is much need of having missionary work done in that field by the lay members, both in following up the interest created by the literature and in sending literature into new sections.

The Lake Union Conference, during the last few months, has made a valuable contribution to the Brazil field in sending one of its workers, Brother Ennis V. Moore, to organize and promote the home missionary work. Shortly before leaving America, Brother Moore attended the Home Missionary Convention in Denver, Colo., and it was a pleasure to the home missionary secretaries assembled there to welcome him as an associate in this great work, and it was also an inspiration to hear his expressions of consecration and enthusiasm. The sentiment which he expressed, "We must work as if everything depended upon us, and pray as if everything depended upon God," is the keynote of the spirit which impelled him forward. Since reaching the field, he sends back word indicating that, like Caleb and Joshua, he feels that "we are well able" to go up and possess that land in the interests of the Lord's cause, and he asks the prayers of the friends at home that he may be truly successful in his work.

* * *

THE MODEL CHURCH—NO. 10

IN connection with the work of this people in proclaiming the message of the third angel to those who are seeking for light, medical missionary work occupies a very important place. To comfort the sorrowing and to minister to the sick and the suffering form an essential part of the task God has committed to His people. Therefore in the development of a symmetrical missionary movement, careful study should be given to the medical missionary work, and the place it is to occupy in the program of a model church.

The Work of Christ

We think of the "Man of Galilee" as the "Great Physician." During the whole of His earthly ministry, His life was devoted unreservedly to the work of comforting the sorrowing and the distressed, and restoring to health those who were suffering with various bodily afflictions. His greatest joy was found in personal ministry to others. He sought no release from this arduous labor.

In most beautiful words the servant of God has given us a picture from the life of the Master as a medical missionary:

"During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the words that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy."—*The Ministry of Healing*, pp. 19, 20.

The Apostolic Method

Immediately following the outpouring of the Holy Spirit on the day of Pente-

cost, the early church entered upon its mission. The record of those wonderful times abounds with miracles of healing and ministry to the sick and suffering, which constituted an essential feature of that movement. They remembered the promise of the Saviour given during the closing hours of His earthly ministry, when He said, "These signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

Jerusalem was the first place to witness the early labors of the apostles. It was the metropolis of the Jewish nation, and naturally became the seat of the most intense prejudice against the followers of Christ. It was apparent, therefore, that the greatest need of that hour was a practical demonstration of the gospel of Christ. In those times the barriers of prejudice were broken down, and hearts were reached by the apostolic message as a result of the simple ministry of the believers to those who were suffering.

"The power of the risen Saviour had indeed fallen on the disciples, and their work was accompanied by signs and miracles that daily increased the number of believers. Along the streets where the disciples were to pass, the people laid their sick 'on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.' Here also were brought those vexed with unclean spirits. The crowds gathered around them, and those who were healed shouted the praises of God, and glorified the name of the Redeemer."—*The Acts of the Apostles*, pp. 77, 78.

The Work of the Present Hour

The work of the apostles presents a striking lesson to the people of God today. Those humble workers, through personal ministry to the sick and afflicted, broke down the barriers of prejudice, and won many souls to Jesus Christ. So today the work of God will experience its greatest progress when His people are giving their lives in faithful service, especially for the comfort and welfare of their fellow men.

The message of Isaiah 58 finds a very pertinent application in the work of Seventh-day Adventists: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verses 6-11.

In the days of the prophet Isaiah there was real need of a practical demonstration of the truths held by the people of God. His people had secluded themselves in their profession and worship, while all around them were people

in need and distress. Instead of a formal worship, God designed that His people should experience the joy of service, and thus learn the secret of true worship. While God did not design that His people should become contaminated with the idolatrous religions of the nations around them, He did desire them to impart the knowledge of Himself to those nations.

This principle is equally true today. To the people of God has been given great light, and yet this light imparts saving grace to us only as we reflect it in a world of darkness. We isolate ourselves from a sin-stricken world only at the peril of our own souls. The sick and suffering all around us are longing for the touch of a human hand, the sympathy of a human heart. They are looking for a ray of hope and cheer that no other people can give. This brings to every professing child of God the personal call to a consecrated life, which will find its greatest joy in service for souls in need.

"Pure and undefiled religion is 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' James 1: 27. Our church members are greatly in need of a knowledge of practical godliness. They need to practise self-denial and self-sacrifice. They need to give evidence to the world that they are Christlike. Therefore the work that Christ requires of them is not to be done by proxy, placing on some committee or some institution the burden that they themselves should bear. They are to become Christlike in character by giving of their means and time, their sympathy, their personal effort, to help the sick, to comfort the sorrowing, to relieve the poor, to encourage the desponding, to enlighten souls in darkness, to point sinners to Christ, to bring home to hearts the obligation of God's law."—*Testimonies for the Church*, Vol. VI, pp. 263, 264.

One prominent feature of the program of God's people through the years has been the establishment of large sanitariums in various parts of the world field. Through these institutions scores and hundreds of medical missionaries have been trained for service and thousands of souls have been reached. However, a careful study of the word of God, and of the messages sent through His servant to this people, convinces us that there is a wide unexplored field of opportunity beyond the limits of our present program.

Again we look to the churches scattered everywhere, with their multiplied thousands of believers, all of whom possess talent that must be developed. The principles of healing, as employed in our sanitariums, should be placed within the reach of all our churches in the world. The underlying principles essential to training for medical missionary work should be so simplified as to make them comprehensible to the great body of believers. Under efficient leaders, medical missionary classes should be conducted in our churches, in which our people could receive a simple training that would enable them to help others.

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We

are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery, and help those who cannot possibly help themselves. In doing this work we have a favorable opportunity to set forth Christ the crucified One."—*Id.*, p. 276.

The tragic experience of the epidemic which swept the world in 1918 emphasized the truth of these words. Before us looms a vision of a great work to be done, and in time of pestilence, sickness, and distress we may be confident that God will use His people to minister to the sick and suffering if we give ourselves to this service. Through this means "many souls will turn from error to truth," and the work of God in the earth will triumph gloriously.

H. K. CHRISTMAN.

* * *

FROM A PIONEER

ELDER S. N. HASKELL writes to R. L. Pierce, the manager of the Southern Publishing Association, with reference to the Harvest Ingathering movement:

"I thought I would drop you a line of commendation or congratulation on your last Harvest Ingathering paper. I think it is decidedly the best one ever issued. I am an advocate of the Harvest Ingathering plan, for several reasons. One is, it acquaints the people with our work. This is the principal reason. Many will embrace the truth as a result of the first impression made upon their minds, and nothing but a good impression can be made by that paper. Its general make-up and appearance is good. It ought to have a circulation of millions of copies. Ten million, yes, a hundred million, would be but a small circulation compared with what could be done if all would take hold of the work. The funds it brings back are no small consideration; but acquainting the people with our work I consider the greatest good that is accomplished by it. The truth is, we ought to let it be known who and where we are. The people should become acquainted with our views and find that we are advocates of the Bible. They should have a chance to learn what we are doing to spread a knowledge of Bible truths in the world. This will arouse an interest not only in the Bible itself, but in its truths. I need say no more, but ever since I saw the first copy I have thought I would drop you a line to show you how I regard the paper."

COMPTROLLER of the Treasury W. W. Warwick has the distinction of being the only official of the Government who occupies an office which has not been moved in eighty years.

If all the automobiles in the United States, including pleasure cars and motor trucks, were placed an equal distance apart on the public roads of the country, there would be three in every mile, with a motor cycle thrown in every ten miles for good measure. Licenses and registration fees alone amounted to \$64,700,000 last year, an increase of 20 per cent over the receipts during 1918, and \$60,000,000 of the sum was devoted to road maintenance and construction.

Medical Missionary Department

L. A. HANSEN - Secretary
H. W. MILLER, M. D. { Assistant Secretaries
FRANKE CUBBAN {
P. T. MAGAN - Field Secretary for West

REPORT OF THE MEDICAL DEPARTMENT

Presented at the General Conference
Council in Indianapolis

THE brevity necessary in this report makes it possible to touch only upon the main features of our medical work. A general view gives evidence that it is making progress along with the other branches of our cause. It has gone through the crisis which has tested everything in the world, and we find it in successful operation and showing a healthy growth. War days and post-war days, together with epidemics and all the distresses accompanying these conditions, have only served to bring out all the more clearly the value of our health work.

Only a glance can be given to the field at large. Since our last General Conference session, about fifty medical workers have been sent from America to foreign fields. The reports of their work show a most pressing demand for their services, and also the value of their work in connection with the promulgation of the truth.

The secretary's visit to Europe last summer gave him a broader view of our field needs, and of the part that our department may act in meeting them. In the main, we can speak encouragingly of the present development of our medical work in Europe. We cannot by any means tell what its possibilities may be when fully developed and utilized. In the Scandinavian Union, our largest sanitarium, situated at Skodsborg, Denmark, is overtaxed during its busy season, caring for three hundred patients at a time. Twenty-five or more treatment-rooms have been established in the larger cities of the union.

The sanitarium at Gland, Switzerland, enjoys a growing patronage. During its existence about 110 nurses have been graduated. Seventy persons have accepted the truth through its ministry. It is the sole institution for either health work or any other line of denominational activity in the union.

In Germany, the Friedensau Sanitarium has operated for many years, graduating a large number of nurses, and ministering to many persons from our own ranks and to others as well. Within the present year a new sanitarium has been opened in one of the best suburbs of Berlin. An excellent piece of property was secured, with a substantial building well fitted and equipped for sanitarium use. In its third month of operation practically its full capacity was utilized. Another institution has been secured near Munich. The property was formerly a popular bathing resort, but will now be changed for our special use.

Our sanitarium work in England is prosperous. The two institutions are crowded beyond comfort. A missionary class of nurses are under training. Active health work is being done both in churches and elsewhere.

Inasmuch as our various departmental branches have not been very well organized in some parts of the European field, our medical work, with other lines, needs attention in this respect. Our departmental recommendations were all cordially received, and a definite interest was shown in adapting them to European needs. The general conditions of want and suffering seen more or less throughout Europe, and particularly in the eastern part, offer untold opportunity for the exercise of our medical missionary work. We hope to be prepared to fill some of the many openings.

Our health work in South America is proving its efficiency in soul-saving and is a strength to the cause in general. The sanitarium is prosperous, and is able to contribute of its earnings to the establishment and support of other denominational enterprises. It is also supplying nurses for the mission sections of the field.

In South Africa also, our sanitarium is showing a steady growth and is more than earning its expenses.

Our sanitariums, dispensaries, and other forms of medical work in India maintain their standard of usefulness. The work of the sanitarium at Simla is strongly evangelistic. The superintendent, Dr. H. C. Menkel, is active in the ministry and in public temperance work.

The health work in Australia has always shown a healthy, symmetrical growth. The sanitariums, training school, food factory, food stores, and cafés are all definitely connected with gospel advancement, and are producing encouraging results. This field is doing a large share in supplying other fields with medical workers.

In China, medical achievement holds an important place in the prosecution of our work, with a sanitarium and training school at Shanghai, and with dispensaries and medical workers at various other points. Very favorable results are being seen.

Our sanitariums both in America and elsewhere have had to meet the unusual conditions created by the high cost of living. Some increases have been made in their rates, but in no case in proportion to the increase of the expense of operating. With some of them the disproportion has been such as to militate against their earnings, yet nearly all have shown gains. Some have had a waiting list of patients much of the time. This growing patronage shows the strong favor of the public in general toward our sanitarium principles. There is no question regarding their worth. While the average stay of patients grows shorter, the number of patients is increasing.

While we do not consider financial gain the main objective of our sanitariums, it is gratifying to note that they are becoming more and more self-supporting. In some instances the gains are sufficient to enable them to help weaker sister institutions, and to assist in establishing enterprises in other fields. We can hopefully look forward to the not-distant time when the example of our publishing houses in this respect can be followed by our sanitariums.

Do we need to emphasize the importance of strengthening our sanitariums? Careful attention should be given to manning them as strongly as possible, and to fostering them in every way.

In this connection we must sound a warning concerning the growing scarcity of properly qualified physicians for superintendents, and for responsible work in other capacities. We are at present hard pressed to meet urgent calls for physicians both at home and abroad, and we feel apprehensive concerning the future, unless we can hold more of this class of workers to our own work. We must do more than deplore; we must give careful study to the affecting causes, and make every possible provision to remedy them. Personal encouragement and closer association with our ministers would be helpful to our doctors. Enlisting physicians in camp-meeting work and other conference activities would also help. Sanitarium boards should stress the educational and missionary character that should be predominant in the sanitarium. Efforts should be made to "change the man" when necessary, rather than to *change men*.

Since our last General Conference session, a definite movement has been set in operation toward an energetic medical missionary work in the field at large. We recognize that our health work is not to be confined within the walls of sanitariums, nor to the comparatively few people who come to them; but that its benefits must be extended to our own people as a whole, and through them to many others. Our sanitariums are to be centers for the education and training of workers, who can in turn carry the true gospel of health to many others throughout the world.

At the last sessions of our union conferences in America, recommendations were adopted favoring this extension of our health work, as follows:

"That we make provision for meeting epidemics or other emergency needs by mobilizing under capable leadership and direction all possible forces for relief work.

"1. By holding classes in our larger churches in home hygiene, home care of the sick, and simple treatments.

"2. By appointing graduate nurses as medical secretaries in local conferences, to foster medical missionary interests, supervise the health of our church school children, hold schools of health in connection with public efforts and for our own people, and look after the general health needs of the conference membership.

"3. By asking our sanitarium training schools to modify their training work so as especially to qualify workers to meet the field need for instructors and medical secretaries."

Several conferences have begun to carry out their part of these recommendations. Some of our training schools have also begun to act their part. We are happy to report that in some instances almost every member of the graduating class is responding to the call for help in denominational medical missionary work. This gives a hopeful outlook to what has been a serious problem—that of utilizing our graduate nurses. The fullest solution to the problem requires co-operation—on the one hand in creating openings for our nurses and using them in the cause, and on the other in giving them an adequate training for such service.

Various methods are followed by our conferences in carrying forward this work. In the Atlantic Union, the Greater New York Conference led out

in the development of a home-service division. Two hundred eighty-eight of our sisters were given a course of training extending over at least twenty lesson periods of two hours each, covering both theoretical and practical work. One hundred sixty of these passed satisfactory examinations and received Red Cross certificates in the course in Home Hygiene and Care of the Sick. The value of their training was demonstrated when about fifty of them, some of whom had at the time not completed their course, were asked by the Health Commission of New York to assist in caring for influenza patients. Satisfactory service was rendered, calling forth the highest commendation from the city health officials and other doctors under whom these sisters worked. They did not pass as nurses and did not expect pay, nevertheless they were well remunerated, some of them receiving from five to ten dollars a day, and some forty dollars a week. It is planned to carry this system into other parts of the union.

Good work is being done in supervising the health of our church school children in the Maine Conference, and this will soon be taken up in other conferences.

The Columbia Union employs a physician as full-time medical secretary. A number of church classes have been conducted, especially in New Jersey and Ohio, where local medical secretaries are working. Because of the lack of active medical secretaries in other conferences, and the growing demand for health classes, a nurse has been appointed as assistant to the union medical secretary. The Washington Sanitarium gives hearty co-operation, with mutual benefit to that institution and to the field.

The Lake Union has some local medical secretaries, and is doing some work in school health supervision. The Chicago Conference is now preparing to conduct an efficient training center for home nurses. Suitable and well-equipped quarters will soon be provided.

In the Southern Union a general effort is under way to carry health instruction into all our local churches under the leadership of the union medical and home missionary secretaries.

In the Southeastern Union, the medical secretary—a physician—is visiting all our church schools. Courses of instruction for churches and for the public are also planned.

The Southwestern Union has for some time combined medical with evangelistic work in large public efforts, and the workers attribute much of the interest and success of these efforts to this combination. Plans have been made for conducting a three months' training course in gospel and medical missionary work for a large number of our people.

The Northern Union was among the first to appoint a local conference medical secretary. It reports favorable results, and makes request for further help in this direction.

In the Central Union, the College View Sanitarium has been discontinued and the building transferred to the use of Union College, which is conducting a strong course of study in hydrotherapy. The sanitarium bathrooms are maintained for public service under the care of a nurse.

The North Pacific Union has closed the Portland Sanitarium, as a matter of protection to its patients and in behalf

of the general welfare, because the building was unsuitable for sanitarium use. A fund is being raised for the erection of a new building under the auspices of the Western Oregon Conference. Some of the local conferences have medical secretaries.

The Pacific Union Conference has arranged to hold for its ministers two medical missionary institutes, one at Loma Linda and one at St. Helena. Instruction and preparation will be offered for giving lectures on health topics. Medical secretaries are employed in nearly if not quite all the local conferences, and the value of their work is fully recognized.

In the Eastern Canadian Union, with Dr. D. H. Kress as medical secretary, it is planned to carry forward a general health campaign. At the last union conference session, the constituency expressed their desire for a small sanitarium in that field.

The Western Canadian Union gives full attention to medical missionary work. The Alberta Sanitarium has had a remarkably successful career, and has reached the stage where permanent and larger facilities must be provided. The brethren are undertaking in a careful way to secure the means for this. Treatment-rooms for the larger cities are also encouraged.

The medical school of Loma Linda and Los Angeles reports an unusually large attendance in its new class. Without any personal visits to our educational centers in the last two or three years, more than seventy students are enrolled in the freshman class. Of the last three classes graduated, fifty-seven per cent of the graduates have gone into denominational work. The five medical colleges conducted in Southern California when our school was established have been discontinued, and ours is the only one now operating.

The work of the White Memorial Hospital grows rapidly. With a capacity of sixty-four patients, the report for the last fiscal year shows a daily average of 79.9 patients. Its operating account for last year shows a gain of \$150, after making allowance for depreciation.

The dispensary almost doubles its work each year; two years ago it cared for 18,000 patients; last year, for 32,292; and now it has an average of 161 patients a day, running considerably over 50,000 for the year. Since January 1, ten persons, most of them Jews, have accepted the gospel, been baptized and received into church membership, as a result of the dispensary work.

The deep interest taken by the Educational Department in instituting health instruction and health development in our church schools, academies, and colleges, creates a still larger demand for qualified physicians and nurses.

The Home Missionary Department is promoting a movement among our lay members to prepare for doing Christian help work, and will require the services of many nurses to act as instructors.

With these many and varied calls for health workers, it becomes a matter of great importance that we encourage persons of suitable qualifications and with the missionary spirit, to prepare themselves for service. It is also highly essential that we put into our training centers those influences which will give the missionary mold to our doctors and nurses, that we may not fall short in

any way of discharging the responsibility that rests upon us.

The recently appointed assistant secretary, Miss Franke Cobban, is giving special attention to the training school interests, and she meets with a cordial reception and full co-operation from the training school workers. Her services in the department are proving very helpful.

It is unnecessary to suggest that with the rapidly increasing prevalence of disease, the menace of recurring influenza epidemics, or the occurrence of other plagues, the unprecedented state of need in the war-stricken countries, and the many other opportunities for health and medical missionary service, this department has before it a wide field of usefulness.

May God give us wisdom and grace to recognize our opportunities, and to do our utmost to make the best use of our privileges and to meet our obligations in this direction. L. A. HANSEN.

Religious Liberty Department

C. S. LONGACRE - - - Secretary
W. F. MARTIN - - - Field Sec. for West

MICHIGAN TRUE TO AMERICAN PRINCIPLES

THE voters of Michigan by a decisive majority on November 2 voted down the proposed amendment to their constitution which, if carried into effect, would have placed a ban upon private, church, and parochial schools for children from five to sixteen years of age. A stirring campaign had been carried on by the Wayne County Civic Association and Orangemen's organizations, which favored the measure, on one side; and the church bodies which would be injuriously affected by it, namely, Roman Catholic, Lutheran, Seventh-day Adventist, and Dutch Reformed, on the other. It was a subject of comment during the campaign that while Seventh-day Adventists had the smallest number of schools to be affected, they opposed the amendment with great earnestness because of the principles of Americanism involved.

It was noted that upwards of 120,000 children would be thus thrown upon the already overcrowded public schools, and an immediate call would have to be made for more than three thousand additional teachers. In dollars and cents it was estimated by expert inquiry and analysis that about \$75,000,000 extra would be required of the taxpayers to put into operation the proposed amendment. These facts of material consequence to the people of Michigan were emphasized in the press and upon the platform. But in the opinion of those having charge of the campaign against the amendment, the emphasis given the principles involved developed the most enthusiastic support, the two leading points of which were:

1. Parental rights: Whose is the child?
2. The exercise of religious rights.

As to the first point, the author of the measure advocated State ownership of the child, absolute and without reservation. Against this pagan doctrine of Rome and Sparta, the opponents held forth the American idea of the home as

the unit of society, maintaining that America is still "the land of the free and the home of the brave," where the equal and inalienable rights of all are recognized as fundamental.

Regarding the second point, the advocates of the amendment contended that there is no room or place in America for any other educational system than the public school. This position was very fully met by pointing to the fact that our forefathers were for the most part educated in private and religious schools, and that the public school system did not come into vogue until the forties. At the same time, these displayed no antagonism to the public schools, but recognized their value, cheerfully paying taxes for their support.

The opponents of the amendment also appealed to the national Constitution, notably the First and Fourteenth Amendments, as revealing the spirit of Americanism under which they were exercising the right to conduct private and church schools. To this was added the fact that the Michigan constitution itself was designed to protect such rights—rights that were recognized in an ordinance passed by the Congress of 1784 for the government of the territory northwest of the Ohio River (of which Michigan was a part). As a matter of significant importance the first section of Article XI (educational article) uses in part the very language of that early ordinance, namely, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

But it is said that the promoters of this un-American legislation, encouraged by the vote they secured, will bring the matter up again in 1922, which may mean that the issue is not settled.

S. B. HORTON.

Bureau of Home Missions

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

THE EVER-INCREASING TASK

THE task placed upon Seventh-day Adventists of warning the foreigners who come to America is constantly growing larger. There are those who have the idea that as these people settle in America they will quickly learn English, and thus make easier the task of giving them the truth. While some can be reached in that way, the majority must be approached through their mother tongue. A report from the Bureau of Education gives us the following:

"In 1910 there were 10,000,000 immigrants in the United States who were over school age and ignorant of the English language. It is hardly necessary to say that millions have acquired a mere smattering of English, not at school, but in contact with Americans and Americanized foreigners." — *Detroit Free Press, Oct. 12, 1920.*

To offset those who do learn some English, we have thousands coming monthly who know nothing of our lan-

guage. Therefore there are millions of these people constantly among us to be given the message. The numbers have increased, until today we are back to the pre-war figures of a million a year. The latest immigration report gives the following figures for six months of 1920:

"Official records show that 430,000 immigrants arrived in the fiscal year ending June 30, 1920. From the total arrivals at New York alone—318,000 in the last six months, beginning in April—it is estimated that arrivals at all ports in half a year were 611,000." — *Literary Digest, Nov. 6, 1920.*

Such a company as this is a mission field in itself. This means that every six months we are adding to our population a city equal to Cleveland, Ohio, or Baltimore, Md. Practically all of these people are ignorant of the truth. I give these few facts to call attention to the obligation resting upon Seventh-day Adventists. We have many experiences that show there are those among these foreign-language-speaking people who have honest hearts, and are searching for light.

Recently in company with Elder S. T. Shadel, the home missionary secretary for Western Michigan, it was my privilege to visit many of the churches in that conference. The Harvest Ingathering campaign has afforded our people an opportunity to call upon their foreign neighbors. Many have been surprised to see how anxious these people are to receive something in their own language, and to note their liberality in giving. One brother who works in Lansing stated he reached his goal of \$10 in fifteen minutes among some Polish men with whom he was working.

At another church we learned of a brother who is a foreman in a factory, having a company of Poles under him. These men became dissatisfied with their Catholic religion, so took their prayer books, catechism, and crucifixes to the priest and told him they were done with them. Then they bought Protestant Bibles. Having a real desire for light, they requested our brother to teach them how to study the Bible, so he spends the noon hour teaching it to them.

Experiences such as these indicate the active interest our people have in the work. The task is before us. While it is a tremendous one, we know it will be completed; and as we work for these people here, we shall be working for the regions beyond.

"Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."

Let us delay no longer, but do our full duty toward warning these strangers at our door.

V. O. PUNCHES.

* * *

"If your students, besides studying God's word, learn no more than how to use correctly the English language in reading, writing, and speaking, a great work will have been accomplished."

Missionary Volunteer Department

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

WHERE ARE YOUR CHILDREN?

IN a certain section of a town, . . . a group of women called in the various homes where there are girls from thirteen to nineteen years of age. It was in the late fall, but the weather was perfect. In the sixty homes visited but five daughters were present. The calls were made between eight-thirty and nine-thirty. In the homes where the girls were not present, only eight parents knew where they were supposed to be.

"Probably taking a walk," "At the movies, maybe," "She goes to a little party most nights," "With her friend Mamie, they always go together," and a frank, "I don't know," or, "I can't be tying her up in the house or chasing after her, can I?" were the answers to queries regarding the daughters' whereabouts. When the father was at home, there was, as a rule, criticism of the mother for her leniency. The women engaged in the work were convinced that the parents of these girls practically never knew where they were, in some cases did not care. They did not know what time they came in, or, if they did, roused themselves only long enough to administer a scolding, . . . and went to sleep again. These were the city's untrained, venturesome, unprotected girls. Schoolgirls with girl chums or with boys in uniform or out of it, found upon the streets, at the movies, or in the parks after nine o'clock, admitted, in many cases, that their parents did not know where they were.

It cannot be emphasized too strongly, or repeated too often, that the street, the movies, the parks, are bad places for the girls in their teens to get training for their part in the second line of defense, and parents have a responsibility which they do not feel. They must be made to realize it, if possible, and ways must be found to persuade them to assume it.

I know that the mountains of immediate need rising before our eyes must be considered to the very limit of our ability, to the point of genuine self-denial, but I know, too, that we must take the far look and become keenly aware of the daughters in the homes. . . .

While that look beyond the mountains must embrace all the children of the home, it must at present focus upon the "teen years." What is done for them must be done quickly, for they are in the first ranks of the second line of defense. I spent a morning recently in the office of the Bureau of Missing Persons of a great city. One of the most interesting of the many impressive files was the past year's folder containing the cards of missing persons arranged by ages. From one to ten, it was a very thin folder with but few cards, from ten to fifteen it was scarcely half an inch thick, but from fifteen to twenty, the folder, packed tightly with the cards of the missing, measured more than twelve inches; from twenty to thirty,

Publishing Department

N. Z. TOWN - - - - Secretary
 H. H. HALL - - - Associate Secretary
 W. W. EASTMAN - - } Assistant Secretaries
 J. H. MCBACHERN - }

OCTOBER SUMMARY

SOME of the striking things to be noted in this report are as follows: It is by more than 50 per cent the largest report for October ever presented in the history of our work, being nearly half a million dollars. The sales outside of North America show a gain of \$168,145.43, or 69 per cent over those in the homeland, and a fair gain is shown in the sales reported by North America. Thus we have reached the time when the amount of our literature circulated in foreign countries is far in excess of that circulated in North America. We rejoice in this, for it proclaims in thunder tones the rapid spread of the message throughout the world.

While the number of foreign periodicals is less than that of October a year ago, there is an increase in the retail value of more than 50 per cent. This would indicate a material increase in the retail value per copy of periodicals outside of the United States. The number of periodicals circulated in North America is nearly thirty thousand less than in October a year ago.

Altogether, the report is an encouraging one, and should give new inspiration to the people of God to work with untiring energy a little while longer; for the time cannot be far distant when the words, "It is finished," will be spoken, and when the welcome will be uttered from the lips of our Saviour, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

W. W. EASTMAN.

it was less than half the size; from thirty to forty, it dwindled down, until at sixty to seventy it was again a thin folder.

These and other records of the "teen years" haunt one who sees their full significance. Examination of such cards and study of the facts made the homes of the nation loom large as a great menace, or a wonderful safeguard. Youth does not run away from a happy home where justice and love rule. It spends its evenings, its Saturdays and Sundays, away from the home where there is mismanagement, lack of fair discipline, misunderstanding, constant nagging, . . . often it leaves it forever. Ninety per cent of the "teens" who run away from home leave behind them some one or all of these conditions.—Margaret Slattery, in "The Second Line of Defense."

* * *

"Do not, then, stand idly waiting for some nobler work to do;
 For your heavenly Father's glory, ever earnest, ever true,
 Go and toil in any vineyard, work in patience and in prayer;
 If you want a field of labor, you can find it anywhere."

COLPORTEURS' SUMMARY FOR OCTOBER, 1920

UNION	AGENTS		BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
Bermuda	1	91	\$ 234.00	\$ . . . . .	.....	\$ . . . . .	\$ . . . . .
E. New York	11	841	2048.40	665.80	1065	215.25	298.50
Greater New York	16	718	5043.60	2097.73	8920	2077.00	1215.75
Maine	9	708	1424.15	1405.35	1268	285.70	240.75
Massachusetts	14	800	1527.75	1508.98	2697	657.55	400.35
New England	2	62	107.90	447.60	50	11.00	78.75
S. New England	5	492	842.05	2008.06	1083	265.65	242.55
W. New York	4	341	1403.35	1021.22	1456	361.60	347.40
Totals	62	4053	12631.20	10053.34	16530	3873.75	2824.05
CENTRAL							
Colorado	12	553	1624.25	159.20	2104	500.80	248.40
Inter-Mountain	7	291	1052.55	174.80	10	2.50	95.10
Kansas	7	329	1198.25	1728.25	1012	248.00	138.75
Missouri	6	732	1597.45	2334.25	619	146.45	116.25
Nebraska	7	438	1066.70	1112.20	220	52.50	156.00
Wyoming	4	323	954.00	1228.95	211	52.25	70.05
Totals	43	2666	7493.20	6737.65	4176	1002.50	824.55
COLUMBIA							
Chesapeake	12	1124	2641.85	2575.24	1661	403.25	339.00
District of Columbia	5	107	1011.75	2003.65	977	228.85	124.50
E. Pennsylvania	15	794	2392.75	2006.45	878	208.90	287.40
New Jersey	17	830	2745.70	2057.64	754	121.70	783.90
Ohio	24	1436	4119.50	5285.20	3067	758.75	998.70
Virginia	15	1151	3885.85	4160.30	1617	399.25	214.50
W. Pennsylvania	19	972	2248.20	3556.60	1388	340.50	444.45
West Virginia	14	2330	3942.70	2284.97	105	26.25	11.70
Totals	121	8744	22988.30	23930.05	10447	2487.45	8205.05
EASTERN CANADIAN							
Maritime	...	...	.....	.....	650	157.50	256.50
Ontario	18	1053	2160.25	.....	724	181.00	281.40
Quebec	3	42	311.50	.....	.....	.....	7.50
Newfoundland	1	80	913.00	.....	.....	.....	.....
Totals	22	1175	3384.75	.....	1374	338.50	545.40
LAKE							
Chicago	13	902	2391.53	1426.30	4560	1095.00	880.80
E. Michigan	9	812	1110.80	1056.00	5853	1226.25	386.40
Illinois	16	1243	2453.95	2139.65	1345	293.25	179.70
Indiana	20	1238	2758.75	2585.55	336	83.40	316.80
N. Michigan	5	344	1197.95	1417.25	25	4.25	75.30
N. Wisconsin	12	1027	2552.73	1481.50	379	77.35	191.25
S. Wisconsin	8	503	750.85	848.50	1327	331.75	180.75
W. Michigan	5	295	453.50	.....	8907	1703.05	119.40
Totals	88	5864	13670.06	10954.75	22732	4814.30	2330.40
NORTHERN							
Iowa	5	868	2461.70	944.43	1277	313.55	424.80
Minnesota	5	540	1257.25	1488.65	2156	456.00	634.35
North Dakota	...	.....	.....	.....	261	65.25	96.75
South Dakota	...	.....	.....	266.50	177	44.25	36.90
Totals	10	1408	3718.95	2699.58	3871	879.05	1192.80
NORTH PACIFIC							
Montana	4	200	1161.50	.....	155	31.25	107.10
Southern Idaho	5	379	584.50	1578.40	1055	261.75	120.00
Southern Oregon	1	65	116.05	.....	35	7.75	13.50
Upper Columbia	6	265	724.00	701.75	791	195.25	46.80
Western Oregon	10	384	1118.65	1149.71	370	91.50	297.15
Western Washington	6	236	1003.00	2202.45	2365	555.25	744.75
Totals	32	1520	4709.50	5632.31	4771	1142.75	1329.30
PACIFIC							
Arizona	2	146	283.00	238.00	855	163.75	93.00
California	4	138	291.05	650.00	1464	300.20	337.35
Central California	3	105	191.95	1423.65	405	96.25	20.25
N. Calif. and Nevada	9	504	1690.86	1258.75	205	49.25	123.60
S. California	6	659	2596.35	1252.50	3097	725.65	886.05
S. E. California	5	525	1721.35	583.80	305	65.25	81.00
Utah	4	135	362.30	.....	105	21.25	.....
Totals	33	2212	7137.36	5406.70	6436	1421.60	1541.25
SOUTHEASTERN							
Carolina	35	4117	8093.50	9323.40	3098	774.50	102.30
Cumberland *	34	4550	7755.25	2069.70	636	158.80	30.00
Florida *	15	1872	3797.10	2000.00	330	81.00	315.75
Georgia	11	1384	2151.45	8469.70	255	63.75	201.15
Totals	95	11923	21797.30	16862.80	4319	1078.05	649.20
SOUTHERN							
Alabama	14	925	1559.65	4462.98	347	76.75	81.75
Kentucky	11	1322	2735.15	3159.70	398	76.50	55.80
Louisiana	9	1184	2960.15	3001.00	955	228.75	107.25
Mississippi	22	2315	1334.10	859.48	105	16.25	42.45
Tennessee River	13	1125	1750.30	1883.60	2042	510.50	131.55
Totals	69	6871	10339.35	13366.76	3847	908.75	418.80
SOUTHWESTERN							
Arkansas	15	1328	1364.65	2504.64	2198	548.50	41.40
N. Texas	14	541	78.85	1421.90	440	110.00	120.00
Oklahoma	27	2018	3004.25	1457.65	1321	304.65	122.25
S. Texas	7	500	146.00	669.20	2482	530.30	161.25
Texico	8	655	2038.25	201.40	11	2.75	44.85
Totals	71	5042	6632.00	6254.79	6452	1496.20	489.75
WESTERN CANADIAN							
Alberta	7	423	1241.00	.....	230	52.00	114.15
British Columbia	...	.....	.....	.....	182	43.50	138.60
Manitoba	...	.....	.....	.....	280	70.00	126.75
Saskatchewan	5	305	395.30	.....	460	84.50	136.95
Totals	12	728	1636.30	.....	1152	250.00	516.45
Foreign and Miscellaneous	...	.....	.....	.....	16889	4218.45	2658.00
Mailing Lists	...	.....	.....	.....	14288	3303.30	3467.25

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian **	83	10427	\$30219.02	\$20934.61	82625	\$5686.22	\$3288.17
British	...	...	...	5918.23	...	...	6492.26
Scandinavian	101	12231	20072.34	29716.49	1206	84.08	307.49
Latin *	13	2052	2735.79	3651.92	14273	734.87	780.48
South African	31	1751	6543.82	4014.98	13581	301.12	56.01
Japan *	13	2390	491.23	188.51	2766	866.30	296.85
Chosen (Korea) *	12	1573	325.56	...	4954	627.55	...
Philippine	38	2898	3994.31	2360.85	...	...	...
Manchurian	...	...	...	34.18	...	...	249.66
Malaysian	...	...	...	1829.57	...	...	6.23
North China	...	...	...	...	...	...	...
East China *	3	357	385.07	338.97	789	406.75	218.60
South China *	3	...	187.50	343.40	115	242.15	110.15
Central China	...	...	...	492.00	...	...	527.00
Guatemala	3	87	170.30	490.92	...	...	15.50
Hawaiian	2	...	37.00	516.50	...	...	...
Salvador	...	...	...	551.75	62	9.10	...
Jamaica	...	...	...	1939.85	...	...	461.80
West Caribbean	5	206	361.90	...	...	...	...
South Caribbean	9	682	1662.25	...	...	...	...
Cuban	9	350	2592.80	...	1419	218.95	...
Mexican	11	940	2757.93	...	2124	166.38	...
Venezuela *	8	623	1388.80	504.50	...	...	...
Inca **	4	760	1475.44	758.75	...	19.48	72.55
North Brazil	26	2933	1294.14	2946.95	...	...	1342.77
South Brazil **	44	8441	7732.07	9136.40	1090	124.57	1209.93
Austral	40	11993	32883.53	11462.92	5831	509.25	278.52
Honduras	2	182	665.45	...	...	...	...
Spanish	12	1332	2300.05	...	2085	95.90	...
Southern Asia Div. **	30	7832	1108.15	...	1244	163.15	...
East German *	121	23433	46815.45	...	55208	10590.03	...
Central European *	108	22941	51340.88	...	24104	3869.93	...
West German *	120	22918	45235.16	...	58537	10481.25	...
West China	3	...	303.30	...	1363	681.58	...
Northeast India	...	...	...	...	1853	...	...
Czecho-Slovakian	72	3392	19209.50	...	...	...	...

Foreign Totals	926	142798	284283.74	97632.15	275229	35878.41	15713.97
Totals for North America	658	52215	116138.31	101898.73	117291	27214.65	21992.25

Grand Totals 1584 195013 400422.05 199530.88 392520 63093.06 37706.22
 * Two months' report.
 ** Three months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1919, 182,192 copies, value \$9,935.07;	Jan., 1920, 190,870 copies, value \$9,628.57.
Feb., 1919, 196,795 copies, value \$10,134.74;	Feb., 1920, 209,079 copies, value \$11,663.01.
March, 1919, 299,791 copies, value \$11,586.79;	March, 1920, 148,072 copies, value \$10,628.20.
April, 1919, 238,209 copies, value \$11,450.55;	April, 1920, 326,154 copies, value \$16,355.24.
May, 1919, 273,406 copies, value \$14,702.11;	May, 1920, 160,701 copies, value \$4,121.33.
June, 1919, 226,895 copies, value \$11,551.60;	June, 1920, 44,271 copies, value \$5,550.25.
July, 1919, 226,895 copies, value \$10,136.13;	July, 1920, 329,412 copies, value \$21,040.09.
Aug., 1919, 236,632 copies, value \$13,904.69;	Aug., 1920, 214,390 copies, value \$19,483.07.
Sept., 1919, 276,324 copies, value \$13,541.32;	Sept., 1920, 215,058 copies, value \$18,541.81.
Oct., 1919, 296,803 copies, value \$15,713.97;	Oct., 1920, 275,229 copies, value \$35,878.41.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

1918	1919	1920	1918	1919	1920		
January	137723	127738	131934	July	97324	218770	227140
February	134197	105253	86037	August	230127	156199	109354
March	180187	129575	154887	September	164573	179007	306443
April	150131	225992	191598	October	103332	146615	117291
May	117178	159621	1120491	November	177861	107042	...
June	220177	224707	2983800	December	146646	150484	...

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	158199.16
March	72414.28	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	531282.95	720933.25
August	119773.18	143185.26	203010.27	207615.34	343737.50	437337.11
September	78364.70	96001.38	172855.15	137462.98	231475.12	349418.19
October	76102.53	85128.41	116501.72	133893.11	199530.88	400422.05
November	69660.16	86248.56	107545.23	101093.49	173967.04	...
December	69145.88	71060.56	87121.50	117592.42	131193.54	...
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	...

News and Miscellany

Notes and clippings from the daily and weekly press

—Cleveland, Ohio, has the honor of being the first city in the country to have a bank conducted in the interests of the labor unions. A charter has been taken out by the Brotherhood of Locomotive Engineers. The progress of this innovation will be watched closely, not only by men in the labor camp, but by capitalists as well, as this seems a direct invasion of the field of capital by the labor unions. The bank has been chartered under the National Bank Act, and is subject to all the regulations which apply to other financial institutions of this class. It is also announced that it will be in charge of conservative and experienced business men.

—Having been for forty-seven years messenger to the various governors of New Jersey, Samuel Gordon, a Negro, had for honorary pallbearers five former governors of the State. Gordon was a Republican, but was always retained by the Democratic governors.

—The latest of the numerous devices that have been produced to concentrate and utilize the sun's heat is a "solar cooker" that is being developed by scientists at the Smithsonian Institution in Washington. Mirrors arranged about a half-cylinder of iron concentrate the sun's rays on a metal tube that coincides with the axis of the half cylinder. Oil in the tube is thus heated and made to circulate through it and a loop to which it is connected. The loop, which passes through an oven, heats it sufficiently for cooking when the sun shines.

—United States Treasurer John Burke is the most widely advertised man in the United States today — not only because his name appears on all the currency, but all bills issued by disbursing officers are redeemed through the Treasurer, who is the custodian of Uncle Sam's exchequer. Then, too, scarcely a day passes that Mr. Burke does not get signed or anonymous letters from citizens who wish to join the famous "Put-It-Back Club," of "conscience fund," which already has nearly reached the \$600,000 mark.

—The police for some time have been suspicious of the supply of gold used by certain dentists in Kawasaki, Japan, and finally the matter was made clear. Acting with the knowledge and co-operation of the dentists, a certain U. Fukui has been in the habit of so melting down gold coins that their substance can be used by the dentists. Since July, 1917, more than 10,000 yen worth of ten and twenty yen gold coins have been utilized in this manner. The crime is a serious one, and the dentists involved will be held to account as accomplices.

—One hundred years ago Dr. Frank James astonished the world by climbing to the top of Pike's Peak, 14,109 feet above the sea. Since that time 2,000 persons have made the trip. Colorado Springs celebrated the anniversary with ceremonies all along the eighteen-mile serpentine automobile highway to the summit. Lieut. Zebulon M. Pike is credited with the discovery of the mountain in 1806. As hardy a pioneer as was the discoverer, he declared the peak was inaccessible, and none dared to doubt it until Dr. James, a member of the Major Long expedition, succeeded in the attempt.

—Owing to the fact that a typewriter to be of any use at all in writing the Japanese language must have more than three thousand characters, it is obvious that only the most general principles of the ordinary machine could be applied. It was necessary to build a machine which contains so many special features as to be to all intents and purposes a new invention. In the writing of the Japanese language three distinct sets of characters are employed. Of these, two, the Katakapa and the Hirankana, are phonetic, each character designating a syllable. The third is the Kanji, or Chinese characters — ideographs — of which one must know three thousand or more in order to write the language at all well. These characters convey the same idea to both a Chinese and a Japanese, although the pronunciation is entirely different. This fact has an advantage in the case of typewriter making, as the same machines may be used by the Japanese and the Chinese. When K. Sugimoto set about building his typewriter, it was obvious from the first that the foreign model could not be followed. A machine having more than 3,000 key arms would be as cumbersome as a grand piano. He solved the difficulty by providing a movable arm which picks up the type from its section in the type tray, strikes it against the paper, and then deposits it back in its proper place. The average speed of experienced writers is from sixty to seventy words a minute, and one speed marvel has set a record of seventy-nine.

—The peanut, which was introduced into this country about fifty years ago with the pink lemonade of the circus, has risen from its humble position of that time to one of high commercial importance. The value of the crop in the United States in 1919 was \$80,000,000, and we imported \$40,000,000 more. The rapid rise of the peanut is due to the demand for vegetable oils to take the place of animal fats.

—The Northern Baptists plan to provide a Pullman chapel car for every railroad going out of Chicago, as soon as the money is available. Already some of these cars are in operation. The car is built like a regular Pullman, with living quarters in one end for the minister and his family, and the rest fitted up as a meeting place, with seating accommodations for about ninety people. The last one built cost \$22,500, and is equipped with a baptistry.

—In ancient times many roads radiated to all parts of the Roman Empire from a golden milepost in the forum at Rome. By recent act of Congress the erection of a central, or "zero," milepost at Washington was authorized. This post is placed near the south front of the White House, on the meridian of Washington, which is 77° west of Greenwich and which passes through the White House. The plan is to make the distances on the big national highways begin at this central point.

—The finest specimen of the ruby comes from mines in Upper Burma. According to authorities, these mines were worked as early as the fifteenth century. In 1630, it is said, a Burmese fruit dealer came into the settlement of Mogok. In payment for his fruit, he was given a red stone. Its color and beauty pleased him so much that he negotiated with great business foresight for the tract of land where it had been found. He secured it in 1637. In this section of Burma, the greatest ruby mines are now situated.

—"The number of millionaires in the United States," says Nelson's Loose-Leaf Encyclopedia, "is somewhat speculative. At the end of 1917, 19,092 registered their income at over \$60,000 per annum. It would be safe to say, therefore, that that number ranked in the coveted class. In the absence of authoritative data, the number added to the list since the war becomes more speculative. Representative Rainey, during the debate on the War Revenue Bill, on February 8, said: 'It is safe to say that there are 30,000 millionaires in the United States today, of which number at least 22,000 were created by the World War.'"

—Sketching cliff dwellings across cañons in Zion National Park, six miles wide, by means of high-powered field glasses, is the new form of art introduced by Miss Dora Montague, a student of the University of Utah and former war nurse. Miss Montague works on the edge of an abyss 1,500 feet deep. Six miles away from her, as reproduced by the telephoto camera, in a niche of the rock, is a cliff dwelling which men of this age have never been able to reach. The young artist brings it near to her eyes with her long-distance glasses, and by her skill reproduces on canvas the ancient ruins in the cleft of the rock.

Appointments and Notices

THE JANUARY SIGNS MAGAZINE

Hope in God's providences, faith in His guiding hand, and spiritual preparedness for the thousand and one crises that will confront us in the new year 1921, is the seasonal theme of the January Signs Magazine. Two articles center around this message:

"The Message of the New Year," by Grace Adele Pierce. An invitation to leave the sordid and material things of life, and to live with Christ in heavenly places.

"The Promises of 1921," by W. G. Wirth. The developments we may look for during the next twelvemonth in the religious, the industrial, the international sphere.

"The Devil's Opiate, a Second Probation," by K. M. Adams. Because the doctrine of a second probation is so widely believed, millions are deferring their acceptance of Christ until too late.

"One Chance in a Hundred Million," by G. W. Rine. A most unusual consideration of the infallibility and accurateness of Bible prophecy. A good article for your neighbor who isn't quite sure about the reliability of the Bible.



"Evolution as Seen Through the Microscope," by H. G. Franks. Light, snow, dust, salt—yes, even germs—testify that chance is not their maker.

"God and True Science Inseparable," by G. M. Price.

"The Simple Truth About the Immortality Question," by W. P. Pearce.

"Before the Judgment Bar of God," by R. S. Fries.

"The Grab-All Spirit Still Rampant," by A. S. Maxwell.

"A World of Lawbreakers," by O. L. Ice.

"Is the Time of Christ's Coming a Secret?" by F. A. Spearing.

"The Joys of Christianity," by I. H. Evans.

"The Rent Veil," by W. A. Westworth.

"Scholarship and the Bible," by Ernest Lloyd.

"The Doctrine That Makes Infidels," by R. F. Farley.

"Cleaning Up the Musses of Life," by S. A. Nagel.

Fifty or more, 10 cents a copy. Order through your tract society.

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ADDRESSES WANTED

A sister in Panama City wishes to learn the whereabouts of her son, aged twenty-two years. His name is Arthur Horn. He has been a student in the Oakwood Industrial School, and when last heard from was in Chicago, Ill. Information should be addressed to R. J. Sype, Box 428, Ancon, C. Z.

Information concerning the present address of Miss Effie Perigo is desired by the Seventh-day Adventist church at Sebastopol, Calif. Write the clerk, Mrs. C. E. Woodbury, at the above-named place.

Any one knowing the address of a blind sister who in 1911 was Mrs. C. F. Saunders, but has since married again, present name unknown, will confer a favor upon the Sioux City church by writing Elder W. A. McKibben, 1915 Sherman St., Sioux City, Iowa.

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REQUESTS FOR PRAYER

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

Writing from California, a friend asks prayer for healing.

A sister in Mississippi asks prayer for the conversion of her son.

A sister in the West asks prayer for the conversion of two brothers and a sister.

An Oklahoma sister asks prayer for healing, and that God's purpose in her life may be accomplished.

"Please pray for my husband, that he may not leave his home and family," is the request of a Montana sister.

A sister in Washington desires prayer that she may recover from a very serious surgical operation, and be able to care for her seven children.

A sister in southern Wisconsin, who is crippled from rheumatism, asks us to pray that the Lord will stay the disease, which is affecting her mind and memory.

A sister in Wisconsin asks prayer for the conversion and healing of a friend. Another sister in the same church desires us to pray for the conversion of her children.

A sister in Wisconsin who has become so seriously afflicted that she cannot continue to carry on missionary work among her neighbors, asks prayer that the Lord will bless the work she has done in their salvation; also for herself, that she may have strength to overcome discouragement and temptation.

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PUBLICATIONS WANTED

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

Mrs. T. O. Bivin, Stanford, Ky.

Ben H. Palmer, Mora, Minn., desires especially Signs and Present Truth.

Mrs. Henry Malone, Loma Linda, Calif. Signs, weekly and monthly, Watchman, and Present Truth.

C. A. Johnson, 1815 North 30th St., Lincoln, Nebr. Signs, weekly and monthly, Life and Health, Watchman, and tracts.

Elder L. B. Schick, Box 312, Muskogee, Okla., is anxious to purchase copies of the book, "Facts of Faith," and also "Spiritual Gifts," for use in his ministerial work.

Publishing Department Reading Course

Colporteur Evangelist

A little volume made up entirely from the writings of Mrs. E. G. White, and containing practically everything that she wrote on this subject. It is truly vital instruction to us as to who should engage in this work and how it should be conducted.

Good Manners and Success

By Orison Swett Marden

Written in the direct, forceful style of this well-known author, this book points out in seven practical chapters, the relation of good manners to success. The book is intensely interesting as well as instructive. The chapter headings are as follows:

The Home Training
Self-Respect
Self-Control
Tact
The Relation of Courtesy to a Business Career
Manners in Public Life
The Law of Kindness

Modern Heroes of the Mission Field

By W. P. Walsh

This is an exceptionally inspirational book, which gives the life record of many of the prominent missionaries. These men who gave their lives for the betterment of the heathen, who endured untold hardships and privations in order to carry the gospel to darkened lands, were real heroes. As we read their experiences, we shall be better fitted for the great work that we have to do at this time.

The men whose experiences are given in this book are: Henry Martyn, William Carey, Adoniram Judson, Robert Morrison, Samuel Marsden, John Williams, William Johnson, John Hunt, Allen Gardiner, Alexander Duff, David Livingstone, Bishop Patteson.

Cloth binding; 344 pages.

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

MR. AND MRS. H. M. GIBSON, of the Carolina Conference, engaged passage for Porto Rico on the S. S. "Mohawk," sailing from New York on December 18. Brother Gibson will take charge of the book work in Porto Rico.

* *

WRITING at the close of the institute in the Philippines, Elder I. H. Evans reports a good meeting, a united corps of workers, and a hopeful outlook for the future. There were 470 baptisms in the Central Southern Luzon Conference during the first three quarters of the present year.

* *

THE Spanish training school at Phoenix, Ariz., reports for its first year sixteen students present, and others coming. Prof. Henry Brown, in charge, sends us a copy of the outline of the course of study and the textbooks in use. We wish this effort to train Spanish workers, increased success.

* *

ELDER A. H. WILLIAMS and Elder and Mrs. Joseph Philips, en route to India, were booked to sail from New York on the S. S. "Adriatic," December 15. Brother Williams, the secretary-treasurer of the Southern Asia Division, after attending the Autumn Council at Indianapolis, spent some time visiting our leading schools, and also several days in the General Conference treasurer's office. Brother and Sister Philips are graduates of Union College, College View, Nebr., and go to India to take up evangelistic work for the Indian people.

* *

BROTHER A. SALLIE, medical missionary secretary of our French Conference, in a letter to Elder L. A. Hansen, says this regarding the work in that field:

"I thought you would be pleased to hear that the Lord is blessing us in Lyon. For the last two weeks the In-gathering campaign is on, for the first time in France. We had set our goal at 500 francs for our little group here, but we have already gathered that in two weeks. We have a double number of papers sent to us now, and have put our goal to 1,000 francs, believing it can be done. While collecting, we have secured

a number of addresses, sold books, found patients to nurse, and taken six subscriptions for our papers. We are very thankful for this little beginning. We are determined to press forward, feeling sure that the Lord is with us. He will cause the seed to grow and bring forth fruit. We all remember with great joy the blessing and inspiration that our American brethren were to us over here."

* *

SABBATH, January 15, is Missionary Volunteer Day. On this day every church and company is earnestly invited to join in prayerful study of the needs of our youth and the growth of the work organized especially for them. The program for that day, which has been sent to all lands, will appear in the REVIEW for January 6. Remember it is the church, not the Missionary Volunteer Society, that is called to observe Missionary Volunteer Day. Can we not have an all-around-the-world Missionary Volunteer Day on January 15? Let not one church fail to observe it. Will you not now begin to pray for an outpouring of the Lord's Spirit upon that day? Let us pray that the youth who are out of the ark of safety may be brought in. Let us make January 15 a day of wrestling in behalf of the youth in our church.

* *

BROTHER C. C. CRISLER, secretary of the Asiatic Division, sends words of appreciation from our brethren in the Far East for the recruits arriving this year. He says:

"Surely our dear brethren and sisters have done more, far more, than we might have reasonably expected of them, considering the many calls that had to be filled in other parts of the earth. The other day I had Miss Dowell list those who had come out to us this year, and the total is around seventy-five, with the prospect of still a few more before the close of the year. You remember what a thrill passed through the Christian world when J. Hudson Taylor secured his 'One Hundred' for Inland China in a single year; the last ones arriving, or rather sailing, late in the holiday season. A notable achievement, that; what of this, by a feeble folk already hard pressed by an ever-increasing mission work? We praise God, and take courage for the future. Ours is a living movement, and the Spirit of God is impressing hearts, and is opening ways before us that are indeed marvelous."

* *

INCREASING WICKEDNESS

WE believe it was one Daniel Whitby, in the eighteenth century, who first advocated the idea of the world's conversion before the coming of the Lord. This teaching grew in popularity, and even up to a few years ago was believed by the great majority of the Christian church. But the last decade has witnessed a disillusionment. From every quarter there is increasing evidence that the world, instead of growing better, is becoming more and more sinful, a literal fulfillment of the words of the apostle, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. Sad indeed that it is so, but no one can be charged with pessimism when he merely recog-

nizes the plain, obvious conditions which exist. The *Literary Digest* for December 11, under the heading, "America's High Tide of Crime," reviews conditions existing in some of the large centers of this country. It says:

"That a 'wave of crime' is sweeping America with a deluge of murders, burglaries, robberies, and every kind of violence and lawlessness, seems proved to some by the headlines reporting crime upon crime, that greet us in every morning's paper. But the police authorities, in an effort to calm the public, assure us cheerfully that there is no wave at all, or anything out of the ordinary—the murders and robberies are no more numerous now than usual. All the worse, then, if the disease is chronic, is the reply, and all the more reason why the country should awake and clean up so scandalous and dangerous a situation. In Chicago more than a thousand citizens of the underworld were recently rounded up in a swift series of spectacular raids which marked the advent of a new chief of police. In New York City, since the first of the year, the *Tribune* tells us 'the unsolved murders alone total more than one hundred,' and the holdups, robberies, and thefts reported by the police, represent a property loss of more than \$3,100,000. Chicago in the same period reports 'sixty-eight murders that have defied solution;' and the news columns reveal the fact that just before Chief Fitzmorris' raids, one day was marked by three pay-roll robberies, twenty holdups, eight burglaries, and a murder."

This article recites that Philadelphia has had one hundred murders in the last eleven months; that in Pittsburgh there has been an increase of 20 per cent in crime this year, and thirteen murders remain unsolved by the police; that in Cincinnati "every agency of robbery is working overtime;" that in St. Louis, conditions have compelled the police to organize a "drive" against crime; that Cleveland has a record of seventy murders, and other cities a like proportion. The entire country, according to the *Seattle Times*, is experiencing a "veritable epidemic of crime."

The reasons for this are many, according to different writers: the laxity of our laws, a growing alien population, prohibition, etc. The real cause is found in the growing power of sin in the human heart, and the consequent degeneracy of human nature.

And the remedy for these conditions will never be found in human social service betterment schemes, in church departmental work, in education, or in more stringent law enactment or enforcement. Human nature will have its outcroppings as long as it remains unchanged and unregenerated; and the only power which can work this regeneration is the power of the gospel working in the individual life.

What a picture conditions in the world present to the worker for Christ! On every hand are men and women in the bondage of sin; some of them, through circumstances beyond their control, have become the unwilling slaves of Satan, and are longing for deliverance. Their longings for peace and rest and joy can be realized only in Christ their Saviour. They are the objects of His pity and His love, and should become the objects of our ministry in His name.