

The Advent Review and Sabbath Herald

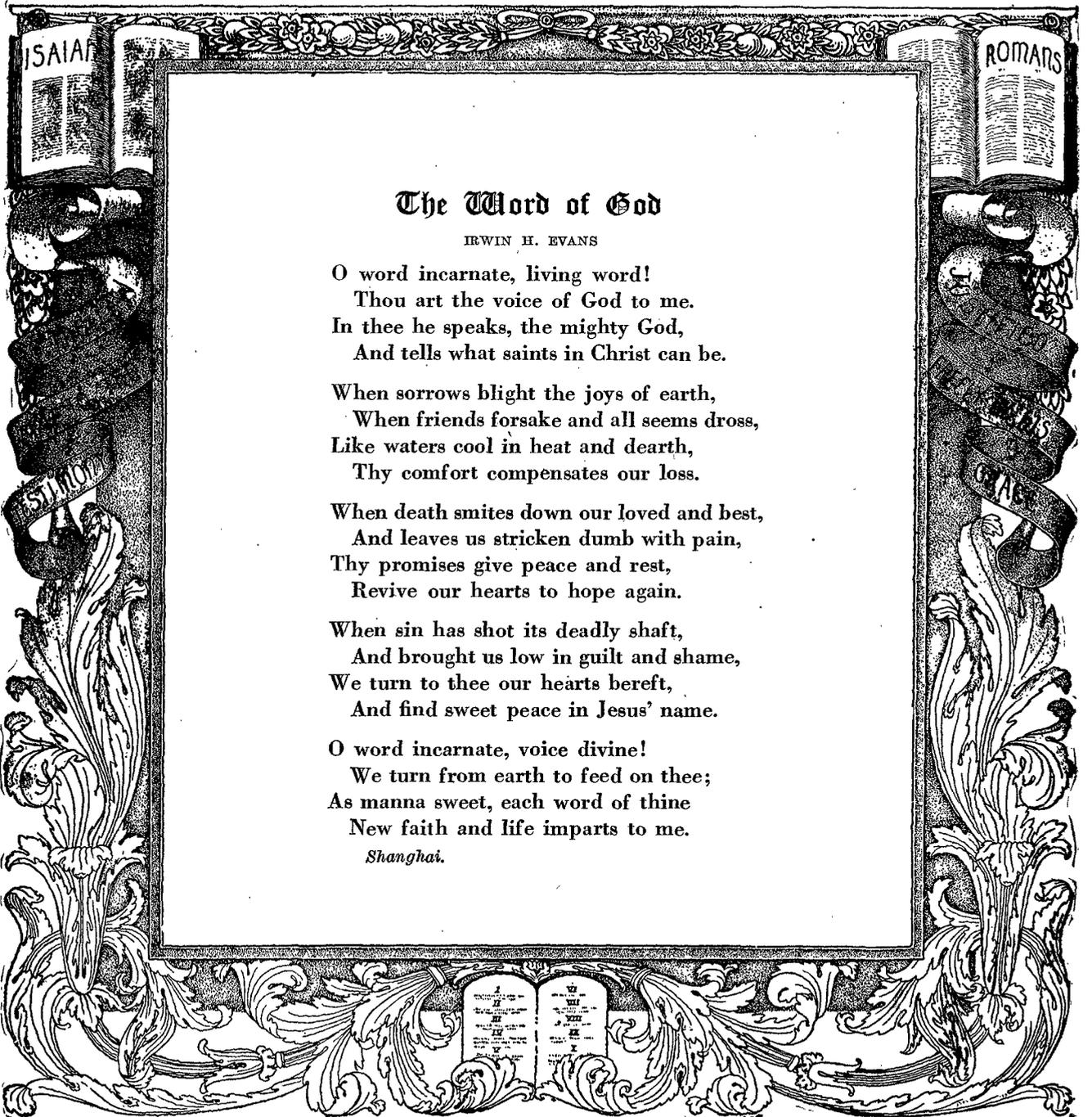


Vol. 97

Takoma Park, Washington, D. C., Thursday, January 29, 1920

No. 5

THE GOSPEL TO ALL NATIONS



The Word of God

IRWIN H. EVANS

O word incarnate, living word!
Thou art the voice of God to me.
In thee he speaks, the mighty God,
And tells what saints in Christ can be.

When sorrows blight the joys of earth,
When friends forsake and all seems dross,
Like waters cool in heat and dearth,
Thy comfort compensates our loss.

When death smites down our loved and best,
And leaves us stricken dumb with pain,
Thy promises give peace and rest,
Revive our hearts to hope again.

When sin has shot its deadly shaft,
And brought us low in guilt and shame,
We turn to thee our hearts bereft,
And find sweet peace in Jesus' name.

O word incarnate, voice divine!
We turn from earth to feed on thee;
As manna sweet, each word of thine
New faith and life imparts to me.

Shanghai.

The Island of Ceylon

GENTRY G. LOWRY

I HAVE just returned from a short visit to the island of Ceylon, which is situated at the extreme end of India, and is a portion of the South India Mission. It is one of the most beautiful islands in the world. From early times it has been celebrated as "Lanka, the Resplendent." It is famous for its rubies, sapphires, and pearls; and the whole island is covered with a rich vegetation that is refreshing to the eye when compared with the dry and barren waste of many parts of India. The forests yield teak, satinwood, calamander, and other timber woods. There are millions of cocoanut trees; and the fields produce rice, pepper, cinnamon, and cardamoms. Coffee and tea are produced in large quantities in the hills; while plantains, oranges, and mangoes are plentiful on the lower lands. Cattle, buffaloes, sheep, and goats are numerous, and the island is noted for its elephants. The heat is not so great as on the neighboring coasts of India, and the abundant rainfall makes the island beautifully green the year round. There are two hill stations in Ceylon, one very beautiful, at an elevation of more than seven thousand feet, to which most of the European population resort every year during the hot season.

For wealth and beauty there are few places that will compare with the island of Ceylon, and it would seem that there is but one thing needed to make it like the Paradise of God. That thing is the saving power of the gospel of Christ. Ceylon, like India, is wrapped in superstition and heathenism. Well said the poet:

"What though the spiey breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness,
Bows down to wood and stone."

Of the 4,000,000 people in Ceylon, more than three million are non-Christian, 2,000,000 being followers of Buddha, and the rest Hindus and Mohammedans. There are 300,000 Christians, mostly Roman Catholics. The principal language spoken is Singhalese, but in the northern provinces a large percentage of the people speak Tamil.

We fully believe that the text, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," applies to Ceylon as well as to the rest of the world, and for years we have longed for the time when we could have a representative of the third angel's message working there. Just recently we sent a young Tamil man down there to open up work in the northern part of the island, and he reports that there are many who are ready to listen to the truth. As a result of literature that has been scattered among the people, interests among the Ceylonese are springing up all around, and calls are coming in continually for workers. This is a splendid field, and there is no doubt that efforts put forth here would bring results.

In the past, colporteurs, both English and native, have from time to time visited this field and have always been successful.

Colombo, the principal city of the island, is a very up-to-date Eastern city. The people are mostly traders and well-to-do people, and therefore independent.

English is understood by a large percentage of even the native people. An English effort there would certainly be successful.

What we need for Ceylon just now is two European families, one to lead out in the English work, with Colombo as a center, and the other to learn the language of the native people and open up definite work for them. Already the work has been started, and the need of a leader is very urgent. There are native believers there now who could be developed into workers, but who are idle because we have no one to plan their work and encourage them. Surely to labor in such a place will be sweet, and souls saved in heaven will be the reward for efforts put forth.

Bangalore, India.

* * *

SOME DAY

I'm going home some day —
If I can find the pathway back;
For I have come too far, too far away,
A wanderer on a strange and alien track.
I saw the world ahead and only meant
To go a little way beyond — and then
To seek the old-time highway of content,
And live back home among my clan again.

I'm going home some day —
But every track I face is strange and new;
God grant I have not wholly lost my way,
But that in seeking all the long years through
The mist will lift and I shall find once more
The path that leads me to the dreams of youth —
The lanes of light — the life I knew before
I left the old-time ways of faith and truth.

"I'm going home some day" —
So moves the dream of all the roving world;
The seekers of far lands who've lost their way —
God's countless aliens by the current swirled
From out the harbor and by tempest tossed
To unknown lands where they must ever roam.
But this is all that makes life worth the cost —
This endless dream, "Some day I'm going home!"

— Selected.

* * *

THE question for each man to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.— *Hamilton Wright Mabie.*

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

JANUARY 29, 1920

No. 5

Issued every Thursday by the

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

TERMS: IN ADVANCE

| | | | |
|-----------------|--------|-------------------|--------|
| One Year | \$2.50 | Six Months | \$1.50 |
| Two Years | 4.75 | Three Years | 7.00 |

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

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

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

The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW** **HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JANUARY 29, 1920

No. 5

THE child of God was never afforded better opportunity for the exercise of calm, abiding, peaceful faith in God than at the present time. With war and commotion in many places, with thousands in some portions of the world suffering from famine, with pestilence rampant, with national and economic distress on every side, surely the outlook from a human standpoint is anything but reassuring.

But the uplook is bright. God still keeps account with the nations. His hand is still upon the lever. We may trust him in every experience, and if the clouds gather round us and we sometimes suffer personally because of prevailing conditions, we may know that his love permits it for some lesson which he sees we need in our experience. So let us trust him, rejoicing in darkness as well as in the light, and in times of perplexity as well as in times of peace. Faith finds the highest exercise, and the star of hope shines the brightest, in the hour of darkness.

* * *

It was a great feat, and but little short of the marvelous, when Captain Ross Smith recently made the trip by aeroplane from England to Australia, the greatest achievement in air navigation yet accomplished. It is only one of the truly remarkable accomplishments of this most remarkable age. If its moral achievements, under God, could equal the achievements of its inventive genius, what a wonderful world this would be! We might certainly believe that we were entering the long-heralded millennium. Unfortunately, however, if we judge from the general situation in the world, we must conclude that the moral degeneracy of the human family is keeping pace in inverse ratio to these achievements.

This is a sad commentary on the world's civilization, yet it only states a great truth. Man outside of God's saving grace, is a heathen at heart even though he may have been schooled in the arts and sciences of the world's most progressive age. There is no salvation outside of Jesus Christ.

* * *

Exposing Spiritualism

THE editor of the *Central Christian Advocate* says this of the prominent rôle being played by Spiritualism at the present time:

"A dispatch states that Spiritualism is taking Chicago by storm. Ten large Spiritualist societies report thousands of converts. Many of them are holding nightly meetings to accommodate the crowds. Libraries and bookstores report great demand for books and pamphlets of Sir Oliver Lodge and Sir Conan Doyle.

"We are prepared to believe this. In fact, such a phenomenon is due all over the country. It has already attacked England. The *British Weekly* has every week been taking up certain dogmas of Spiritualism and exposing their sophistry.

In New York City a few days ago, we were browsing in the largest bookstore in the city, and found in the section on Spiritualism and occultism heaps of books, including not only Sir Oliver Lodge and Sir Conan Doyle, but *sixty-nine* other titles, piled high, and we were informed that that section was having a very large trade. The seventy-one titles were not all by any means; but we tired of counting when we got beyond Blavatsky and Annie Besant. What did surprise us was the number of books on Spiritualism and kindred subjects published during the last three years. It is possible we may have to take the subject in hand. Today we only call attention to one phase, a fact on which charlatans will fatten and dupes fall into the charlatans' traps."

How thankful we should be that God has given to us a knowledge of what his word says regarding this great delusion, and a knowledge also of those Bible doctrines which successfully refute the claims of this great delusion. The doctrine of the immortality of the soul is the chief corner-stone of Spiritualism, and if we attempt to meet this great delusion on any other basis than a denial of this claim which the Scriptures of Truth clearly warrant, our efforts will be unsuccessful.

No man possesses a conscious immortal entity which leaves the body at death. The Scriptures of Truth clearly teach this. When man dies, according to the divine record, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 6:4. Spiritualism is destined to take the world in its snare, simply because the great Christian church has departed from the teaching of the Bible as regards the nature of man and his condition in death.

* * *

A Departure from the Word

THE present tendency of theological teaching is a drift away from the Bible and salvation through Christ alone. Infidelity in a new form is being introduced, and is hailed by many professed Christians as new light. Dr. Lyman Abbott, in the *Outlook* of Aug. 20, 1907, said:

"Popular opinion, gradually imbibing its ideas from literary scholars, is learning that the Bible is a collection of Hebrew law, history, and literature; that it is to be studied and interpreted as other collections of literature; that it grew up as other collections of literature have grown up; that an infallible book is an impossibility."

This statement quite correctly represents the teaching of higher criticism. It places the word of the omnipotent God on a level with other books,—simply a "collection of literature," and not an infallible guide. It is thus that the pure teachings of the word of God are diluted by scientific speculation. Scientists "guess" and "conclude" that "probably" certain things "may" have taken place, and their conjectures are substituted by many for the certainty which comes from a belief in the plain statements of the Bible.

A few years ago Mr. Harold Bolce wrote some articles for the *Cosmopolitan* setting forth in plain terms the character of the instruction which, after careful investigation, he found was given to thousands of students in colleges and universities in the United States. Among other things Mr. Bolce says:

"The Bible is taught in the coeducational universities of the United States, but the character of that teaching will startle Christendom when the truth is known. The University of —, for example, declares that the books of the Bible are a composite of myth and legend, in the form of epos, hero-saga, fable, proverb, precept, folklore, primitive custom, clan and domestic law, and rhapsody. It is further set forth that these are of various and dubious origin; that the texts have been edited and interpolated, 'and often corrupted and marred by endless copying;' that the Scriptural writings were ascribed, as a rule, to men who never wrote them; that they are nearly all difficult to understand; and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. And at Chicago and California it is contended that, to the scientific mind, there is no 'historic certainty that Jesus ever lived.'"

The editor of the *Cosmopolitan* summed up the findings of Mr. Bolce in the following startling words:

"What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations, and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure, and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are encumbrances; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage relation than within it.

"These are some of the revolutionary and sensational teachings submitted, with academic warrant, to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. 'The social question today,' says Disraeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.' It is a dull ear that cannot hear the mutterings of the coming storm."

As a people we should be profoundly thankful for a system of schools where God's word is believed and taught, and where faith, rather than unbelief, in the Bible and the Son of God, is strengthened.

The study of the Bible affects the hearts of men differently from that of any other book. Drunkards, harlots, and thieves are not reclaimed by a study of some science like geology or mathematics, but the study of the Bible does it. The study of God's word lifts men from heathenism to Christianity, from barbarism to civilization. It is faith in Christ, and this only, that saves men.

A noted evangelist at the close of a sermon said, "I want to ask every man who has been saved from intemperance through faith to stand up." A thousand men rose instantly to their feet. Continuing, he said, "Now I want to be fair. I want any unbeliever who has been saved from his intemperance by his infidelity to stand up." In the rear of the church, under the balcony, a man was seen struggling to his feet. The evangelist said, "Stand up, my man, and tell us about it: how did your unbelief save you?" But a man sitting beside him said, "He can't tell you, brother, he's drunk."

Unbelief never saves; but faith does. It was faith in the Bible, and in the gospel truth that men live by faith, that lifted the world from the gloom of the Dark Ages, and brought to it a Christ to whom all could come without priest or Virgin Mary.

For decades science has made its assault on the story of creation. Instead of believing that man came by a creation from above, as the word declares (Job 33:4), science teaches that he came by an evolution from beneath; that he evolved through mollusks, monkeys, and apes. Concerning this effort of scientists to trace man's lineage from the simian stem, the late H. L. Hastings says:

"Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes as a son and creature of Almighty God, and trace his genealogy to the monkey, the mollusk, the moner, and the mud, we must respect his rights, and allow him to exercise his preferences; but when he insists that we shall also trace our genealogical line through ancestral apes and patriarchal pollywogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt, and still look up to a heavenly Father, instead of down to a little dot of a mud-spawned moner, as the source of our existence."

But though men have bored into the earth and searched the sea to find this "missing link," it has not yet been discovered.

"They found the missing link once in 'the Calaveras skull.' It was 150 feet below the surface. There could be no doubt about it! But when William R. C. Scribner confessed that he had brought it into the mine as a practical joke, scientists were ashamed. . . . They found the missing link in the Neanderthal skeleton in Prussia, and proclaimed it 300,000 years old; but it turned out to be only a Cossack killed in 1814. Columbia College had a smart professor who dug out of Colorado's soil a skeleton. It was heralded as of remarkable antiquity, and the friable bones were being paraded to the ends of the earth, when some cowboys complained that the grave of their pet monkey had been rifled. I was taken into a little pavilion near Manitou, and was shown the petrified (?) body of a remarkable little fat fellow who had been brought up from the bottom of the Colorado River. But a man needed not to be a scientist to discover that it was nothing more than a figure hewn out of stone.

"To be sure, the greatest ado has been made over the *Pithecanthropus erectus*. It consists of a piece of skull and leg bone and two teeth, found in Java, in 1891. Dr. Alexander Patterson says the cubic measurement of that skull is sixty inches — the same as that of an idiot.

"These specimens were found at separate places and times. The skull is too small for the thigh bone. The age of the strata in which they were found is uncertain. Even Haeckel admits that the belief that this is the missing link is strongly combated by some distinguished scientists." — "The Finality of Higher Criticism," pp. 79, 80.

So the old gospel stands. Man will never be able to impeach the veracity of Jehovah. His word is the truth, and the gospel which it proclaims through Christ Jesus is the only gospel which will save from sin.

What is needed today is a gospel founded upon the word of God, and not on the speculations of men. Luther, when pressed, upon a certain occasion, to declare his position, said:

"It is impossible to preach the gospel of Christ without offense. Why, then, should the fear of danger separate me from the Lord and that divine word which alone is truth? No; I would rather give up my body, my blood, and my life."

As Christians we must take the same noble stand.

G. B. T.

* * *

"SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

The Pope in the League of Nations

UNDER the heading, "The Pope in the League of Nations," there appeared in a recent number of *America*, the organ of the Jesuits, an interesting article upon the question of the admission of the Pope into the League of Nations.

It seems that a body, composed of societies interested in the world-wide adoption of the League of Nations, was holding a session recently in Brussels.

The Catholic delegates thought it best to postpone any discussion upon this question until one of their number had cleared a way for its introduction. The subject was, however, suddenly brought before the meeting by a Protestant delegate from Switzerland, Mr. Silbernager. This delegate stated that in Switzerland, grave doubts were being entertained as to the success and durability of the League, for two reasons,—because the United States had not entered it, and the Holy See was not a member. He therefore urged that the question of the admission of the Pope into the League should be seriously considered by the Conference of the International Federation.

Following this speech, one of the delegates who had formerly been president of the French Chamber, replied: "The Holy See does not constitute a nation or a state, and therefore cannot become a member of the League of Nations."

Mgr. Deploige, a professor of Louvain, presented the Catholic argument for the sovereignty of the Pope, and urged that if statesmen wished to give the League any chance of success they must not deprive it of the effective support "of the greatest moral power in the world."

Mgr. Deploige urged that all sovereign powers are clearly and judicially entitled to become members of the League, even as they already share in the diplomatic transactions of international life. He claimed that while the Pope has been deprived of its temporal power, the sovereignty of the Pope remains intact, and that the Pope thus remains a power entitled to membership in the League of Nations.

It seems that if the Catholics have their wish in the matter, the fear that we have entertained of the injection of religion into the League of Nations, is in a fair way of accomplishment.

But it is not alone the Roman Catholics that are interested in injecting religion into the League, for at the World's Citizenship Conference held in Pittsburgh recently, under the auspices of the National Reform Association, leaders of the session expressed their conviction that the only way for the League to be assured of success, was to secure recognition of God, not alone in this nation, but in the League itself, and that all civil law must be made to rest upon the divine.

As long as the League of Nations is purely an international agreement to the end of lessening the danger of war, we cannot, as has been stated in the columns of this paper previously, take any exception to such a worthy motive. Our fear is of the injection of religion into the League of Nations, which would inevitably, according to all past human experiences, bring about oppression and persecution of those who might not agree with the religious faith of those who obtain control in such a league.

That the civil governments of the world are to be used in the persecution of God's people, we know by the prophecy of God's sacred word, but it is our duty

to raise the warning against anything that savors of union of church and state. And for the good of the world it is to be hoped that neither Catholics nor Protestants as religionists have the dominating control of any world league that may be formed, for in the day that they do we may look for the time of trouble such as never was. But God will provide a way of escape for his faithful children in that day. Let us therefore not fear; for our God will make the wrath of men praise him, and the remnant of wrath will he restrain. Ps. 76:10.

L. L. C.

* * *

God's Investment in Man

WHEN tempted, because of our many sins, to doubt God's willingness to save us, we need to consider the investment God has made in sinful man. We belong to him both by creation and by purchase. When man sinned, and by sinning forfeited life and all that goes with it, the Creator did not leave him to perish without hope. In creating beings with the power of choice and placing them on probation, God made it possible for sin to enter the universe; and while the Creator did not ordain sin, his omniscient eye foresaw its existence and made provision for it.

In the councils of eternity between the Father and the Son a covenant was made that when the awful crisis should come, Christ would suffer and die in the sinner's stead, thus meeting the penalty for the broken law, and making provision for all who would believe to have salvation through the name of Christ. "God so loved the world, that he gave his only begotten Son." John 3:16. And Christ so loved fallen man that he "gave himself for our sins." Gal. 1:4. And so great was his love for the sinner that if only one soul had believed in him and been saved, he would willingly have made the sacrifice.

"For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down his life, you may estimate the value of a soul." — "Christ's Object Lessons," p. 196.

Then, trembling soul, why should you fear to come to Jesus just as you are, with all your failures and weaknesses, and believe that he will save you, when he would have died on Calvary's cross if *you* had been the only one who would come to him for forgiveness and salvation?

How feeble is the finite mind to comprehend the fearful emergency caused by sin, and what was involved in the provision for man's salvation! Heaven itself was jeopardized; "for our redemption, heaven itself was imperiled." The Son of God risked something to save you and me from sin.

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam he accepted the results of the working of the great law of heredity. What these results were is shown in the history of his earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. Satan in heaven had hated Christ for his position in the courts of God. He hated him the more when he himself was dethroned. He hated him who pledged himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted his Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." — "The Desire of Ages," pp. 48, 49.

Mark the statement, "at the risk of failure and eternal loss." This has a sublime meaning.

"Many claim that it was impossible for Christ to be overcome by temptation. Then he could not have been placed in Adam's position; he could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then he would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which he has not endured."—*Id.*, p. 117.

Jesus assumed a fearful risk when he took our nature, "with the possibility of yielding to temptation." Think you he will not, then, save all who come to him in faith?

It is idle and unprofitable to speculate concerning the consequences had Jesus failed. While it was possible, as these statements show, he did not fail. He overcame as man may overcome. He submitted to death, but died a conqueror. When he was accused in the judgment hall by those whom he came to save, the trial judge said, "Behold, I bring him forth to you, that ye may know that I find no fault in him." John 19: 4. He entered the tomb, the stronghold of the power of darkness, and came forth a victor. Its doors are henceforth open. The key is in the hands of the great Emancipator. To death-stricken humanity Jesus proclaims, "I am he . . . that was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

As the conqueror and spoiler of the principalities and powers of darkness, he assures salvation to all who will believe; and having made so great an investment in the sinful race, we need have no fears that he will ever turn a deaf ear to our cry for help or refuse to forgive our transgressions. With full assurance of faith we can come to him and rejoice with joy unspeakable in his salvation. G. B. T.

* * *

One of Man's Greatest Enemies

DR. WILLIAM MAYO, in speaking to the recent Congress of the American College of Physicians, declares that ten years will be added to the life of man through the achievements of medical science during the next ten years. He deplores the fearful inroads being made upon those who have reached middle age, and particularly the terrible ravages of cancer. He says this as to some of the causes of this malady:

"The archenemy of middle life and beyond is cancer, and our measures both for prevention and cure have not advanced in proportion to the increasing need. One woman in nine and one man in thirteen dies with cancer, and this proportion of cancer deaths will be maintained in the enormously greater number of persons who reach the cancer age.

"We must spread more widely the knowledge that chronic irritation is the great underlying cause of the disease. Whenever a certain type of cancer exists in a race of men or in a country, with great frequency, as compared to other races or countries, it is due to a single cause, usually a social condition. Good dentistry has eliminated a percentage of cancers of the jaw due to the irritation of defective teeth. Cancer of the lip and tongue is on the increase as the habit of smoking is on the increase in both sexes. It seems to be a well-established fact that in the countries in which the breasts are allowed to remain exposed to the air without covering, cancer of the breast is extremely rare and the incidence is in direct ratio to the amount of covering of the breast and the pressure exerted on it.

"In men 30 per cent of all cancers, and in women 21 per cent, are in the stomach. The influence of drinks too hot to be held comfortably in the mouth, in the production of the chronic irritation which precedes the development of gastric cancer, seems probable.

"Unfortunately, we know less about the causes of cancer of the large intestine and rectum. Diligent search should be instituted, to enable us, through knowledge of local causes, to reduce the number of such cases."

Elevating Dancing to a Higher Plane

For some years there has been an agitation in the Methodist Episcopal Church in favor of eliminating from the book of discipline the paragraph relating to amusements. The Ohio Association of Teachers of Dancing now comes forward and makes formal request for the Methodist Church to do this. And they pledge themselves that if this is done they will do everything in their power to place "dancing upon a plane so high that neither church nor state can object to its legitimate exercise and professional art."

The *Central Christian Advocate*, which publishes this statement, questions whether it is in the power of the dancing master to do this, and whether the appeal they have made will have any material influence on the consideration of the question in the Methodist Church. The editor says:

"The old dauces, we are told, have gone. They were not suggestive enough. In their place have come inventions which are not born of chastity. Certainly they are strangely incongruous in a Christian who has made the promise that he will refrain from 'the taking of such diversion as cannot be used in the name of the Lord Jesus.' . . . Even in an age of materialism and worldliness such as has not been seen since the days of the French Revolution, the Methodist Church does still believe in the meaning of the sacrifice of Jesus Christ."

FAITH'S ANSWER

M. V. NOWLIN

ART not weary, praying mortal,
Crying morn and noon and night,
Not discouraged with the outlook
Though against you goes the fight?
"At eventide it shall be light."

Yet the clouds have never lifted,
Not a rift where sky is bright,
Heart's beloved for whom you're praying
Is wand'ring farther from the right.
"At eventide it shall be light."

Can't you see the sun is setting?
You ne'er can reach the mountain's height;
Curse God and die, his face he hideth;
Ends weary day in wearier night.
"At eventide it shall be light."

And the years are coming, going,
Taking in their cruel flight
Best of nerve, and heart, and muscle,
Turning brown locks into white.
"At eventide it shall be light."

Can still trust a God who carries,
Sends no vision of the light,
Only trust a naked promise,
For the ending of the night?
"At eventide it shall be light."

Though he slay you, will you trust him,
Bereft of all that makes life bright?
Will faith hold when never star ray
Comes to greet your longing sight?
"At eventide it shall be light."

"At eventide"—till then I'll trust him.
Not by power and not by might:
By thy Spirit, living Saviour,
I shall conquer in the fight.
"At eventide it shall be light."

So I rest. Faith waits the answer,
And God's time. All's well, all's right;
I would surely fail and falter
Could I only walk by sight.
"At eventide it shall be light."

The Rose of Sharon

J. M. COLE

"I AM the Rose of Sharon." Cant. 2:1.

"Sharon . . . is that broad, rich tract of land which lies between the mountains of the central part of the Holy Land, and the Mediterranean."—*Smith's Bible Dictionary*.

In this beautiful place King David's cattle were fed. 1 Chron. 27:29. It is called the place of flocks (Isa. 65:10), and became proverbial for beauty and fertility (Isa. 35:2).

The rose that grew in this fertile spot was noted for its beauty and fragrance. The Lord Jesus Christ calls himself the "Rose of Sharon;" therefore we conclude that through this figure the Lord wants us to get a view of the beauty, sweetness, and fragrance that are in his life for us.

The Rose

The rose is the offspring and fruit of an apparently dry root. Christ is the root and offspring of David. Rev. 22:16. Out of the stem, or root, of Jesse shall grow "a Branch." Isa. 11:1.

Jesus is looked upon by the unbelievers as "a root out of a dry ground." They can see "no beauty" (Isa. 53:2, 3) nor fragrance in the Christ, because their spiritual senses are gone. They prize the thistles and briars of sin above the beautiful Rose. All the beauty they can see is the business of the world. Moses could see "greater riches" than "the pleasures of sin," because his eyes were anointed. (See Heb. 11:35-37.)

Its Beauty

The rose is a very beautiful flower; it is pleasant to the eye, and the more minutely it is examined, the more beauty can be seen in it. Therefore we are asked to "consider:" "Consider how great this man was." Heb. 7:4. The closer we look into his character, the more beauty we shall see. 1 John 4:8; Matt. 6:28, 29.

In Jesus are centered all the divine and moral excellences:

"He is altogether lovely." Cant. 5:16.

"In all things he might have the pre-eminence." Col. 1:18.

"Thou art beautiful, O my love." Cant. 6:4.

"In that day shall the Branch of the Lord be beautiful and glorious." Isa. 4:2.

"Thine eyes shall see the King in his beauty." Isa. 33:17.

Look into all the deeds of kindness in his life, and see the beauty.

His Beauty for Us

For our "ashes" of nothingness and unworthiness he purposes to give us his own beauty:

"To give unto them beauty for ashes, the oil of joy for mourning." Isa. 61:3.

"Let the beauty of the Lord our God be upon us." Ps. 90:17; 110:3.

He takes our life of sin and gives *himself* to us in exchange.

"Who gave himself for our sins." Gal. 1:4.

"It doth not yet appear what we shall be." 1 John 3:2.

Its Fragrance

The rose is celebrated for its fragrance; it ministers delight to our senses. What is so sweet and refreshing to the spiritual senses of the soul as the sacrifice, substitution, intercession, and saving power of Jesus? The name of Jesus "is as ointment poured forth." Cant. 1:3.

Every virtue of his character, every promise of his holy word, every rite in his worship, every act in his

mediation, every blessing of his grace, is like precious ointment, balm of Gilead, "sweet-smelling myrrh" (Cant. 1:3; 5:13; Jer. 8:22), so fragrant and refreshing is it to the believer. The very costly ointment of spikenard, poured upon Jesus by Mary, the odor of which filled the house, is a good symbol of his life. He is not only sweet and pleasant to the believers, but also to the One who sent him, "a sacrifice to God for a sweet-smelling savor." Eph. 5:2.

Have we tasted of his sweetness?

The Flower of the Field

This is what the Rose of Sharon signifies. The roses that grew in the field were not planted by man. They were liable to be plucked or trodden down, or to be devoured by beasts. Christ is not the planting of man; he came from the "bosom of the Father," "full of grace and truth" (John 1:18, 14); yet while in the field of this world, he was exposed to the malice of men, who, like the beasts, trod him down. He was, as it were, torn in pieces and trodden under the foot of man.

Free

The roses of Sharon growing in the open field were free, and all had access to them. The Christ is free to all; "whosoever will" may be partakers of his goodness and gracious virtues. Let "every one that thirsteth" hear, and his soul shall live. Rev. 22:17; Isa. 55:1.

The Place of Feeding

Sharon was a plain where flocks were fed. 1 Chron. 27:29. Christ is the place of green pastures to his people. Ps. 23:2. The field in which Christ pastures his people is his word. His ministers preach his word (2 Tim. 4:2), and the accepted word gives rest of mind to the penitent sinner and brings good cheer to the desponding. His sacrifice and mediation are to the mind what food is to the body, giving nourishment, strength, and satisfaction to the one receiving it.

Have we partaken of his fulness? (See John 1:16.)

Not Like the Rose

There are some things in which the rose is unlike Christ. The rose blooms only in summer; but Christ "ever liveth." Heb. 7:25. He is always full of grace, power, and glory. The rose is but a fading flower; but Christ is the same always, "the same yesterday, and today, and forever." Heb. 13:8. When the rose is crushed, that is the last of it; it is destroyed and mingles with the dust. When Christ, however, was trodden under the foot of man, his life was still beautiful and fragrant: "Father, forgive them; for they know not what they do."

Let us devotionally search for the glories of this divine Flower, and he will then make us partakers of his beauty and of the sweet-smelling savor of his grace.

Sydney, Australia.

* * *

"UNTO Thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

The Offering of Love

B. G. WILKINSON

JESUS always taught the poor to give. When he was in Bethany, in the house of Simon the leper, there came to him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. The disciples could not understand this act. Their experience had not risen to the point where they could comprehend that the Holy Spirit had worked with irresistible power on this woman that Jesus had helped up seven times. So "they had indignation, saying, To what purpose is this waste?"

Jesus restrained them by saying that in anointing his body she had done it for his burial. They saw only waste in Mary's act, whereas not only all the poor but even the disciples were being benefited by it. The sacrifice of Christ for the sins of the world was the greatest gift that God could give to the poor, and without Mary's preparatory act the offering of that gift would not have been complete.

How Mary rejoiced in that wonderful gift! Rejected by society, despised by all, she had found in Jesus her only friend. More than that, not only did he offer her friendship when all others gave her scorn, but he lifted from her the sense of guilt. She loathed herself. Remorse was driving her to suicide. She beheld herself abandoned to the society of those whose corruption she abhorred. Was there no help, no balm in Gilead?

In his presence alone she found her despondency changed. He gave her yearnings of holiness for the despair of remorse. He let the beauty of the Lord be upon her — his own beauty. He shared with her his joy immortal. The tired mind became peaceful. The unbearable unrest he lifted from her when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In his presence she was at peace. Her love and wonder knew no bounds.

"He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." Isa. 59: 16.

Mary saw opened before her heaven and an eternity of bliss. Her imagination paled, waned, and sank before the glory he had freely given her. Her mind was incapable of expressing her feelings in words, so she invested her all in that box of perfume and poured it on his body.

The magnitude of the gift keeps the heart melted in love. It was without price, because no price could be adequate. We honor God when we accept his gift. A true acceptance will manifest itself in abundant treasure flowing back in offerings of love.

"Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine."

That Thorn

TYLER E. BOWEN

THORNS hurt, but they were not made until after man chose such things. Thorns and thistles came as a natural fruitage of sin. These physical additions, permitted by God, are illustrative, and correspond to the trials resulting from sin, that are to try us.

These trials, these thorns in the flesh, are not our foes, though we often think they are. They are absolutely necessary to the perfecting of character; now that man has fallen into sin, God uses them to lift us out. And we of earth are not the only ones subjected to them because of the curse of sin that entered the fair universe of God. Heaven had trials while the devil and his sympathizers were there. And heaven still has them, because those same rebels are here on earth, and heaven is solicitous for us.

Every one is anxious to get rid of his special trial, and that right away. But it may continue. If it does, for the Christian this is best. Our dear brother Paul wanted the Lord to take away his thorn. He prayed earnestly, at least three times, that Christ would remove it. But the Lord saw best to leave it with him. Instead of removing it, he said he would give him grace to bear it. And what the Lord did for his servant Paul, he can do for us.

Jesus knows what thorns mean to us. He had his. As soon as he knew anything, he began to be taunted by scorners; they said there was something wrong with his parentage. He had that to bear as a silent pain all through his life. He had many fiery trials to endure; and his literal crown of thorns was but a symbol of the load of grief and sorrow he had constantly borne, and still bears for us.

What are trials for? To try us. Do you lack patience? Well, use that trial to develop more. That is why it is with you. You cannot be perfect without perfect patience. But how can you or any one else know that you possess patience, if it is not for the fiery trial? If we cannot bear the trials, it is because we have not yet laid hold of the "more grace." And that is the difficulty.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter 4: 12, 13.

But why rejoice?

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 2-4.

This is the secret. Christ desires us to be perfected, so that he can present us to his Father "not having spot or wrinkle." Eph. 5: 27. To accomplish this good work for us he allows the trials — yea, to us, fiery trials. Shall we pray for them to be removed before they have accomplished their purpose? Then we pray for our imperfections to be continued. Consequently, we shall remain in an unprepared condition of heart and soul to meet the Lord. This must not be.

Then let us thank God for the trial — the thorn — saying with Christ, "Not my will, but thine, be done;" and more grace to bear it for his dear sake who has borne so much more for us, will be added. Jesus will never forsake a trusting soul.

What Is There in a Name?

W. J. STONE

SOMETIMES we hear it said, "There is nothing in a name." But is it true that there is nothing in a name? A picture of one of our mission buildings in a foreign land recently appeared in the REVIEW, and as I was looking at it, I noticed particularly the name over the entrance, and I thought, What does that name indicate, and what does it tell to the passers-by?

The remark is frequently made, "O, he is a Seventh-day Adventist." What does it actually mean to be a Seventh-day Adventist? It means that one is an observer of the seventh day of the week, or keeps the Sabbath of the fourth commandment. But in order to keep the Sabbath of the decalogue, a man must not only keep the seventh day, but he must "remember the Sabbath day, to keep it *holy*." He should remember the Sabbath every day in the week, and so plan his work that nothing may hinder the proper observance of the day, from its very beginning to its last moments, always guarding both ends with prayer and a new consecration to God.

He will not do his own pleasure on the Sabbath day, nor talk nor plan worldly business, but will delight himself in the Lord, and in studying and meditating on his word. Isa. 58:13, 14. In order to keep the Sabbath holy, his heart and life must be cleansed by the blood of Christ, as an unholy person cannot keep properly a holy day. When one is thus cleansed through the sacrifice of Christ and made a new creature, then the Sabbath becomes a sign of sanctification. Eze. 20:12.

The person who has been born again and is a new creature in Christ (2 Cor. 5:17); who lives the life that he now lives by the faith of the Son of God (Gal. 2:20); who keeps the commandments of God and the faith of Jesus (Rev. 14:12) and is looking and preparing for the second coming of Christ (John 14:1-3; Heb. 9:28); who not only by his words but by his life is saying that he believes in the near advent of Christ, is a Seventh-day Adventist. Every week he demonstrates to the world and those with whom he comes in contact, that he is what his name implies.

So when it can truthfully be said that a person is a Seventh-day Adventist, it becomes the most precious of all names, and seals one, if faithful, for eternity. Rev. 7:2, 3; 15:2. He has the Father's name, which is the character of God, written on his forehead. Rev. 14:1; Eze. 33:19.

Then is there anything in a name? There is life or death in this name,—life eternal if we possess what the name implies, but death eternal if our profession is simply a form. What name could be more appropriate as we near the second coming of Christ, our blessed Lord, who comes to take unto himself his children, than the name Seventh-day Adventist? May we never be ashamed of the name, but always be true representatives of it. May the name become more precious to us as we grow up into Christ our true head and pattern, and may we become all that the name implies.

The Plan of Redemption

GUY M. GREEN

THE Lord has given us by creation minds capable of understanding a great many facts or principles without proof. Great principles are finally correctly understood by applying to their solution the mental powers, guided by the Spirit of God.

John, in speaking of Christ as the Word, says:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3.

In Hebrews 1:1-3 we read:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

These scriptures not only prove Christ to be our creator, but also show him to be the one who upholds all things by the word of his power.

Did God run any risk when he filled the infinity of space with countless stars and worlds, and peopled them with innumerable hosts of intellectual and morally responsible creatures? Here, to my way of thinking, comes in one of those propositions, the solution of which is self-evident to any sane and well-balanced mind; namely, If the Creator would be just in launching into existence myriads of intelli-

gent creatures, he must send them forth as free moral agents; that is, with the power of choosing each for himself his position relative to any and all questions which would ever come before him during his entire existence. The heavenly bodies, in obedience to the arbitrary decree of gravitation, never deviate in the least from their paths. But they are inanimate, they have no intellectual or reasoning powers, and hence there is no injustice in requiring them to move in obedience to fixed mechanical laws. But to compel a man to go through the journey of life likewise circumscribed, would be to withhold from him all freedom of choice. Such an operation could not proceed from a just and loving Creator. Isn't the proposition clear and plain? Hence it naturally follows that, since God is infinite in wisdom as well as in power, he must have recognized the fact before the first intelligent being was created, that if man was brought forth to enjoy his freedom of choice in all that would constitute the problem of his existence, the Lord would have to run the awful risk of rebellion (sin) entering into his kingdom.

But knowing these things, the Creator proceeded with his purpose to create a universe and people it with intelligent creatures. This action on his part presupposes a plan to remedy the situation in case some of his creatures-to-be should exercise the freedom of choice given them to disobey the laws by which his kingdom is governed. There are but two methods by which he could deal with rebellion should it rear

its head anywhere in his kingdom: (1) He could destroy the rebels at once; (2) he could spare the violators of his law, and allow their rebellion to take its natural course.

Romans 3:23 tells us that "all have sinned, and come short of the glory of God." Sin, when it is finished, naturally results in death. We read in James 1:15, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Then why didn't God destroy sinners right at the beginning of the revolt, and so stem that tide of woe, misery, and death which has deluged the world ever since?

At that time no one had ever stood by the open grave to see buried the object of his fondest affections. In fact, no one but the Creator himself understood, or could understand, what death was, or rather, would be. Had Christ at that time told his created children he so loved them that in case they should disobey him and sin, he would die for them, they could not have understood him. Why? Because they could not then have understood what death was. So at the beginning of sin, before it had brought death in its wake by its own actions, had God destroyed the participants therein, death would have appeared as the horrible result of the wrath of God rather than as a result of the sin, and from that very minute all surviving creatures would have served him from fear that he would destroy them also.

Then what provision did the Creator make, and when did he make it, relative to sin, should it ever put in an appearance anywhere in his kingdom?

When the United States assumed the responsibility of building the Panama Canal, it also of necessity assumed the further responsibility of maintaining it, and of repairing any and all damages which might come to it after completion. General Goethals and the United States Army were the agencies employed in excavating the canal. When the great slides developed in Culebra Cut, how were they removed? Why, by the same agencies by which the canal was dug. I desire to have a fine residence erected. An architect is consulted, plans are drawn up, a carpenter is hired, and he builds the house. After it is finished, a corner of it is knocked off by a cyclone or an earthquake. Do I get a doctor or a lawyer to repair it? No, it takes a carpenter to repair the structure and maintain it in a state of constant perfection.

So in regard to the Builder of the universe; the one who brought it forth in the beginning is the only one who can maintain it, the only one who can repair any breach in its legal or material structure that ever has or ever will occur. The slides in the canal, and the cyclone or earthquake which damaged the house, represent sin which has invaded God's kingdom. The agency which operated in the creation of that kingdom, the Master Builder, is the only agency by which it can be maintained throughout eternity. Isn't it clear and plain? Isn't it consistent and self-evident?

Transgression of the law of God naturally results in the death of the transgressor, and if he is to be saved at all, and restored to original privileges, it must be done by the being who created him in the beginning. In other words, the only being in all the universe who could save a lost race would be the Creator of the race and of the law it had violated. One man could not make reconciliation for the sins

of another, for each must die as the result of his own transgressions.

The Creator alone can redeem. So, consistently with this conclusion, we hear the Scripture saying, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Jesus said plainly: "I am the door: by me if any man enter in, he shall be saved." John 10:9. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

This question is of more vital concern to all people of accountable age than any other in all the world. Do the Scriptures give us any explanation as to the time when the plan of redemption was evolved?

In 1 Peter 1:18-20 we read:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

And again in Titus 1:1, 2:

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began."

Then away back in the eternity of the past, Christ offered himself as a sacrifice for sin should it ever rise in the kingdom which he and the Father were planning to bring into existence. That this offer was accepted by the Father is evidenced by John 3:16, which reads:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This act must be voluntary on the part of Christ, else the free moral agency to which all creatures are entitled in the very nature of things, would have been denied the Son. So we hear our Saviour saying:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." John 10:17, 18.

This is a love so amazing that we are absolutely unable to grasp it fully in this life; and in the life to come, made possible by that sacrifice, to those who accept it, each new wonder beheld in the universe will be a continued revelation of what Christ left, or gave up, for a life of suffering as man's sacrificial offering.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:4, 5.

How was it done?

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13.

So we read in Isaiah 53:5, 6:

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Christ, the Creator, without any injustice on his part, could have allowed the human race to perish as the result of its voluntary rebellion. Though he was the only one in all the universe who could redeem,

and that only by voluntarily taking the place of the guilty and himself assuming the consequences of their sin, yet he did not fail. Who can come to have a comprehension of this great fact born in his heart and mind, and not be filled with gratitude unutterable?

Having made the sacrifice for the creatures of his hand, God could not compel them to accept it and be saved. Their freedom of choice in all things is just as inviolable now as before sin entered. So all down through the ages we hear God's appeal sounding in our ears:

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30: 19.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 16-19.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

From the beginning of the controversy until now it has ever been a matter of free choice to each generation while it was occupying the stage of action, and it will continue to be so until the struggle is ended; and it will be ended when all the inhabitants of earth have taken their final stand for or against God by their own free choice. Then listen to what next is heard:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." Rev. 7: 9-12.

Human Probation

W. S. BOONE

THE fountain open "for sin and for uncleanness" in the most holy place of the heavenly sanctuary, where Jesus now pleads for us poor sinners, is about to close. The world of humanity today is facing the soon coming of the most startling and far-reaching event to be found in the broad field of prophecy—the close of human probation. The nearness of this event now urges immediate preparation. The manner of its coming should startle the world. Our Saviour thus warned his disciples:

"As a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35.

The great antitypical culmination of latter-day tokens on the earth today, proclaims the fulfilment of the prophecy,

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 15.

A supremely important present-day message for the people of God is found in "The Great Controversy," page 594:

"The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed."

The "events" referred to in the quotation—three in number—are "revealed" in the first, second, and third declarations of Revelation 11: 18. The fourth declaration of the prophecy carries us to the second coming of Christ. Consequently, the close of human probation and the falling of the seven last plagues must come between the third and fourth events of the prophecy [the beginning of the judgment and the reward of the saints].

Seventy years ago Mrs. E. G. White was taken off in vision to the most holy place of the heavenly sanctuary. She says:

"I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced."—*Early Writings*, p. 36.

Revelation 11: 18 is the companion prophecy of Daniel 8: 14. The one shows when the investigative judgment will commence, the other shows just as plainly when the investigative judgment will close; namely, while the nations are angry.

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry."—*Id.*, p. 85.

The united testimony of the angels of Daniel 8: 14, Revelation 7: 2, 4, and Revelation 11: 18, together with the testimony of the spirit of prophecy on the subject of the sanctuary and its work, constitutes the "straight testimony" referred to on page 270 of "Early Writings:"

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."

New Straitsville, Ohio.

* * *

"LOVERS of pleasure more [or rather] than lovers of God." This applies particularly to those professors who, with little or no hesitation, enter into all the enjoyments of the world, and frequent its places of fashionable amusements, without appearing to suspect that they renounce Christ by preferring these before him.—*Cottage Bible*, note on 2 Tim. 3: 3.

* * *

Do you feel blue and grouchy as you start to work in the morning? Just turn up the corners of your mouth, and see what will happen.

* * *

If we could merit our own salvation, Christ would not have died for us.—*Jerome*.

IN MISSION LANDS

The Work in Bolivia

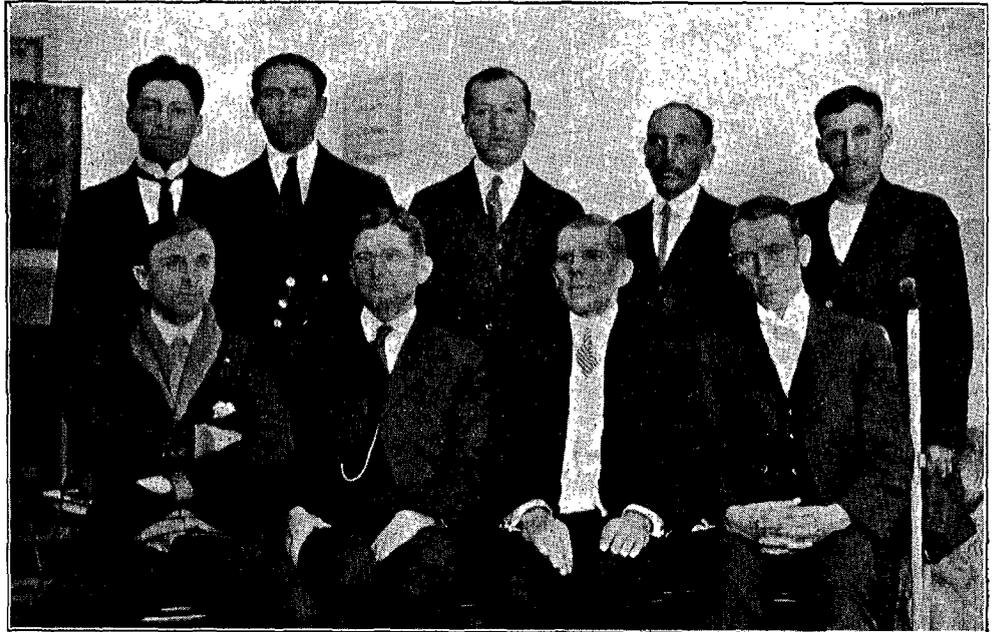
J. H. MC EACHERN

THE republic of Bolivia, although an interior country, isolated from the seacoast, is nevertheless an important part of the great Southern Continent, commonly known today as "the continent of opportunity." Its capital, the city of La Paz, lying in a deep basin below the snow-capped Illimani, presents a most beautiful panorama. It is said that the great silver mining industry in the earlier days of the republic decided the location of the city, and now that the surrounding fertile plateaus and pampas have taken on the green hue of aggressive agriculture, the capital city, with its tile-roofed houses glistening in the sunlight, may rightly be recognized as the pride of the Bolivians.

Bolivia has been considered, and doubtless is yet, one of the most fanatical Catholic countries in the world; but light is now penetrating the darkness, and it is being dispelled. Religious liberty prevails in the government, and little by little the people are breaking away from the traditions and superstitions which for centuries have held them in bondage. They are unconsciously seeking after an open Bible, which alone can bring liberty and peace.

This dark republic is included in the commission of Revelation 14:6: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

nation, and kindred, and tongue, and people." Already the message has gained a foothold, and there are believers living the truth in the different cities. The mission headquarters have been established in La Paz, where Elder W. R. Pohle, the superintendent, lives, and a tract society is maintained. From this center streams of light in the form of gospel literature carried by faithful colporteurs, are penetrating into all parts of the republic.



GROUP OF COLPORTEURS FROM THE BOLIVIA MISSION

Work Among the Scandinavians in Argentina

O. OPPEGARD

THINKING it might be of interest to the readers of the REVIEW to hear something about the work in this far southern country, I am sending a few lines. It was in 1895 that I came here to help open the

work among those of the above-mentioned nationality, and I found that there were not so many of them as I had supposed.

Establishing our mission in the city of Buenos Aires, I started to work as best I could under the circumstances, engaging in ship missionary work, and also laboring among the English in colporteur and medical work. Some colporteur work had already been done among the English and Scandinavians, as at that time we had but few books or papers in the Spanish language.



THE CITY OF LA PAZ, BOLIVIA
Mt. Illimani in the Distance

The only place, however, where a number of Scandinavians had collected together was Tandil, a city about three hundred miles south of Buenos Aires, and here I labored quite extensively, selling our books and securing subscribers for our message-filled papers, as well as working in medical lines. Later, when our work became more organized and better known, some Scandinavians accepted the truth, among the first of whom was Brother Christiansen, the owner of a flour mill in Tandil. Others came from Denmark.

Soon after a small Sabbath school was organized, and a few more accepted the message. Not finding work, however, the little company later dispersed. Of those who remained faithful and are still living, one, a young man, is now an ordained minister working in the Uruguay Mission, and another, a sister, is a nurse in our Skodsborg Sanitarium in Denmark. All these believers were members of the Buenos Aires church, as it was nearer to their homes than any other Seventh-day Adventist church.

For what we considered good reasons, the work has not been pressed forward among the Scandinavians as a separate effort, but I have continued to use books and periodicals, which, with God's blessing, have kept the way open and weakened prejudice. Some of the more conservative minded have died or moved away, and the children and young people have grown up with a more liberal spirit. Recently I visited the readers of our literature down at Tandil. From what I could see, the outlook is now more favorable for advance work in that part of our field, among both Spanish and Scandinavians, and I believe many souls there will be reached with the truth. We must sow beside all waters. The Lord of the harvest will give the increase.



BROTHER AND SISTER O. OPPEGARD

The Foochow Meeting, South China Union

I. H. EVANS

OCTOBER 23, 1919, we left Shanghai on a small coast boat, reaching Foochow about 3 P. M. the following Sabbath. The trip was uneventful save for the misery one endures in a small boat on a rough sea. Brethren F. H. DeVinney, W. C. Hankins, and B. R. Owen had reached the place several days before, but had gone inland to a meeting.

Meetings were held in the Foochow church building, which is in a good location near our compound. Seven years ago Elder N. P. Keh came to Foochow and opened up the work. At that time we had no Sabbath keepers in the place. The Lord has greatly blessed the labors of Brother Keh, and as the result of his work and that of others who later joined him, we have a church here with a membership of about one hundred sixty, the largest congregation of Sabbath keepers in China. There is also a good school, with an attendance of 150. In Foochow we also have the best church building we own in all China. The building, which is 40 x 70 feet, with a gallery seating about one hundred, is on the site of an old temple, and part of the walls of the church were once the walls of the temple. Thus God is working in this land of need and opportunity.

We spent eight days in Foochow, holding meetings and planning for the work. All the visiting brethren took part in the services, and contributed their part toward making them a success. The last Sabbath of the meeting fifteen persons were baptized by Elder Keh, and in the afternoon the ordinances were celebrated. It was a large congregation, and nearly all took part. Brother Keh conducted the services. It was a solemn, sweet occasion.

The school is held in rented quarters, which are very cold in winter and much exposed to the rain and wind. There is great need of a suitable building



W. R. POHLE, SUPERINTENDENT OF THE BOLIVIA MISSION, AND HIS FAMILY

for our school, and as we already have the land, the cost of a good building ought not to exceed \$10,000.

Brother C. C. Morris is in charge of the school, and also of the work in the Foochow language area, which contains 7,000,000 people. There are only a few evangelists in this language area, and they stand greatly in need of additional help. Strong, consecrated young men should be trained to join their working force.

Just before the close of the Sabbath, Brother and Sister E. B. Jones and Brother and Sister W. A. Scott, of Takoma Park, Washington, D. C., came in and spent about an hour with us. We were glad to see these young people, who are on their way to India.

* * *

Our Brazilian Training School

F. W. SPIES

THE Brazilian training school, or, as it is called here, *Seminario Adventista*, is now, if we consider the small beginning made in 1915, in the fifth year of its existence.

At that time the school was opened in a small, old adobe building, which served as school building, as the residence of the professor, and also as dormitory for some of the eighteen students with whom the school started. The rest of the students were housed in tents, one of which also served as a dining-hall.

The following year circumstances had so improved that a building fifty feet long by about eight feet wide, intended to house poultry later on, was constructed as a dining-room, kitchen, and pantry; while most of the students had about the same dormitory privileges as before, although the student number had increased to thirty-six.

At present one substantial building is finished, which serves as dormitory for the lady students; it also furnishes classrooms, dining-room, and office.

Last year the center wing of the second large dor-



WORKERS AND STUDENTS AT THE BRAZILIAN SEMINARY

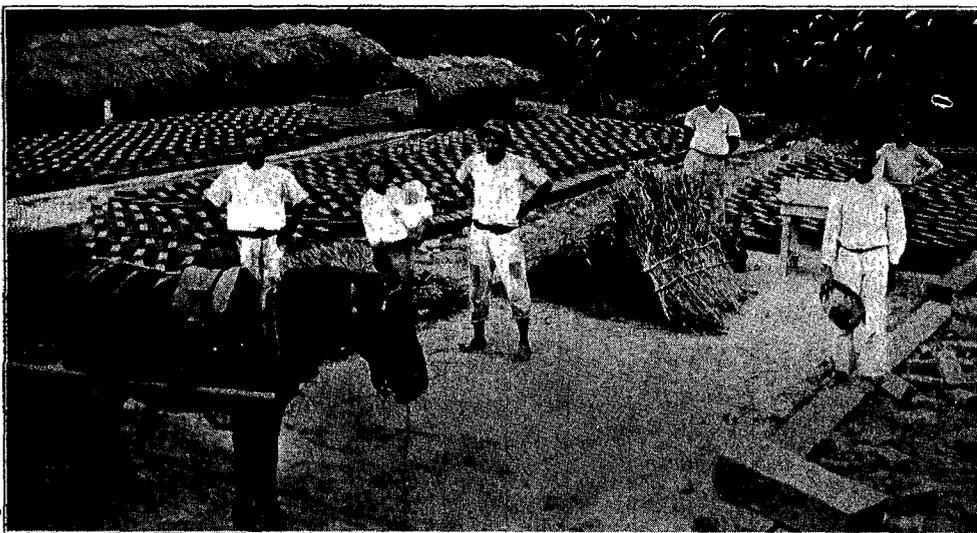
mitory building and a cottage for Prof. T. W. Steen were built. At present a cottage for the farm manager is in process of erection, and the students are at work upon the second large dormitory building, which we hope may be so far completed by the end of the present year as to enable us to hold our coming union conference session on the school campus.

The third year fifty-six students attended the school, the fourth year the number was sixty-two, while at present seventy-six are enrolled. Of the present number forty-four are new students, only thirty-two having been at school before. About thirteen of the former students are now engaged in field work in some capacity.

We feel especially encouraged by the fact that, in spite of hard times and many obstacles, the student number is constantly growing, and also that among them there is a good, earnest spirit. We believe these young people realize that there remains a great gospel work to be done in this vast country, and that it falls to their lot to arise and, under God, finish this work.

As leaders, we comprehend that very much depends upon our school. The native worker has many advantages over the foreigner. Very often the foreigner does not succeed in learning the language accurately, or he finds it difficult many times to adapt himself to the situation encountered. Very often climatic conditions are unfavorable to the worker who comes from another country. The customs of the people seem strange, and he is unaccustomed to the food. All these difficulties are unknown to the native. He knows all about the state of affairs, understands the situation, and realizes that he must warn his countrymen amid these very conditions. He was born and reared here, hence these things do not seem strange to him.

Thus it is seen at a glance that a school which can take the native material, and with the blessing and guidance of God, develop it into acceptable workers for him, is of inestimable importance to



VIEW OF THE BRICK YARD AT OUR BRAZILIAN TRAINING SCHOOL

our Brazilian conferences and missions. Our school is not yet entirely equipped. For its important work, still more teaching help and buildings are needed, and we trust the Lord will provide all necessary things in his own good time and way.

But we do want to pass on this note of courage to our brethren at the home base who have so liberally contributed to this good enterprise, that they may know how much we appreciate their help; and also that all may know what a substantial factor our school is here to our important work which they have helped to establish. Do not forget our school, its teachers, and students in your prayers.

* * *

Developments in Manchuria

BERNHARD PETERSEN

As I write these lines I am seated on the S. S. "China," bound for America on a short furlough. It is somewhat of a comfort to know that I am still on a steamship by the name of "China," though I have left the real China behind me. But soon even this last connecting link will be gone, for when I am again permitted to set my feet on home soil, I shall be separated from China by thousands of miles.

To those who have spent some years in China and have seen the real needs of these people, there come at the time of departure thoughts both of gladness and of sadness. I feel glad for the privilege of again joining Mrs. Petersen, who left Manchuria seven months ago in order to regain her health in the homeland; at the same time I am sorry to leave the little band of workers up in Manchuria, who are entirely inadequate to accomplish the work that must be done in that field before the return of our Lord.

Our hearts rejoice, however, as we see the work of God move forward in this great field. At the meeting held in Mukden the first of May, the Manchurian Union Mission was organized, consisting of three missions—the Heilungkiang, the Kirin, and the Fengtien. The northern, or Heilungkiang Mission, is the largest in territory, but the most thinly populated. From overpopulous China great numbers are annually moving up there. This mission is yet without a worker, though there have been continued calls to open the work there. Plans are now being laid to open the work in Harbin next year, and the three missions will then have been entered.

The Fengtien Mission is the most populous, and as our work was first started there, we naturally have the most believers in that mission. After the close of the meeting held in Mukden, I organized a baptismal class of ten members. Great interest was manifested in the study of the word of God. I greatly enjoyed my studies with these people, though it was not possible for me to spend all my time with them during the summer, as other stations needed help. Two young men, who were well acquainted with the message at the time the class was organized, were baptized a few weeks later, and they soon took up the canvassing work. The Lord has greatly blessed their labors during the summer. They earned their scholarships and are planning to attend the school in Shanghai. During the summer we rejoiced to see seven others receive baptism and unite with our people in Mukden. In this company there were several young persons who had their hearts set on working in the cause of God. We hope to see them

develop into useful laborers. An elderly woman who was a member of the class from the beginning was anxious to be baptized and unite with God's people. It was found, however, that she had not gained complete victory over her pipe. In Manchuria all women smoke; they begin early to form this filthy habit. For many it is very difficult to give up their tobacco, and only the power of God can enable them to do so. This woman handed me her pipe, and hoped thus to gain a complete victory through faith in Christ.

During the summer I visited our outstation at Gindjou twice, where I held meetings, after which five believers were baptized. At this place there is a good interest to hear the word preached. The last time I visited the place there were five others keeping the Sabbath, and they had begun to pay tithe. But as it was near the time when I was to leave the field, it was impossible to stay with them a sufficient length of time to give them the instruction needed preparatory to receiving baptism. They were then advised to study further, and will be ready to join us in the near future.

Since the meeting it has been my privilege to visit all the stations in Manchuria. There are seven in all. In the Fengtien Mission sixteen have been baptized during the last four months, and our hearts rejoice to see others preparing themselves for this important step.

In the Kirin Mission, where Brother O. J. Grundset is in charge, building work has been in progress more or less during the whole year. Brother Grundset's house is now finished, and Brother Cossentine's house will be completed in a very short time. The workers greatly appreciate these homes, and we are glad that they now have good houses to live in, so that their health may be preserved, and they can continue their work for these needy people.

In company with Brother Grundset, I visited Shwangchengfu, where there is a little company of believers. This was the first station opened after the work had been begun in Mukden. Some were baptized there last year, and others were waiting at the time of our visit. The worker stationed here is very enthusiastic and is working hard to lead souls to Christ.

During the month of July I was busy in Mukden overseeing the erection of a church school building on the mission property in the city. The need of this building had long been felt, as the work had been carried on in an old building unsuitable for the purpose, and unsanitary. We now have a good place in which the children can continue their school work. The need of a larger school for all Manchuria is already felt, and we hope it may be possible soon to have an intermediate school to which our young people can be sent for training before going on to the Shanghai Missionary College. This year we are planning to send eight students to Shanghai. These, however, are of more mature age.

As we look back over the five years that have passed since the work was started in this field, our hearts rejoice at what the Lord has done for us. Our trust is in God. Brethren and sisters, pray that God may continue to bless the workers in this field to the saving of many souls.

* * *

In the long run men hit only what they aim at; therefore, though they should fail immediately, they had better aim at something high.—*Henry David Thoreau.*



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 OLD ARMCHAIR

I LOVE it, I love it! and who shall dare
To chide me for loving that old armchair?
I've treasured it long as a sainted prize,
I've bedewed it with tears, I've embalmed it with sighs.
'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start;
Would you know the spell?—A mother sat there!
And a sacred thing is that old armchair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give
To fit me to die, and teach me to live.
She told me that shame would never betide
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old armchair.

I sat and watched her many a day,
When her eye grew dim and her locks were gray,
And I almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on, but the last one sped,—
My idol was shattered, my earth-star fled!
I learned how much the heart can bear,
When I saw her die in her old armchair.

'Tis past, 'tis past! but I gaze on it now,
With quivering breath and throbbing brow:
'Twas there she nursed me, 'twas there she died,
And memory floats with lava tide.
Say it is folly, and deem me weak,
Whilst scalding drops start down my cheek;
But I love it, I love it, and cannot tear
My soul from a mother's old armchair.

—Eliza Cook.

* * *

Is Yours Bridled?

TYLER E. BOWEN

OF one gospel minister, William Arthur of Great Britain, author of "The Tongue of Fire," it is said that he was able to pray in six languages, and to preach in six more, but that he was able to hold his tongue in all languages. He thus acquired greater greatness than any of the world-famed generals who led forces in the recent World War — that is, as God counts greatness.

One day an old couple were riding together behind their faithful family team. The subject of home peace must have been uppermost in the wife's mind, for after watching the horses trudging quietly along with their load, each in its own harness, apparently enjoying pulling together at their common load, she finally remarked to her husband, "My dear, why can't we live together as peaceably and harmoniously as these two old horses?"

"I will tell you why," he replied, "they have only one tongue between them."

It is said that an eminent American citizen, and an able statesman, lost the Presidency of the United States because he gave another equally able statesman and fellow citizen such a tongue castigation that it was never forgotten. He paid very dearly for the

privilege of giving his unbridled tongue full sway. No doubt he had plenty of time for regrets afterward.

How dearly many pay for the same privilege — they count it such — of giving some one a piece of their mind! It may be that the one assailed is a loving companion, toiling faithfully alongside; it may be a next-door neighbor; it may be one's son; it possibly might be one's own father or mother; it may be some fellow worker in God's cause, either at home or in some mission field. But wherever it may be, or to whomsoever these tongue lashings are directed, they leave a desolation reacting in sorrow upon the one who indulges in them, much like the bursting of shrapnel shells on the battlefield. The sorrow for having given vent to bitter words may come after the injured loved one has passed into the cold embrace of death.

Let no one count himself a victorious Christian, prepared for the mansions above, who has not a bridle, firm and strong, at hand with which to bridle his tongue as it kindles with the fire Satan is capable of producing within. David found the keeping of his tongue a task beyond his power, so he prayed to his God, who possesses all power, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

* * *

The Round Table

WE give herewith suggestions which have come to us in answer to the questions published under this caption in our issue of Nov. 27, 1919. We believe that this Round Table may be made one of the most practical features of the Home Department, if parents will co-operate to this end. Send in questions that are troubling you, and answer the queries of others, giving them the benefit of your experience.

1. The Unwelcome Neighbor Child

The question of the unwelcome neighbor child is a vital one, but I have found that different cases need different treatment. If possible, I follow the line of least resistance and find some excuse for going out with my little girl, or have her do something that will interfere with the entertainment of the unwelcome child. If tactfully managed this does not usually give offense,—though it sometimes does,—and before long the children naturally drift apart and find other playmates.

Mrs. G. E. H. S.

Whenever it is possible I avoid sending the unwelcome neighbor child home. Sometimes I leave my work and play with the little people. Often we have Bible games. Seeds of truth may be sown in this way which will bear fruit in later years.

Mrs. E. M. D.

2. The Care of Clothes

Try the plan of having your child take off his school clothes as soon as he comes home at night, and put on an older suit. Play is hard on clothes at best, and this will help him to learn that it is essential for him to look neat and clean when he appears in public. This plan has worked well with our boy. When we return from church on Sabbath he takes off his very best suit and is allowed to wear his school clothes for the afternoon. This helps him to realize that special attention must be given to one's appearance on God's holy day.

Mrs. F. L. K.

3. How Shall I Teach My Boy to Be Orderly?

To the child who drops his clothes and toys around, the pound game may be of some help. After giving him an opportunity to guess what it is, and how it is played, tell him the story of the man who was too lazy to fix his fences. When night came he always had to go hunting around the neighborhood to find his cows, and one night he found them in the pound, and had to pay for their release. Make the story as interesting as possible, and explain carefully just how much the man's carelessness cost him in time and money and the good will of his neighbors. Then show him a box or basket marked "Pound," and tell him that hereafter every article of clothing, every toy, or any of his possessions that is left for you to pick up will go into the pound, and it will be necessary for him to redeem them with his own money. If he has no money they must stay in the pound until he has earned some. If some time he has to stay at home while the other children are enjoying an outing, just because some of his clothes are in the pound, he will learn that it is far better to take care of his things himself than to leave the task for you. M. E. W.

First, *never* pick up the boy's possessions after him. It is, of course, easier for you to do this than to trouble about teaching him, but so long as you *will do it* he will shirk the task. See to it that his things are all put in their proper places before you allow him to go out to play. If his chum is waiting for him, this will be an especially effective lesson. It has worked well with my little girl. MRS. G. E. H. S.

Try having the disorderly boy take off his cap and hang it in the proper place, say ten or twenty times in succession. He has formed the habit of throwing it down, and now he must form the habit of hanging it up. MRS. M. E. D.

4. How to Make Family Worship Interesting

Let your child take some part in the exercise. He is always interested in doing what those who are older grown do. Perhaps it might not be best to urge him to take part in prayer before he understands the meaning of this exercise, but you can help him to read a Bible verse, and explain its meaning, thus making him feel that he really has a part in the worship.

* * *

Falling Hair

A. B. OLSEN, M. D., D. P. H.

AN abundance of long, luxuriant hair, whatever the color, whether the golden tint much lauded by artists, or just an ordinary red, bronze, auburn, or black, is one of the chief glories of a woman, and may be fittingly described as the crowning adornment of her head. A healthy head of hair adds much to the beauty and comeliness of a woman, and men, too, rejoice in a good head of hair, although they may pay little attention to it as long as it remains. But when the hair begins to fall and the mischief, whatever it may be, has already been wrought, then people wake up to the value of their hair, and are willing to do almost anything to preserve it, for baldness is a condition that no one desires, and it is also one that does not add to the amenities of one's appearance.

Generally speaking, there are three main causes of falling hair. First, and probably least important of all, is heredity; for it does seem true at times that baldness "runs in families." Still, even in these cases there is reason to believe that some diseases of the scalp, such as seborrhea, may have been passed on from father to son, thus causing the baldness which appears to have been inherited direct.

The second main cause has to do with some one or other of the numerous parasitic diseases which affect the skin or scalp, causing a more or less acute or chronic inflammation, and ultimately, sometimes speedily, leading to a varying degree of baldness. The loss of hair may be diffused throughout the scalp so that it simply becomes thinner, or it may disappear in patches, leaving unseemly bald areas.

Just as soon as there is any evidence of a disease

of the scalp, a doctor, or better still, a skin specialist, should be consulted, and the proper treatment secured to get rid of the parasites, whatever they may be, and thus stop the loss of hair. The use of some antiseptic lotion or ointment or treatment by the X-ray may be necessary to destroy the parasites, and restore a healthy condition of the scalp.

But the most common cause of falling hair is probably due to some constitutional disturbance of health leading to physical debility, or local abuse or neglect of the hair, which interferes with or hinders nutrition and so causes loss. Again, there may be rapid loss of hair following some serious specific disease such as typhoid fever, but in this case new growth takes place in due time, and the hair is restored. In the case of that dread plague, syphilis, the loss of hair may be permanent, and the disease may affect even the eyebrows, and sometimes, although much more rarely, the eyelashes. When the hair roots have been destroyed by the virulence of this devastating venereal disease, there is no possibility of further growth, and all the hair restorers and hair revivers are useless.

However, if the loss of hair is caused by nervous and physical debility of one kind or another and general ill health, or if it is caused by malnutrition, neglect of hair culture, and the wearing of nonventilated hats with tight bands, much can be done in the way of prevention, and sometimes there is even chance for further improvement and a partial restoration, provided the right measures are taken promptly enough before actual destruction of the roots has taken place. Next after the cultivation of all-round good health and the avoidance of articles of diet and drink which poison the blood and interfere with the nutrition of the skin, including the scalp, the best insurance against loss of hair is to be found in faithful daily attention to the scalp.

Cleanliness naturally heads the list of the things which make for a sound scalp and a healthy growth of hair. It is simply impossible to maintain a healthy scalp unless it is kept free from dust and dirt of all kinds, and this means a shampoo of the hair and scalp weekly or at the outside fortnightly. It is true that in some cases a fortnightly shampoo is preferable to a more frequent one. For the purpose of a shampoo there is nothing better than the use of a good oil, which should be rubbed well into the scalp, after which a soap solution containing a little alcohol and a trace of ammonia is used to cleanse the hair and scalp. A mild pure soap should be used. If the water is hard, boil it before using. If one is unable to do this, a little borax may be added to the hard water to soften it. The water should be neither hot nor cold, but tepid, and the soap should be thoroughly washed away, and then the scalp should be dried, and the hair left dry and clean. A very little oil may be rubbed into the scalp in conclusion if the hair is dry and liable to break.

The hair benefits by exposure to the fresh air and the sunlight as much as any other part of the body, and it is an excellent practice, especially in the country, to go bareheaded. Unventilated hats, and especially heavy silk hats, should be avoided as far as possible, and a head covering of any kind should only be used when actually necessary. Women are fortunate in not having to wear hats with tight bands, and there is reason to believe that one of the reasons why they are less liable to baldness is on account of the loose hats and the ample exposure of the hair to fresh air.

The daily and faithful use of a good brush and comb is one of the best means of preserving the hair. In the case of long hair, the combing and brushing helps to distribute the natural oil secreted by the fat glands of the scalp, and thus serves to lubricate the hairs and keep them in a healthy, supple, and glossy state. Hair drill by brushing and combing for ten to twenty minutes a day is an efficient means of keeping the scalp in good condition.

We feel that it is urgent to give an earnest warning against the large number of so-called hair revivers and hair restorers which are so freely advertised in the press. The great bulk of these, indeed almost all of them, produce more harm than good, and actually serve the purpose of thinning the scalp and getting rid of hair rather than assisting growth. A healthy scalp and healthy hair do not require hair restorers, tonics, or pomades of any sort. It is a matter of vital importance to know that once the hair roots are destroyed no preparation on earth, whatever it may be, or whatever the claims may be made on its behalf, can restore the hair. On the other hand, if the hair roots have not been destroyed the hair is bound to grow again whether treated or not. Nevertheless the use of a good tonic is permissible and even helpful at times in promoting the healthy growth of the hair, but it is a matter of vital importance to know that the preparation is quite safe and reliable for the purpose, and that its effect upon the scalp and hair will at least be negative, if it does not actually do any good. Such a tonic can be gently massaged into the scalp by the fingers, and used two or three times a week, according to circumstances.

Hair dyes, of course, are even more reprehensible than hair restorers, and need only to be mentioned to be condemned. Nature is the best artist, and there is no hair that so perfectly suits a person as that which nature has provided. Any one who resorts to hair dyes succeeds in deceiving only himself, for an observant eye readily recognizes the use of either dye or bleaching agent. Not infrequently beautiful hair has been ruined by the use of bleaching lotions and hair dyes.

* * *

"Science Falsely So Called"

JOHN M. HOPKINS

IN the early years of life I frequently attended religious services in different churches. Among these churches was one whose pastor had previously been a teacher in a theological school. After my acceptance of the Sabbath of the Lord and kindred truths of the third angel's message, this professor once said to me: "Don't you know that educated people have discarded the teaching that the days of creation week were days of twenty-four hours' length, as was so long taught? That old idea was exploded by learned scientists years ago. It is a mark of ignorance to cling to such an unscientific doctrine as that."

"Well, Professor," I asked, "how long do you suppose those days—or formative periods, as you term them—were?"

"At least a million years each," he replied.

"Well now, Professor, you were an instructor in the — University, and you surely believe the Bible is the inspired word of God, do you not?"

Almost indignant that I should ask such a question, he emphatically affirmed his belief in the Bible.

"Then," I replied, "let us compare this so-called science with the Bible. Science teaches, as you say, that the days of creation week were at least one million years in length. The Bible teaches that Adam was formed during the sixth period, and long enough before its close to give time for the creation of Eve; hence he must have lived quite a considerable portion of the sixth million-year period. Also, he lived all of the seventh million-year period. How old was Adam, anyhow?"

"You say you believe the Bible, and that says, 'All the days that Adam lived were nine hundred and thirty years: and he died.' Which is true, the Bible or this science theory? And it is only a theory. You cannot cling to both. Which will you hold to?" He made no reply.

Such teachings are widespread today. If we would not be swamped in unbelief and infidelity, and lust; if we would not have our sons and daughters drift into skepticism and the world, we must teach them to know and honor the word of God. It is their only safety and salvation.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

Roseburg, Oreg.

* * *

The Law of Kindness

"THERE is but one thing that can never turn into suffering," says Maeterlinck, "and that is the good we have done. When we lose one we love, our bitterest tears are called forth by the memory of the hours when we have not loved enough."

In my girlhood days a venerable minister was spending his last years in the home of a devoted daughter. He had become very feeble and uncertain on his feet, but his large frame and snow-white head retained much of the dignity that had always characterized his bearing. His daughter was a delicate woman, herself under a doctor's care. She usually dressed in white when at home, and as the film of the years unreels, I see her "helping" father up the long stairs every night. The actual support to his body must have been of the slightest, but grasping the balustrade with her left hand, her right was always laid lovingly on his back. I can see now his old-time flowered dressing gown, and that little slender white hand held beneath those broad shoulders, not once, but night after night, week after week, month after month, with never an impatient look or sound. "It was father!" she would say today if the circumstance were recalled to her mind. The hand itself could not have kept him from stumbling, but the sense of sympathy, the assurance of companionship, must have given a feeling of security in his difficult progress upward.

Only last summer an elderly lady walking along the street of her home town said to a friend at her side, "Do you see that corner over there? I never pass it without a pang. I would stand there and do penance if I might." The tears came to her eyes as she went on. "Thirty years ago I was out pushing my baby carriage, and my father happened to come along, and kindly took the carriage from my hands. The sidewalk over there was quite uneven, and as we walked along, the little wagon suddenly lurched sideways a little, and settled itself with a jolt that did no

harm at all. But the baby was the apple of my eye, and I turned on my good father with a sharp exclamation of impatience, took the push handle from his hands, and stalked on with the air, 'If you want anything well done, do it yourself!' He said nothing in reply, but I have never forgotten the pained look that came for the moment into his eyes, and though many years have flown I never pass that corner without wishing I had spared him that stab of unkindness."

A minister's wife was making her way through the throng of things that had to be done that very day, the usual and the unexpected duties crowding and heaping up into the hours between daylight and dark. Just before supper one of her boys came in, saying, "I was in the library, mother, just now, and the librarian told me that this new book you wanted has gotten down to your name on the waiting list."

"Thank you, Harry. Just lay it on my desk. I believe I have an evening to myself tonight. Poor papa has a board meeting, but I am free, for a wonder, and will enjoy the book so much!" Later, when the long day was done, and the younger children in bed, and the house was still at last, she turned with a thrill of pleasure to her morris chair, and the new book that so many of her friends had read and recommended in her hearing. But suddenly, just as she opened the attractive volume, a thought of something yet undone caused her to drop back her head and close her eyes for a moment. Ever since she had left the roof of her parents twelve years before, it had been her custom to write to them, at least once a week, a long, lively letter full of home and church happenings. She had never failed except in case of illness or mutual visits. This week the letter had not been written, and it was now Thursday night. If it could be dropped in the box on the corner of the block by eleven o'clock, her parents would receive it the next evening. She was very tired. Would it matter very much if she skipped just this once, and should write on Sunday afternoon? It would be only three days later. She wavered a little, and something seemed to whisper, "You won't have them always!" She laid down the book, went to her desk, and started in with the informal chat that was so dear to the two loving old hearts in the next State.

Many years afterward this same lady, herself with silvered hair and failing strength, had retired with her husband from active service into a little home of their own, provided by their boys. All the children had married and gone, and although she was quietly happy, the changes of life sometimes cast a shade of sadness across her heart. One rainy afternoon she went up into the attic, more because she loved the sound of the downpour on the roof than from any definite desire to rummage in her beloved boxes, and being there she bethought herself of an old box of her parents' letters tucked away in a bureau drawer. How long it was since the farm had been sold because the dear ones who had kept up the hearth fires had been laid to rest! How many years had drifted by since a letter carrier had brought to her an envelope in the handwriting of either! A great hunger to hear from them, to see them again, possessed her. Although herself a grandmother, the old ache of doing without them asserted itself. The old love swept through her. How dear and good they always were to her and hers! She wished that she had appreciated them more while they were within reach, that

she had done more to make them happy. She knew they must have been very lonely after she left home. She remembered how they enjoyed her singing for them in the twilight. Of course the piano went with her. Her hands were busy now with the string that tied the box. The letters were just as she had put them aside long ago. One always expects to reread old letters, but there is seldom time for anything old, each day brings so many new things. She took out one letter at random. It read:

"OUR DEAR, DEAR CHILD: Pa and I had a rather dull day yesterday. It rained so hard that he couldn't attend to anything outside except to see that the new hired man fed the stock properly. I was a trifle upset for me; nothing for you to worry about the least bit, just a slight attack of grip, but it kept me on the sofa, and I couldn't read aloud to pa as I usually do in bad weather. He hates to read aloud himself, you know. We fell to talking about you, and of the first day pa took you down to the district school, and how proud you were of your new hair ribbons and your first lunch basket. I remember there was a little apple turnover that I put in hot from the oven. Then somehow we didn't talk any more for quite a while, and the rain beat on the windows, and the old clock ticked so slowly it seemed to be going to sleep. Along toward five o'clock pa began to get restless. He kept getting up and going to the window. I didn't say anything, but we were both thinking of your letter, which was due.

"There, I just heard the train whistle. Didn't you, ma?"

"Yes," I said, "the mail will be in in a few minutes."

"Pa went over to the corner cupboard and took out his overshoes.

"Are you going down to the village in all this rain?" said I.

"It's let up a good deal," said he, putting on the rubbers.

"Why don't you send Hiram?" I asked.

"Well, you know, ma, I set store on seeing that letter lying in the box, and I like to have it handed out to me and drive home with it in my pocket. I keep thinking all the way what a good time we'll have reading it over together. Katharine's a good girl. She never forgets us."

"The next hour seemed short to me, thinking of the treat that was coming, and when I heard the wagon wheels coming up the lane I almost forgot about the grip, getting the lamp lighted and hunting for my nearsighted glasses—you know I'm always losing my spectacles. We thought we'd have supper before we read the letter, because so long as we had it right in hand it sort of made us happier to wait a bit. So afterward, when pa had put another log on the hearth and was all settled into his chair, I drew up my little rocker under the light and managed to read it to him. I was pretty husky, but we didn't either of us mind that. Katharine, that was one of the best letters you ever, ever wrote. We laughed until we cried over your reading the Bible to old Mrs. Cook and then walking off with her pocketbook. You always were absent-minded. But it was a funny thing for the pastor's wife to do, and we knew just how embarrassed you must have felt when you went back with it after prayer meeting. And before we had finished we cried the other sort of tears, right from the heart, over the sweet, loving words you said of your old father and mother. God bless you, dear! You turned a dreary day into a bright and happy one. We are glad that at last you have succeeded in getting the library book you have waited for so long. I'm much better today, although I didn't venture out to church. Love from both of us.

"Your affectionate

"MOTHER."

And as the daughter sat on an old trunk in the attic and read these words, a wonderful comfort and happiness filled her heart. She remembered the night that she so nearly failed to write home. This voice from the past spoke to her as in benediction. She was reaping what she had sown, and the harvest was peace.—*Elizabeth Cherry, in Zion's Herald.*

* * *

"EXCEPT the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."



THE BOULDER-COLORADO SANITARIUM

LAST October the Autumn Council of the General Conference Committee was held in Boulder, Colo. In the sanitarium located at this place the committee found a most pleasant and agreeable home during the time of the Council, the institution furnishing board and room to all members of the committee, and board to a large number of conference presidents who likewise attended the Council.

Boulder with the plains to the north. From this roof garden one is able to obtain a fine panoramic view of the entire valley.

To the west of the new addition an "L" has been added, providing a much-needed surgical ward. The operating-room is one of the best in any of our sanitariums. In this "L" are also guest-rooms for the accommodation of surgical patients.

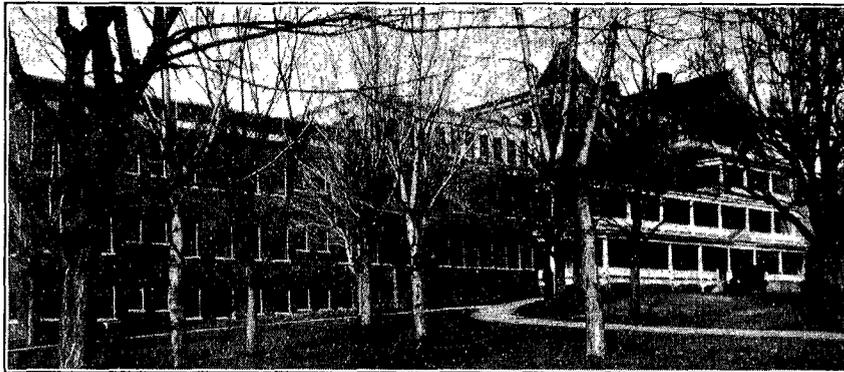
A large amount of new instruments and apparatus has been installed for giving

manager, H. B. Steele; assistant business manager, C. A. Skinner; matron, Mrs. Mattie Bensol; chaplain, N. Z. Town. These workers, with the nurses and other assistants, are doing faithful, earnest work. We believe they are laboring devotedly to the best of their ability for the furtherance of the aims and objects for which the institution was established.

In our association with the guests we found a spirit of contentment and appreciation. At the time of our visit, there were about fifty guests in the sanitarium, which was an unusual patronage for that time of year. We were pleased to learn that the patronage during the winter months has grown with each passing year, and that patients from the city of Boulder and contiguous territory are coming, in increasing numbers, to the institution for assistance.

During our visit the nurses held their commencement exercises. A class of twelve young men and women were given diplomas. Elder J. W. Christian delivered an excellent baccalaureate sermon the preceding Sabbath, which has already been published in the REVIEW. The graduating address, most practical in the principles it set forth, was given by Dr. Hetherington; the diplomas were presented by Dr. Green.

An excellent spirit of co-operation has been given the institution by the brethren and sisters of the Colorado Conference, and by the officers of the Central Union Conference. Elder W. A. Gosmer, president of the local conference, is on the board of directors. Elder R. A. Underwood, president of the Central Union Conference, is president of the sanitarium board. He has heartily united with the sanitarium workers in the progressive steps which have been taken in increasing the facilities of the institution. Elder Underwood's long years of service in this cause have made him a wise counselor, and the Lord has greatly blessed his work in behalf of the institutions of the Central Union Conference, as well as in the various lines of conference work.



BOULDER-COLORADO SANITARIUM
Front View

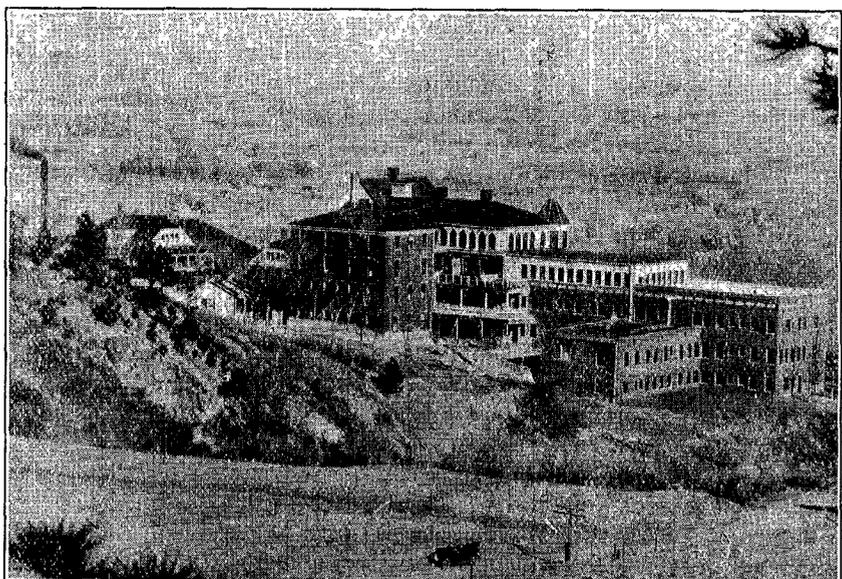
In attending the meeting the writer availed himself of the opportunity to go to Boulder a few days in advance of the gathering, for the purpose of obtaining a little rest and recreation. During this time he was a guest of the sanitarium. He had previously spent thirteen years in this institution, and it was therefore a great pleasure to him to be able to visit the sanitarium again, and to note the marked improvements which have been made in the institution and its appointments in the interim since his last visit. Only the western and southern background of hills, and the long stretches of level country to the north were the same. Buildings had been remodeled; new walks and drives had been made through the sanitarium grounds. With the exception of Dr. Kate Lindsay, one of our old-time coworkers in the institution, the entire personnel of the family had been changed.

We found, as we have said, a greatly improved institution. The major improvements have been added within the last year. During that time a large addition has been made to the main building, extending the building frontage southward for a distance of 100 feet. This addition consists of two stories above the basement. The space is devoted almost entirely to guestrooms, each room on the second floor being provided with a private bath. On top of the second story, adjoining the old building, a sun parlor has been constructed. This affords a delightful gathering place for the family for religious and other services.

From the sun parlor a roof garden extends over the remaining portion of the second story. This affords a large space for outdoor gymnastics, breathing exercises, etc., giving an excellent view of the mountains in the rear and the city of

electrical treatments, such as the violet ray, galvanism, faradic, and sinusoidal currents, etc.

In connection with the sanitarium, a nurses' training school is carried on. In this school a large number of young men and women have already been trained, many of whom are filling places of usefulness in connection with this movement, some in this country and others in foreign lands. It was a pleasure to meet the company of earnest workers gathered at this center of our work. The present management consists of the following: Medical superintendent, Dr. H. A. Green; associate physicians, Dr. Kate Lindsay, Dr. L. H. Wolfson, Dr. A. J. Hetherington, and Dr. M. B. Stirling; superintendent of nurses, Miss Lola G. French; business



BOULDER-COLORADO SANITARIUM
Rear View

Much of the success attending the sanitarium has been due to his fostering care.

It was gratifying to learn that the improvements of which we have spoken were very nearly if not entirely paid for from the earnings of the institution. One great need of this sanitarium, which has existed for years and perhaps is most patent today, is that of a home for nurses. At the present time they are obliged to find rooms in different parts of the city. This is very unfortunate. We were glad to learn that definite plans were in mind to provide proper dormitory facilities for them. Considering the faithful service they are giving the institution, they are surely worthy of this consideration.

We pray that the rich blessing of the Lord may rest upon this sanitarium and its family of workers. Indeed, there is no class of workers in the denomination needing so greatly the special help of the Lord as do our nurses, who are shut up continually within four walls, who must follow a routine of work from day to day, and who must be in a position continually to give encouragement and to find their own inspiration in proving an inspiration to others. Let us bear these workers on our hearts, praying God to give them daily revelations of his grace and a constant inflowing of spiritual power.

F. M. WILCOX.

* * *

A VISIT TO THE CANAL ZONE

WHEN it was decided that I should attend the convention to be held in the Canal Zone, December 19-29, for what was formerly the West Indian Union and Northern Latin-American Missions field, I immediately made preparations to do so, and sailed from New Orleans in company with Brother H. H. Hall, December 10. We had a very pleasant voyage on the United Fruit Company steamship "Heredia," reaching Colon the 15th.

The next day, in company with Brethren W. E. Baxter, G. D. Raff, and J. R. Osborne, I visited the city of Panama, on the Pacific side, crossing the continent on the Panama Railway in one hour and fifty minutes. This is said to be the only place where a transcontinental trip can be made by rail in so short a time.

The city of Panama, with its narrow, crooked streets and antique-looking architecture, bears the general appearance of the cities built in the days of the Spanish

dominion, with the exception of improvements that have been made through close proximity with, and under the influence of, the United States Government.

The marvelous achievements and transformation wrought by our Government on the Zone cannot but excite the admiration of all who are fortunate enough to visit there and see what has been done.

Most of those who were expected to attend having arrived, the convention began the afternoon of the 18th. A strenuous program was arranged after our arrival,



BOULDER-COLORADO SANITARIUM FACULTY



BOULDER-COLORADO SANITARIUM NURSES AND WORKERS

which called for full time both day and evening until the close.

On Sabbath I spoke to the Colon church in the forenoon, and with the assistance of Elder Baxter, of Venezuela, conducted quarterly meeting services in the afternoon. I spoke again the Sunday night following. Most of those composing the congregation were Jamaicans, some of whom I had brought to a knowledge of the truth and baptized in former years, and whom I was glad to meet again. They brought anew to my mind the years of labor spent in that island field. Brother H. H. Hall occupied two evenings, giving stereopticon lectures on our work in the West Indies and the Orient, which were very much appreciated by all.

It was a real disappointment to us that no representatives from Cuba were present at the convention; also that those from Porto Rico did not arrive until next to the last day of the meeting.

Except for the evening meetings, which were held in the church, nearly all the sessions of the convention were held in the chapel of the new Publishing House, now completed and occupied by the Pacific Press Branch and the West Caribbean Tract Society and Conference. This building is a model of beauty, and well adapted to the needs of the climate. The Pacific Press was doubtless providentially favored in securing, in its construction, the services of a brother who had for years been employed by the Government in connection with the construction of the canal. By good management and careful economy, a building which ordinarily would cost \$50,000 has been completed for half that amount.

This new building stands on the lot formerly occupied by the old printing and mission house that was burned down in 1911. The location is convenient, as it is situated on the railway and near to the shipping docks and general offices. We were told that if the concession had not been secured when it was, it would be impossible to secure it now, as the government is making no more concessions. Surely this is another evidence of God's care for his work.

Located as it is, in the center of a large Spanish-speaking field, on the Canal Zone, "the world's crossroads," under the protection of the United States Government, this publishing house, we could not but feel confident, was being established under the direction of the Lord.

It was said that the vessels of more than fifty different shipping companies are now passing through the canal. Frequent and regular sailings are made up and down both coasts, which give promise of prompt service to all parts of the field.

It is hoped that this plant will soon be equipped with proper facilities for the publication of the Spanish magazine now published at Mountain View; also for printing and binding Spanish literature of various kinds demanded by the field it is to supply.

The presence of the Holy Spirit pervaded the convention from the first. It was most inspiring to listen to the reports from the various fields represented. It was evident that the Lord was signaling blessing the workers, not only in learning a new tongue, but in reaching the people of a strange tongue with the message.

The total retail value of books sold in this field during 1919 is nearly \$100,000,

which is a large increase over the sales of the previous year. The indications are most promising for a still further advance during 1920. Though battling against many disadvantages common to pioneer work in opening new fields, such as prejudice and lack of facilities, men, and means, the workers are of good courage, and are anxious to stay and work on; but some of the calls for help are very urgent, and must be supplied quickly from the home base, or the cause will suffer greatly.

By diligent application to the work in hand we were able to close the convention sooner than was expected, which enabled me to catch a boat leaving Christmas Day. After an uneventful and pleasant voyage, I reached New York, Friday morning, January 2, glad of having had the privilege of even a brief association with our brethren who are wrestling with the difficult problems incident to pioneering in new fields. W. W. EASTMAN.

* * *

NEWSPAPER WORK IN ST. LOUIS

WHEN, nearly four years ago, I came to St. Louis as pastor of the Central Seventh-day Adventist church, I had had no experience in writing for the press. Consequently the five big dailies, with an immense circulation, presented a most interesting problem. I proceeded to become personally acquainted, not only with the church editors, but with the city editors and advertising managers as well, and I found this plan to be very helpful. It is always best to take copy to them, rather than send it. Personal contact means much. It begets favor. So get acquainted and stay acquainted.

When I first visited these men, I frankly told them who we were, where our church was located, and what it stood for. There was no beating about the bush. Newspaper men want to know, and they have a right to know, who we are and with whom identified.

I expected to find the church editors prejudiced, but have found them extremely fair, and wholly impartial. Their particular religious belief has nothing at all to do with their rejecting or accepting copy. If it is news, they want it; if it isn't, they don't want it, regardless of whether it comes from Catholic, Protestant, or Hebrew.

In preparing copy, one must know the "how." What is dashed off in a moment will as quickly get into the editor's yawning wastebasket. If you want copy to have a compelling pull, sit up with half a dozen paragraphs until the small hours of the night, if necessary. One church editor said to me, "Ours is a newspaper, not a religious paper; and if your copy is news, bring it along. We are always after matter with a 'punch in it.'" He afterward told me that our message had that very thing in it, and asked for more copy. I have often had as much as a half-column report go in, without the change of so much as a comma.

It is a mistaken idea that one must buy a lot of space with the press, in order to get free notice. During the four years I have been in St. Louis, I have bought less than twenty columns. Yet in two issues of one paper alone, we were given more than five columns, not only free, but written up by the church editor, and illustrated. And one line free is worth more than ten with "Adv." attached.

One of the largest papers, with a circulation of about three hundred thousand daily, gives us from half to three quarters of a column every time we ask for it. More than once the afternoon papers copied our reports from the morning papers.

Let us remember that possibly the church editor daily rejects more good matter than he uses. The space for his department is limited. Editors who were frankly told me that in order to keep every one satisfied, they must endeavor to give each denomination an equal share. Surely this is the only thing they can do, and be successful.

When matter is submitted, let us remember we are servants and not masters. Let them know that if it is used, a "Thank you" is coming; and if not, there will be absolutely no offense taken. My eyes were opened to this when one church editor asked me if I was offended because they had not used all the matter sent them. To be offended is very unwise if one wishes to get into the press. Keep your feelings out of your talk with the editors. Express your appreciation at least over the telephone every time you get a report. A "Thank you" may mean an additional paragraph next time.

For a year or two we did not make much headway in getting our material published, but the Lord has helped us gradually to win our way. Now it often happens that when we are too busy to prepare matter, we have been called over the telephone, or a reporter has been sent out for copy. During Lent we were invited to use the columns of one of the afternoon papers. At other times, when five-minute reports are wanted from various denominations, we have had the privilege of placing our views beside those of others.

One of the greatest victories yet gained was in the matter of prohibition. St. Louis is one of the most distinctly wet cities in the United States. Some of the largest breweries in the world are here. Every paper is distinctly wet, and boasts of the fact. At a recent election there were twelve wet votes to one dry. Yet in spite of all this, last July, when wartime prohibition was on, one of the largest dailies gave us nearly a column on "John Barleycorn's Funeral." If you expect your articles to be used, you must present our doctrines in the most striking, but dignified, way. The more newsy they appear to the public, the more likely they are to be accepted by the paper. We have been able to present the law, the Sabbath, the signs, the fulfillment of prophecy, health and temperance, etc. It is a mistaken idea to think that one must avoid doctrinal subjects in order to find a place in the columns of the big dailies. And, another thing: Whatever subject is uppermost in the minds of the people, that can be made the basis for an article presenting the Bible solution of the problem.

This method has enabled us to fill our church to overflowing on Sunday nights. Telephone calls and letters are continually coming, not only from the citizens of St. Louis, but from adjoining States. As I write, there are two letters on my desk, asking about our exposition of Matthew 24, recently reported in the *Globe-Democrat*.

When you pray, remember the work in the great city of St. Louis.

C. G. BELLAH.

ELDER K. C. RUSSELL

ELDER KIT CARSON RUSSELL was the oldest son of Truman and Lucinda Jane Russell. He was born July 28, 1860, at Clarks, N. Y. His death occurred December 29, 1919, in Dunkirk, N. Y. While walking on the street, he was suddenly taken with a stroke of apoplexy, and died within a few minutes. His age at the time of his death was fifty-nine years.

Elder Russell was converted at the age of nineteen, and united with the church of Seventh-day Adventists at Sinclairville, N. Y. Feeling a great desire to give to others the truth he had found, he entered the canvassing work, in which he was very successful.

December 13, 1883, he was united in marriage with Miss Carrie E. Hovey, of Randolph, N. Y. They had six children, — Bula, Florence, Mabel, Glenn, Ralph, and Bernice. Mabel and Florence fell asleep during Elder Russell's labors in the ministry.

For five years following his marriage, the deceased engaged in the colporteur work. Having always had a great burden to enter the ministry, he began laboring in this capacity in Tioga County, Pennsylvania, in company with Elder F. Peabody. He was ordained in the year 1891. His labors in the State of Pennsylvania covered a period of ten years, and there are today many strong churches in that State which stand as monuments to his faithful labors.

In 1898 Elder Russell was called to take the presidency of the Vermont Conference, and after laboring there for some time, he became the first president of the Chesapeake Conference. This position he held for two years, when he was called to take charge of the work in the Greater Boston field, where he remained for five years.

In 1904 the General Conference invited him to take charge of the Religious Liberty Bureau at Washington, D. C., and for eight years he served in this capacity. During this time it was necessary that he travel extensively, both in the United States and in Canada, holding revival meetings, giving lectures upon religious liberty, and discharging other duties in connection with the work of the denomination.

In 1912 he again entered the evangelistic field, in the city of Chicago, Ill., where his labors were greatly blessed of the Lord. After two years of labor there he organized what is known as the Central Chicago Church of Seventh-day Adventists.

The Atlantic Union Conference called him to take up work in that field in 1914, where he continued laboring until the time of his death. During this time he served as president of the Eastern New York Conference, conducted evangelistic campaigns in Boston, Portland, and other cities, besides serving the last three and one-half years as president of the Western New York Conference. In addition to these labors he had, since taking up work in the union, also filled the position of Religious Liberty Secretary of the Atlantic Union Conference.

There are left to mourn, the wife of the deceased, Mrs. Carrie E. Russell, of Rochester, N. Y.; his two daughters, — Mrs. Bula Artress, of Fostoria, Mich.; and Miss Bernice Russell, of Rochester; his two sons, — Elder Glenn C. Russell, of Paducah, Ky.; and Ralph Russell, of

Rochester. He leaves also four sisters and a half-brother; namely, Mrs. May Carr, of Hall, N. Y.; Mrs. Lillah Gates, of Ellington, N. Y.; Mrs. Maude Dickenson, of Falconer, N. Y.; Mrs. Lulu Wightman, of Los Angeles, Calif; and Elder E. T. Russell, of Redfield, S. Dak., besides many other relatives, coworkers, associates, and friends who mourn their loss.

The funeral services were conducted by Elder R. D. Quinn and the writer.

D. H. KRESS.

* * *

WEST PALM BEACH, FLA.

THE city of West Palm Beach is one of the most famous winter resorts in the world. It is often called "the millionaires' paradise." The famous hotel, Royal Poinciana, is situated here. It is open the first three months in the year. The 2,500 rooms are always filled to overflowing. The big hotel is surrounded by



ELDER K. C. RUSSELL

hundreds of tall cocoanut palms and other tropical trees and flowers. The best bands that money can secure give concerts daily and in the evenings in the parks surrounding the hotel.

The writer was requested by the conference committee to pitch a tent here in April, 1919. We employed a young man as musician and song director, which was all the help that could be secured at that time. Our tent remained standing for five weeks. The attendance was good on Sunday evenings, but through the week the theaters and parks seemed more attractive to the people than the gospel tent. We encountered opposition through the daily press almost from the very first. After the tent had been pitched three weeks, the outlook was anything but encouraging. We prayed much and worked hard, visiting in the homes and giving Bible studies. We are thankful to be able to report the baptism of forty adults as a result of the meetings and personal work that followed.

We have a Sabbath school, with an average attendance of sixty-five. During the month of August, one of the new converts made us a donation of a beautiful lot in one of the best resident streets in the city. In addition to this we solicited nearly \$2,000 in money, and began work on a bungalow church 26 x

48, but nearly all the labor was donated. Our building is now completely finished, and was dedicated free from debt Sabbath, December 27. The dedicatory sermon was preached by Elder C. B. Stephenson, the president of the Florida Conference. The prayer was offered by the writer.

Reviewing our work here, we are impressively reminded of these words of Christ: "With God all things are possible," and, "Without me ye can do nothing." Our tent is now being pitched in Ft. Lauderdale, a town of 6,000 inhabitants, forty miles south of West Palm Beach. We plan to hold our first meeting there Sunday night, January 18. We solicit the prayers of God's people, that many souls may be won from darkness to light in this little city.

ALLEN WALKER.

* * *

GOING TO THE TOP

As I look at the wedge-shaped map of South America, and try to imagine what is before us as we go to Venezuela to labor, it comes to me that we are going to the top of this large continent.

December 31, 1918, the Mission Board asked us to make this change, but as we were not released from the responsibilities here in Porto Rico until Sept. 30, 1919, the transfer has been delayed. The first of October I began to pack our earthly possessions preparatory to embarking on the first boat it would be possible for us to take. When this work was nearly finished, we heard of the strike of longshoremen in New York, but thinking it would continue only a few days, we landed our freight on the wharf, secured our passports, and made other necessary arrangements for departure. We have now waited two weeks, and still no definite word has come as to when we shall be able to go.

There will be four of us to go — my mother, my wife, myself, and Bernardo Hernandez, a Porto Rican brother who goes as a colporteur. Although mother is in her seventy-fifth year, she is as anxious to do her part as are we who are younger. More than four years of sea-level tropical life is telling somewhat upon our energies, and the change to the cool climate of Caracas will be an agreeable one.

During these days of waiting I have improved the time by visiting as many Venezuelans here in Porto Rico as possible, and others who have acquaintances there. Providentially I have for some time had acquaintance with a young man whose father is an ex-governor of the state of Caracas and is now a member of the city council of Caracas. We hope that some of our letters of introduction to different ones will be an aid in reaching with the message the hearts of a class of people whom it is oftentimes difficult to come in contact with. Remember us in your prayers as you look at the extreme north of South America and think of the large work to be done by a few workers in Venezuela, with its three million inhabitants.

D. D. FITCH.

* * *

A SABBATH SCHOOL of twenty-nine members, with a full corps of officers, was organized in Fort Atkinson, South Wisconsin Conference, at the close of a tent-meeting recently held there.

RIO GRANDE DO SUL CONFERENCE, BRAZIL

THE thirteenth session of the Rio Grande do Sul Conference convened at Porto Alegre, March 6-16, 1919, and was followed by a workers' meeting continuing for ten days.

The former twelve conferences were annual sessions; this last one, seeing war conditions did not make it advisable to hold a session in 1918, was a biennial session.

It was a real treat to the brethren to meet again in a general meeting after so long a time, and after passing through so many difficulties and perplexities owing to the conditions brought about by the war.

The late Rio Grande meeting was one of the best ever held in this conference. Before the conference session convened, Elder Henry Meyer, who had been president of the conference for a period of five years, was obliged to leave to assume his new and larger responsibilities as superintendent of the North Brazil Union Mission, and consequently the conference could not have detailed information in all the different lines of progress. Yet the reports rendered indicated that, although general conditions had not been the most favorable for advancement, a good degree of progress had been made.

The different departments received special attention, and these meetings proved to be among the most interesting and profitable.

A special tent for young people's meetings made it possible to do a good work for the youth.

The meetings held in the interests of church missionary work were inspiring and brought the conviction to our lay brethren that they have an important part to perform in the finishing of the work of the last gospel message. The church officers' meetings that were held indicated that these studies had also struck a responsive chord.

Another feature of special encouragement to our people was the large attendance at the evening meetings which were held for the people of Porto Alegre. The tent, which accommodated 450 persons, was filled, and as many more stood outside listening with marked attention. The very first evening, after a discourse on the second chapter of Daniel, in which the nearness of Christ's kingdom had been especially emphasized, more than one hundred persons expressed their determination to get ready for this important event. After the lapse of several weeks, the interest still continues the same, and it is hoped that a good number will definitely take their stand with the Lord's people and get ready for the Master's appearing.

The last Sabbath of the meeting was a day of special consecration, and the presence of the Lord was clearly felt as the fact was fully appreciated that the Master's coming is near, even at the door, and as hearts sought him for a preparation for that event.

The workers' meeting following the conference session was also a season of great blessing and was highly appreciated by all who were present. During the time of the workers' meeting Brother R. M. Carter, the union field missionary secretary, assisted by the local field missionary secretary, conducted a canvassers' institute, which

gave a new inspiration to the old workers, and also prepared a number of new ones for their important work.

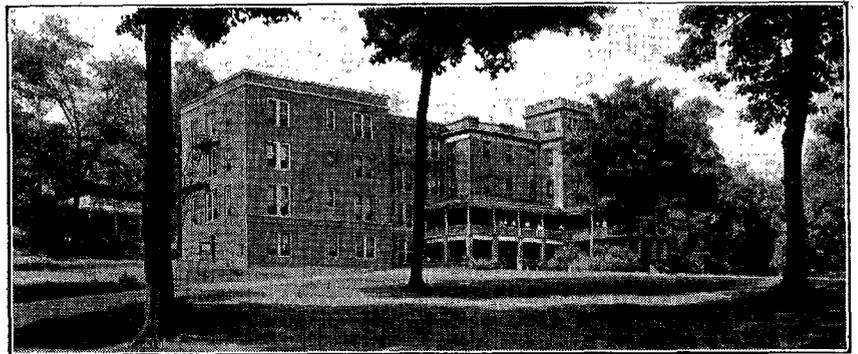
In harmony with the recommendation of the union conference, Elder John Lipke was elected president of the conference. Brother Luiz Lotz was re-elected secretary-treasurer, and Emilio Froemming was re-elected field missionary secretary.

May the Lord abundantly bless and guide in the work in this important field during the present year, is our earnest prayer. F. W. SPIES.

* * *

WABASH VALLEY SANITARIUM

RETURNING from the Fall Council at Boulder, Colo., we stopped over one day at the Wabash Valley Sanitarium, at La Fayette, Ind. It was the first time we had enjoyed the privilege of visiting this institution. We were surprised to find it so well equipped with so many excellent facilities for carrying on its work. A large addition has been made to the building, which greatly increases its ca-



WABASH VALLEY SANITARIUM, LA FAYETTE, IND.

capacity and facilities for caring for the sick. It is situated in beautiful natural surroundings. We were glad to find a goodly number of guests who had come in from surrounding towns and cities for treatment. They had evidently entered into the spirit and life of the sanitarium, and were endeavoring to utilize every agency in the recovery of health.

We also found here an excellent class of young men and women in training as nurses. It was our privilege to speak to the guests and nurses at the hour of vesper service, and later in the evening we spoke to the sanitarium family, endeavoring to pass on to them the spirit of the Council meeting in Boulder.

It was our privilege here to meet Elder C. S. Wiest, president of the Indiana Conference, and chairman of the sanitarium board. The conference is doing everything in its power to further the interests of the institution, and there is a spirit of close co-operation between the two organizations. This is as it should be. It is unfortunate to see come in, as there does sometimes, a spirit of divergence between different departments of our work. The work of the Lord is one. Some may be engaged in evangelical, some in educational, and some in medical lines; but if they are truly workers for God, they have only one objective, and that is to bring souls to Christ and further the cause of Christ in the earth. This one supreme purpose should unite their hearts, even though they may follow different lines of endeavor.

Dr. W. C. Dunscombe, who has been with the sanitarium for several years, and who has done excellent work in the furthering of its aims, we found was planning to separate from the institution. We have not yet learned what arrangement has been made for filling his place.

It was our privilege to meet also Dr. A. B. Olsen, recently of England, who was assisting Dr. Dunscombe for a little time in the medical work of the institution. We were pleased to find that the years since we last saw him have only deepened his interest in, and love for, the cause of Christ, and that it is his settled purpose and desire, wherever he may locate in the future, to keep before him one objective, and that is the medical gospel work. This is the inspiration which should fill the heart of every Seventh-day Adventist physician, whether he is connected with our own sanitarium work or engaged in private practice.

We formed a pleasant acquaintance with Brother R. L. Carson, the business manager of the institution, who is laboring faithfully to advance the material interests of the institutional work.

We feel that the Indiana Conference has a valuable asset in the Wabash Valley Sanitarium, and if our brethren and sisters in this field will be faithful in recommending to its care their friends and neighbors who may need its assistance, there is no reason why it should not be kept filled to overflowing continually. May God make it a light and a strength to the work in Indiana.

F. M. WILCOX.

* * *

GLEANINGS FROM THE FIELD

PLANS are on foot for the erection of a church building at Charlotte, N. C.

THE sanitarium at Wichita, Kans., has recently erected a commodious home for its nurses in training.

A COLORED church was recently organized at Jefferson, in the North Texas Conference. The little company there is planning to purchase a lot and erect a church building in the near future.

AT the close of the year 1919 there were 125 young people enrolled in the Texico Conference church schools and colleges. This is an unusual percentage, considering the fact that the conference is credited with only 505 members.

DURING a severe storm which recently swept over the city of Detroit, Mich., the church building which was under construction by the colored believers there was almost entirely wrecked, the damage amounting to several thousand dollars.

Educational Department

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

THE MINISTERIAL READING COURSE

THE Ministerial Reading Course for 1920 has started off in a very encouraging way. Already 118 persons have enrolled for this course, sixty of whom are new members. Is your name among that number? Are you deriving the benefits to be obtained from a systematic study of the books chosen?

Our Ministerial Reading Course committee here at headquarters has spent considerable time and earnest thought in the selection of these books. Those who have taken advantage of our previous courses have written in, telling of the blessings they have obtained through them:

"Several weeks ago I finished my last book in this year's Reading Course. Personally I have been benefited by the reading of these books, and I believe it will help me to be more efficient in proclaiming the message of truth for this time."

"I have this day finished a careful reading of 'The Modern Mission Century,' the last book of the Ministerial Reading Course for this year. It has been a pleasure and a profit to me to read these books. It is my present intention to keep on with the course. I was among the first to take it up, and I rather think I will be among the last to give it up. I am of the opinion that I am repaid for the effort, and am therefore very willing to co-operate with the Educational Department in their earnest efforts to help our ministry to become more efficient, and I hope my example will have some little influence at least."

"I am inclosing my registration card for 1920. This will make the seventh year I have pursued the Reading Course marked out by your department."

The books selected for this year's course are "How to Live," "Exposition of Colossians and Philemon," "Victorious Life Studies," and "The Desire of Ages." The book, "Victorious Life Studies," is worth the price of the entire course, to say nothing of that beautiful volume, "The Desire of Ages." "How to Live" is another fine book, while the "Exposition of Colossians and Philemon" will be very useful to our workers in the field. Here are a few chapter headings from this book:

"The Father's Gifts Through the Son."

"The Glory of the Son in His Relation to the Father, the Universe, and the Church."

"The Christian Ministry in Its Theme, Methods, and Aim."

"Slaying Self the Foundation Precept of Practical Christianity."

"The Practical Effects of the Peace of Christ, the Word of Christ, and the Name of Christ."

There is still time to enroll, as the course did not begin until Jan. 1, 1920. This course is not designed alone for the minister, but also for Bible workers, Bible teachers, and any others whose work is especially of a spiritual nature. Be sure to send in your registration blank in the near future, and enjoy the

blessings that others are receiving from reading the good books chosen for this year. It will afford us great pleasure to enroll your name.

Address, The Educational Department, General Conference Office, Takoma Park, D. C.



AMONG THE SCHOOLS

It is a much-valued privilege to be out among the schools again. Our teachers have a trust that is second to none in sacredness, and show a devotion to their work that merits high appreciation by all who are concerned in the welfare of the schools. Every school is a center of light and influence to its community. Though it may not have a visible spire pointing heavenward, one can read many invisible finger boards, pointing out the way to the celestial city, as he passes in and out of the study halls.

Lancaster Junior College

This is the oldest of our larger schools still remaining in the original quarters. It is also the largest of our six junior colleges in North America, having a record enrollment of 319 on the day I spent there in November, 1919. It has become a serious question how to provide for the growing expansion of the school. Situated as it is within the village of South Lancaster, there is not room to enlarge the plant suitably. More than this, it is not desirable to accumulate too many facilities in one center. Under the stimulus of our continued campaign to gather every Seventh-day Adventist boy and girl into our own schools, there is good reason to look for a still larger influx of students than are now found in all our present school centers. Hence a special committee was appointed at the recent union conference to meet in February to study the future development of the colleges. Meanwhile Pres. M. E. Olsen and his associates are working hard to make the school as good in every way as it is large. In the historic literary atmosphere of New England the light of Christian education burns brightly.

Oakwood Junior College

About four miles from the town of Huntsville, Ala., lies our farm and school plant, dedicated more than two decades ago to the education of the children and youth of our Negro believers. It is now developing strength as a junior college, so that the promising colored youth being added to the church may have as good educational opportunity as do the white youth. Their appreciation is seen in the large attendance this year of earnest students devoted to their studies.

When Elder E. E. Andross and I arrived there early in the morning, we found the campus and buildings deserted, and the entire school family and faculty out in the cotton field, gathering one of the best crops they had ever raised, before the coming of the bad weather predicted by the weather bureau. Forty acres of cotton, with the unusual yield of a bale to the acre, and the market price at 36 cents a pound, was too much to be neglected; so all joined hands to save the crop, while one member of the faculty became chef and directed the work of the dining department for the hungry students and teachers during the three days of harvesting. This year the farm also yielded 1,400 bushels of yams, from six

acres; 1,200 gallons of sorghum, from four acres; about 2,500 bushels of shelled corn, from 100 acres; and 40 tons of pea hay, from fifteen acres—aggregating, with the cotton, more than \$10,000 in value, reckoned at current market prices.

Students enter heartily into well-directed manual labor at Oakwood, but no less heartily into mental pursuits. With the constant spiritual atmosphere the teachers are working earnestly to maintain, an efficient little "Hampton" of our own is being developed. Already former Oakwood students are doing successful evangelistic work in the field, and the church school teaching force gives promise of increased number and efficiency as the normal department is being reorganized and built up. Student colporteurs are making equally good records with those of our other schools, and the teachers are engaging in both evangelistic effort and campaigning for students at open times during the year.

Western Canadian Junior College

From the cotton fields of the sunny South Elder Andross and I went directly to the frozen region of Western Canada to attend the union conference session and educational council, and to visit our schools. From about zero, when we reached the national boundary, until the last day of the conference, the mercury steadily dropped till it reached 40° below zero; and on my last day in Alberta, a week later, it went down to 50° below. The people moved about in great fur coats and caps, looking like Eskimos to a stranger, and we "tenderfeet" from the States were indeed grateful when some kind friend would insist on our wearing his greatacoat over ours when going to and from railroad stations.

But nowhere in North America are the hearts of the people warmer toward the truth and our methods of conducting the work than in Western Canada. Many of the young people do not have so many spiritual and educational advantages as are to be found in a more thickly settled country, and they come to our schools hungry for education, and imbued with a serious purpose to make the most of their privileges.

Our college at Lacombe is growing steadily in strength and efficiency. In the eleven years of its history it has enjoyed the advantage of having its first principal remain five years; while its present head, Pres. E. D. Dick, is in his fifth year. Several of its teachers have an equally good record. Miss Essie Barber, the preceptress, has served continuously since the school opened; Miss H. A. Beardsley, the normal director, for seven years; Prof. L. W. Cobb, head of the English department and librarian, for five years. This stability in management and service counts greatly for strength and progress.

The business management of President Dick is to be commended; the school has not fallen behind in operation since he has been there. In facilities it has nearly doubled the floor space of the main building; a complete water system, a central heating plant, electric lights, and cement walks, have all been put in, and both library and laboratory have been greatly improved. Considerable farming is carried on, and substantial progress in developing vocational education is being made.

The faculty is in harmony with our general educational policies, and is working earnestly to build into their curriculum the various features adopted at our Washington educational council, as far as the requirements of the Canadian educational authorities will permit. The enrolment is not far from two hundred this year, though crop failures have been very extensive. The proportion of young people in the Canadian constituency is large, and school facilities will need to grow apace.

Educational Council

Following the union conference, Sec. J. J. Reiswig called a two days' council of union educational workers at Lacombe. Brother Reiswig is the first educational secretary of the union, and is now serving his fifth year. Against severe odds he has been making progress, now having college graduates serving as superintendent in three out of the four local conferences, all three hardy, healthy young men devoted to their work. They are: C. W. Degering, in British Columbia; G. F. Ruf, in Alberta; and D. E. Reiner, in Saskatchewan. In our council many vital features of the work were studied in detail in a strongly spiritual atmosphere, and we are sure that better days are before our workers in that field.

Battleford Academy

Together with Brother M. S. Kritskey, Russian evangelist in Saskatchewan, and Brother G. F. Ojala, field missionary agent for Manitoba, I visited our school at Battleford for two days. This school enjoys the unique advantage of having secured a lease for twenty-one years of a government property of 542 acres of land at an annual rental of one cent an acre, including twelve good buildings erected for school purposes. It is located on a beautiful site formerly occupied as the governor's residence for the old Northwest Territory. After important alterations and improvements, the plant has been made very comfortable, with steam heat, electric light, and other modern conveniences.

Though the academy has suffered the disadvantage of having three principals in three years, both of the first two having been called to foreign work overseas, it has an unusually good faculty for a new school, and is doing solid work.

Brother H. W. Clark, the science teacher, has been in the academy from the beginning, and in the school work of the province for seven years. Other teachers from the States are J. W. Salisbury, preceptor, and Miss Rena Curtis; while the new principal, R. E. Noble, and the preceptress and the matron, are Canadian, as are also the farm superintendent and the teacher of mechanical trades.

Elder O. O. Farnsworth is teaching the Bible, and Brother S. Karkov has charge of the Russian department of more than twenty students. Thus our school, the farthest north, nearly 53°), has made a promising beginning, and we have every reason to believe that it will prove an important factor in the progress of Western Canada.

W. E. HOWELL.

* * *

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Publishing Department

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

"LIFT HIM UP"

"I, IF I be lifted up from the earth, will draw all men unto myself." John 12: 32, A. R. V. Our work is to lift up Jesus. He is to be the great center in our gospel story, whether that story is told by the living voice or by the printed page. He and he alone is the only remedy for this troubled world. "The great need of the soul is to know God, and Jesus Christ whom he has sent." The business of every individual who really knows God is to introduce him to those who know him not.

We study ways and means of making our presentation of the gospel attractive, and sometimes we even border on the sensational in our methods. But it still holds true that "hearts cannot fail to be touched by the story of the atonement." Love is understood by every kindred, every tribe. The heathen among whom we come to labor soon learn whether we love them or not. The greatest love story known to us is the one showing God's love for us as revealed in the atonement. This wonderful story carries conviction, for "no sooner is the name of Jesus mentioned in love and tenderness, than angels of God draw near to soften and subdue hearts." Such help is far superior to any help gained from human devising.

Recently, while working with one of our Japanese colporteurs who is using large numbers of our smaller English books, such as the World's Crisis Series, "Steps to Christ," etc., I asked him which book was his favorite — which sold best. His ready answer was, "Steps to Christ." He said, "The book has such a good influence, and when people buy it they are always glad to welcome me back with other literature." This book lifts up Jesus; his name is the appeal, and it draws men in Japan and in every land. That is the name that gives us power in soul-winning.

C. E. WEAKS.

* * *

THE FOUR COLPORTEURS IN ECUADOR

DURING 1919, prior to August we were able to do but very little colporteur work in Ecuador. This, perhaps, was due to two reasons. One of these was that our best and practically our only colporteur, on hearing of the opening of our training school in Lima, desirous of preparing himself for better service, left the Ecuador Mission and entered our school. Since, we have had no man to carry on the work there. We had planned to hold an institute for colporteurs there in May, when Elder J. H. McEachern was visiting our field, but an epidemic of yellow fever raged in Guayaquil, and all boats suspended making that port from November, 1918, till July, 1919. For that reason we could not hold our institute as planned. Just as soon as traffic opened, Elder E. F. Peterson and I entered, arriving in Quito August 6. An institute was held August 8-15.

Four good strong men attended each meeting of the institute. One is a cabinetmaker, who accepted the truth and

was baptized while I was visiting that field last year. He could not at that time decide to enter the book work, and did not fully decide to do so until about the last of our institute. Another is the oldest Adventist we have in that field. We could not get him to attend a former institute, possibly for lack of means. He met us as our train stopped at his home town. Our short visit ended by our advancing him car fare to come to the institute the next day. While at the institute he caught the colporteur spirit, and is now in the field at work.

One of the others who attended, is a young man, also a cabinetmaker. He knew nothing of the truth a year ago. He was brought up in a Catholic bishop's house and was taught in all the rites of that faith. He had also served as altar boy. But the bishop died, and he learned cabinetmaking, hoping by that trade to be able to support his mother and sister.

Being a friend of Brother Sanchez, and following the same trade, on invitation of our brother he moved into the same house. At first he had no desire to read our literature or to attend our meetings, but our brother fell sick and could not work. While he was lying in bed, one day the young man entered to visit. Our brother, after ascertaining that he could stay a little while, asked him if he would read to him, handing him "The Great Controversy." As the young man was a good reader, he readily consented. At first he read rather reluctantly, for he soon saw it was a Protestant book. However, he continued to read, and became so much interested that on leaving he asked if he might borrow the book. He read it, and soon began to attend the meetings Brother J. D. Lorenz was holding, and he gave his heart to God. He was baptized while we were there this time. During the six months that he studied the truth before being baptized, he read practically all our large books in the Spanish language, besides many smaller ones. He is the hand-picked fruit of a little home missionary effort. There are great possibilities before each of us in this work.

These men are now in the colporteur work in Ecuador. They are starting out well, and we pray that the Lord of the harvest will richly bless them with many souls. We shall expect some good reports from them. We are greatly in need of a field man for that field. If we had one, the work would be greatly strengthened. We find that the harvest in Ecuador truly is ripe. We need to enter and organize our forces for effective work at once.

E. H. WILCOX.

* * *

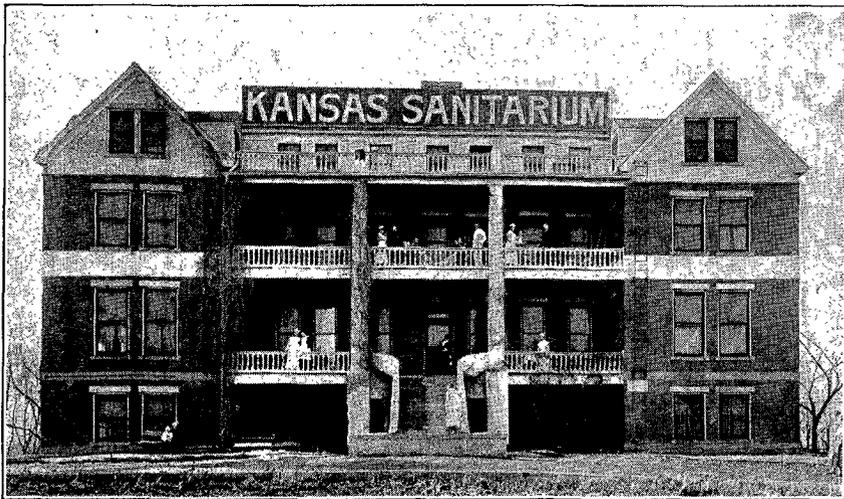
THE question of Sabbath [Sunday] observance is becoming a very live one in England. Athletic games, sports, parades, and other devices of this character made great progress during the war. When the soldiers returned, they insisted upon bringing with them their custom of playing games upon the Sabbath day. The result has been disastrous, and a countermovement has set in, which is becoming very strong. A body of 120 clergy in Bristol recently drew up a protest against the introduction of Sabbath games in their city. An association has been formed in London for the same purpose.—*The United Presbyterian*.

Medical Missionary Department

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

THE KANSAS SANITARIUM

ON a recent visit to the Middle West it was my privilege to call at the Kansas Sanitarium, at Wichita, and it was indeed gratifying to note the remarkable progress that institution is making.



Since my last visit a number of substantial improvements have been made, and others are under way. The institution is fast becoming a thoroughly equipped and well-organized sanitarium.

Among the larger improvements, and one of special interest to the friends of the institution, is the new nurses' dormitory,—a two-story building, with a large attic and a good basement, standing a little to the right of the main building, and farther forward. It is of brick veneer, and contains rooms enough for about thirty nurses. My visit took place during the time of the fuel shortage, and when the weather was very cold; and it was especially gratifying to note that the heating facilities of the building were unusually good.

Under former conditions the nurses were compelled to live wherever quarters could be obtained, often at some distance from the sanitarium, and this dormitory seems a real blessing to the sanitarium family. It is well built and has everything necessary for comfort.

The erection of this new dormitory at a saving perhaps of \$5,000, with workmanship of the very best character, was made possible by the service of one of our brethren, Conrad Mohr, a skilled carpenter. As workmen were scarce and high priced, Brother Mohr put in many extra hours and donated a large portion of his wages. This means a real sacrifice at a time when workmen could command such high wages, and I believe is deserving of just as much credit as are donations of cash.

The spirit governing the work of the sanitarium family is marked with Christian co-operation and loyalty. Dr. F. C. Dean is medical superintendent. Dr. L. A. Sutter, now in private practice but formerly connected with the institution, is rendering substantial help. The training work is progressing, the patronage is

not decreasing, high-grade work is being done, and altogether it looked to the visitor as if the Kansas Sanitarium is doing well.

A gratifying feature of my visit was the securing of a volunteer for the foreign field. Miss Edith Johnson offered herself to connect with the sanitarium work in Shanghai, China. Nothing hindering, she will be on the way to her field before long. Others among the workers responded to the appeal for missionary endeavor, and we hope to see others join the ranks of field workers.

L. A. HANSEN.

The session was well attended by delegates from practically every church in the conference and by the conference workers. The fullest freedom prevailed in the discussion of the resolutions presented. Elders R. A. Underwood, the union conference president, and J. S. Rouse, the local conference president, endeavored to present the proposition in the fairest and fullest manner possible.

The facts set forth by these brethren gave the situation as regards the needs of both the sanitarium and the school. The building occupied by the sanitarium was originally a school dormitory. It never had been well fitted for sanitarium usage, and could not be remodeled to meet modern demands. Its lack of up-to-date facilities would always militate against its success in the care of patients who desire the best of service. Union College was in need of a dormitory, and unless other provision should be made, would find it imperative to erect a new building before next school year.

After thorough consideration and quite full discussion of the needs of the two institutions, it appeared evident to the delegates that the best way to meet the needs of both institutions would be to sell the present sanitarium building to the school and to erect a new building for the sanitarium.

In considering the sanitarium work at Hastings, it developed that quite a strong sentiment prevailed against the disposal of that institution. The mayor of Hastings and the president of the Hastings Chamber of Commerce were present, and made a strong plea in favor of the institution remaining at Hastings. They spoke highly of its work, and expressed the willingness of the business men and other citizens of Hastings to render any support that might seem necessary to enable the sanitarium to continue in that place.

The following recommendations were adopted:

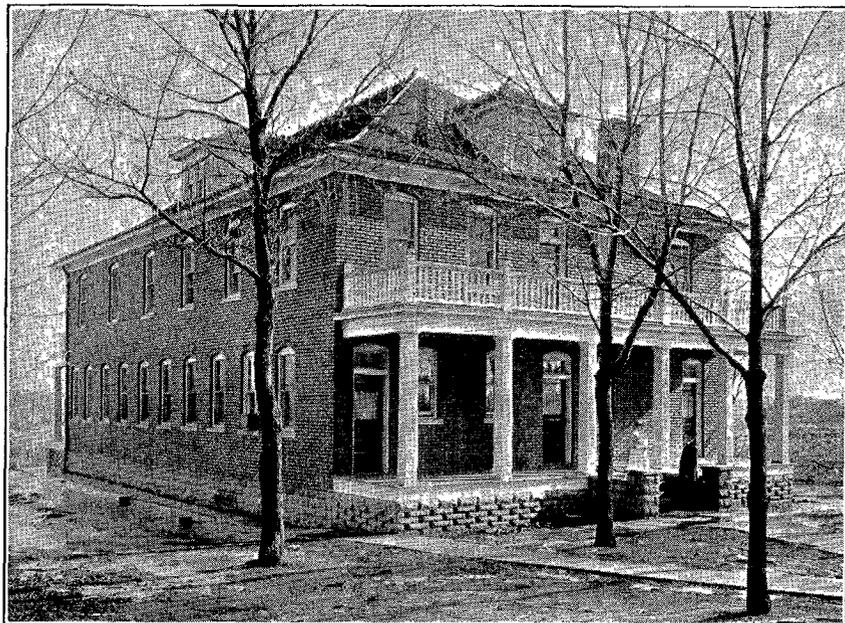
"WHEREAS, We believe that our conference should conduct a sanitarium, embracing the objects of true medical missionary effort, including the proper training of missionary nurses and the instruction of our own people and others in rational health and treatment; therefore,

"We approve the suggestion of the board that we sell the sanitarium build-

THE NEBRASKA SANITARIUM

At a special session of the Nebraska Conference held at College View early in December, 1919, important steps were taken looking to the development of the sanitarium work in that field. Many of our readers are acquainted with the sanitarium at College View. It is one of the oldest of our medical institutions. Any important move affecting it will be of interest to many.

This special session was called to consider the advisability of selling the sanitarium building to Union College; to plan for the selection of a new site and the erection of a new building, should the old one be sold; and to determine what disposition, if any, should be made of the sanitarium at Hastings.



NEW DORMITORY, KANSAS SANITARIUM

ing to the college for \$65,000, the transfer to take place when other facilities are available for the use of the sanitarium; and that a committee on building and location be appointed to proceed at once with plans for a new sanitarium.

"We recommend to the building committee that a fireproof building be erected, not to exceed 100 rooms, capable of accommodating from sixty to seventy patients, one-fourth of these rooms to be equipped with all modern conveniences.

"We recommend further that conservation and economy be exercised in the erection of the building.

"We recommend to the sanitarium board of managers that steps be taken for the improvement of the Hastings Sanitarium, to make it conform to the sanitarium idea, if in their judgment it seems advisable to continue its operation.

"We recommend, in harmony with the advice of the General Conference, to the managing board of the sanitariums in Nebraska, that but one training school for nurses be conducted in the State."

A clear presentation of the principles that should underlie the conduct of sanitarium work and the training of nurses, was presented to the delegation, Elders Underwood and Rouse heartily sanctioning the same. These brethren made the appeal for help to carry out the resolutions adopted, with the understanding that these would be the principles that should govern the conduct of medical work in that field. The brethren and sisters present indicated clearly their concurrence in this position, and cheerfully voted their support.

L. A. HANSEN.

* * *

PRACTICAL NURSING

A FEW years ago practical nursing was understood to include the care of the sick at the bedside and strict obedience to the attending physician's orders. Today it means more than this. The broader view will perhaps be made clearer by speaking of it as "nursing made practical."

The many changes that have taken place in the world have led us to this broader view of our work. The Great War is over. A terrible epidemic has passed, that took its toll of thousands. During both these emergencies we failed to reach the high standard which many years ago was held up to us as a people by the spirit of prophecy. In the world the best nurses of the land have banded together, and have given their country their very highest and best service. Because of this experience, the nursing profession has come to be in many respects stronger, larger, and broader, not only because of the victories which have been achieved, but because of the many ways in which the medical profession see they have failed.

It is not strange that under the strong test of war and epidemic, many flaws have been found in the medical side of the work, especially in nursing. This is true of every branch of the medical work of our denomination, and especially in our nursing profession. But this experience has only brought more forcibly to us the fact that we as nurses must become the educators in our ranks. Now, in this seeming interval of peace, is the time for us to readjust ourselves, and if necessary, to set aside our most treasured traditions, and begin anew.

The problems that we shall have to meet during this period of reconstruction will not be new. Since the days of our first medical work in the old Battle Creek Health Institute, there have been spasmodic efforts to bring our health principles before the people and to make every Seventh-day Adventist home a small sanitarium, whose influence would be felt in its community. The same problems that confronted our workers in the past, still confront us. There may be lack of funds, and if we do not accomplish in our training schools that for which they were established, there will be lack of recruits.

In order to overcome these difficulties, the impetus toward reform will invariably have to come from within the ranks of nurses. We must go back to the fundamental principles which govern the training of nurses. It will be no easy matter, for the personnel of our nursing schools confronts a greater difficulty than do our colleges and academies. They must both teach and train.

Fortunately, the Lord permits us to learn lessons from the bitter experiences of the past, and our people are realizing more keenly than ever the need of trained nurses and efficient nursing. The value of the nurse's work has been recognized as never before.

If the present plans in some of our conferences are carried out, there will be a greater demand for the school nurse and the public health nurse. This will mean a greater demand for women with a broader outlook and a higher education to enter the nursing profession; such can indeed be educators of the people with whom they come in contact. This lack of efficient instruction has been one of the problems that we have always had to meet, and we are told at the headquarters of our work that there are still more calls for nurses than can be filled.

We do not think that we can entirely put aside the tried system of the past and start new methods. What we must do is to modify old methods, adapting them to meet present needs. We must make our didactic work more practical. We must teach our nurses not only to do, but to teach others how to do.

There are three stages in the acquiring of knowledge. The first is to know a fact, but not be able to express it; the second is to know the fact and be able to express it; the third is to know the fact and be able to express it in such a way that others will know it. We shall never reach the highest point of success in our training schools until we have taught those under us how to impart to others the knowledge they themselves possess. We must teach those under us how to reach the homes of the people; how tactfully to give them this last great message. And until we can inspire those who come under our care with the longing to go out and save a fallen world, we are failing in the trust committed to us.

If three fourths of our nurses leave the training school to work for self, and one fourth of them leave to put mind and soul and body into this last great message, we are 75 per cent a failure and only 25 per cent a success. And yet we must not lose courage.

I think the greatest problem that confronts us is how to bring into our ranks earnest, consecrated young people who can be leaders possessed of vision and courage; who are forceful, intelligent,

skilful; who will have a burning desire to give this message in the most forceful way—in a way that will secure the interest and co-operation of all classes of people. Perhaps we as training school leaders have not always appreciated and welcomed these rare qualities of initiative, enthusiasm, and courage as we should. The student who is amiable and acquiescent, who never questions what is done, who has no definite aims or positive opinions, and who always accepts the opinions and dictation of others, naturally is easy to manage, and under a system of training would seem to be a very satisfactory person; but placed in a position in this broader line of work, where one must have initiative and originality, he may prove quite ineffective.

We must place more responsibility upon our senior nurses. Allow them to arrange and adjust things. Their hours of work must be lessened, so that they will have more time to develop the educational and theoretical side of their training, and be able to meet together, prepare papers, and express themselves in a way that even superintendents and head nurses never realized was within the power of the pupil.

Just a short time ago this was forcibly impressed on my mind in our class in history of nursing in the senior year. We had been studying the subject of school nursing. After studying this line of work from the standpoint of the teacher, the parent, the school, the nurse, and the doctor, each one expressing herself freely during the class period, the requirement was made that for the next lesson each one write a talk just as he would give it in a school. If the same agreeable surprise is awaiting the medical men and the people in the field that was given me when I read the excellent papers from the members of that class, I am sure the work will not lack because of the quality of nurses that are to be had. We cannot expect the nurses to do much if they are never given an opportunity to try.

Another revision of the old methods of teaching must be in the thought that no nurse must consider herself as filling the greatest field of usefulness if she simply allows her energies to meet the demands of one individual. The world understands this also. Referring to the industrial nurse of Montgomery Ward & Co., a letter recently stated that if the industrial nurse teaches one worker how to dress and live better, her influence is invariably felt by five others. We must get our nurses in training to see and realize that in the work that lies before us as a people, we as skilled workmen must be the teachers of the people. The recent epidemic has taught us that there are not enough nurses in the world to meet such a situation. And because of this, the Red Cross is organizing, so that, from their various centers, they can teach the people the simple methods of caring for the sick.

At present the most definite adjustment that must be made in our training school course curriculum should be made in the senior year. During the greater part of that year there should be opportunity for every nurse to choose the special line of work which she would like to follow when she is graduated. If our medical work is to be the right arm of the message, we must let it be the right arm, and not expect nurses to use it as

A Texas sister asks prayer for healing that she may have an active part in this closing work.

"I ask your prayers that I may be healed of a distressing disease; also for the healing of a friend," is the request which comes from Iowa.

This word comes from Wisconsin: "A few years ago I asked prayer for the conversion of my brother. That prayer has been answered. Now he is having a severe struggle with the adversary, and I ask that you again join me in prayer that he may gain the victory over besetting sin; and also that he may be healed if that be the will of God."

The following note of interest comes from an Ohio friend: "A few months ago you kindly printed my request for prayer for the conversion of my son and my brother. I should like to thank those who united with us in prayer, and tell them that God has done 'exceeding abundantly' above all that we asked or thought. Please pray also for the conversion of an aged father, and the healing, if it is God's will, of an invalid sister."

* * *

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in Columbia Hall, Takoma Park, Md., Feb. 9, 1920, at 10 a. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the association.

W. T. Knox, Pres.
H. W. Miller, Sec.

* * *

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 2 p. m., Feb. 9, 1920, for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

F. M. Wilcox, President.
S. M. Butler, Secretary.

* * *

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the sixteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held at Takoma Park, Md., at 7 p. m., Feb. 9, 1920, for the election of six trustees for the coming year, to take the place of six whose

term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

* * *

SOUTHWESTERN UNION CONFERENCE

The first quadrennial (tenth biennial) session of the Southwestern Union Conference will be held at Keene, Tex., Jan. 30 to Feb. 8, 1920. Each local conference is entitled to one delegate without regard to numbers, and an additional delegate for each 100 of its church membership. The object of the meeting is to elect officers for the coming quadrennial term and to transact such other business as may properly come before it.

M. Lukens, Pres.
C. E. Smith, Sec.

* * *

LEGAL MEETING

A meeting of the Southwestern Union Conference Association of Seventh-day Adventists will be held at Keene, Tex., in connection with the first quadrennial meeting of the Southwestern Union Conference, Jan. 30 to Feb. 8, 1920. The object of this meeting is to legally close the work of the association and to transfer all property formerly held by it to its successor—the Southwestern Union Conference Corporation of Seventh-day Adventists. The first meeting will be held at 10 a. m., Monday, Feb. 2, 1920.

C. E. Smith, Sec.

* * *

LEGAL MEETING

A meeting of the Southwestern Union Conference Corporation of Seventh-day Adventists will be held at Keene, Tex., in connection with the first quadrennial meeting of the Southwestern Union Conference, Jan. 30 to Feb. 8, 1920. Accredited delegates to the conference are delegates to the corporation meeting. The object of the meeting is to elect officers for the coming quadrennial term and to transact any legal business that may come before it. The first meeting will convene at 10 a. m., Tuesday, Feb. 3, 1920.

M. Lukens, Pres.
C. E. Smith, Sec.

* * *

PACIFIC UNION CONFERENCE

The ninth session of the first quadrennial session of the Pacific Union Conference of Seventh-day Adventists will be held in the Glendale (Calif.) Seventh-day Adventist church, Feb. 18-22, 1920, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the delegates.

J. W. Christian, Pres.
B. M. Emerson, Sec.

OBITUARIES

BALM FOR SORROW

Lydia Gertrude Stickle

Note: The quoted stanzas are from hymns sung at a recent funeral.

"Father, we come to thee,
No other help have we,
Thou wilt our refuge be,
On thee we call."

With aching hearts we come to Him
Who knows as no one else can know
The pain we feel, the grief we bear,
The bitterness of earthly woe.

We come to him, our Father dear,
We find in him a sweet repose,
As soothingly we hear him say,
"Dear child, your heavenly Father knows."

He knows, he loves, and so 'tis well;
Through hidden paths he sometimes leads
Because those paths for us are best,—
Yes, best, because he knows our needs.

Sometime we, too, shall know just why
Against our trembling lips was pressed
The bitter cup of sorrow's dregs,
And we shall say, "Thou knewest best."

"A few more years shall roll,
A few more seasons come,
And we shall meet the loved who now
Are sleeping in the tomb."

Ah, blessed thought! O happy strain!
O heart with bitter sorrow bowed!
Look up, look up, be not dismayed,
A light is shining through the cloud!

'Twill not be long till Jesus comes
To take his waiting children home;
We then shall meet our loved again
And dwell for aye in heaven our home.

"A few more struggles here,
A few more partings sore,
A few more toils, a few more tears,
And we shall weep no more."

Take courage, then, dear ones bereaved,
For, see, 'tis but a little while
Until the loved one laid to rest
Shall greet you with her radiant smile.

"Just lean upon the arms of Jesus,
He'll help you along, help you along;
If you will trust his love unfeigned,
He'll fill your heart with song."

When'er you feel that aching void
Which naught on earth can soothe or heal,
Just lean upon his loving arm,
That you his strengthening power may feel.

God has some other sorrowing ones
Here in this little vale of tears;
He bids you tell them how they, too,
May find that hope which quenches fears.

Dear Father, thou art good to us;
We can but put our trust in thee,
For thou hast been our help and stay,
And still our constant help wilt be.

Therefore we place our hands in thine,
And say, "Dear Lord, thy will be done,"
And ask that thou wilt lead us on
Until our earthly race is run.

Brines.—William J. Brines was born in St. Clair County, Michigan, May 9, 1858, and died in Los Angeles, Calif., Nov. 18, 1919. He was a consistent Christian for many years, and fell asleep in hope of a part in the first resurrection. He gladly gave his children to the cause of foreign missions, and is survived by a son engaged in our work in China, and a daughter who is laboring with her husband in Malaysia.

J. L. McElhany.

Chappell.—Saphrona M. Phelps was born in Homer, N. Y., Sept. 16, 1836. She was married to Jordan R. Chappell Dec. 1, 1859, and to them was born one son, who died in 1892. Her death occurred in Windsor, Mo., Dec. 6, 1919. She sleeps in hope of a part in the first resurrection.

W. A. Hennig.

Townsend.—Mrs. Jennie H. Townsend died at Ellsworth, Maine, Dec. 26, 1919, in the twenty-fourth year of her age. Her husband, foster parents, three brothers, and one sister mourn, but in the assurance that their loved one sleeps in Jesus. E. E. Osborne.

Walter.—Maria Louise Walter was born in Diesenthal, Germany, Jan. 1, 1842, and died at Fort Lupton, Colo., Dec. 17, 1919. Her hope for the future was bright, and her sorrowing children and many friends are comforted by the thought that the Saviour is soon to come. R. T. Nash.

Törnblad.—Carl Törnblad was born in Kalmar, Sweden, Aug. 22, 1870. He accepted the third angel's message, and was married to Dr. Ollie Oberholtzer Sept. 26, 1910. He fell asleep in Jesus at the Mission House in Rangoon, Burma, Nov. 8, 1919. His companion mourns, but she sorrows in hope of the resurrection morning soon to dawn. G. A. Hamilton.

White.—Laura Etta Elbon was born near Fishers Hill, Va., Aug. 21, 1867. She was married to Robert L. White in 1892. For twenty-seven years she was a devoted Seventh-day Adventist. For years she had been in poor health, and her death occurred Dec. 22, 1919. Her husband, one daughter, and three sisters mourn, but not without hope. Edward White.

Coolbaugh.—Ada May Stevens was born in Burlington, Iowa, Dec. 28, 1868. In 1897 she was united in marriage to G. W. Coolbaugh, and they settled in Galesburg, Ill., where she became an earnest worker in the church. Her death occurred Dec. 10, 1919, at the Stanley Hospital, Rochester, Minn., where she was undergoing treatment. Her husband, two sons by a former marriage, two sisters, and two brothers survive. J. C. Dixon.

Reed.—Willis Boone Reed died at Sauk Center, Minn., Nov. 25, 1919, aged ninety-five years. He was the father of twelve children, seven of whom, with his faithful wife, survive. On Aug. 30, 1919, this aged couple celebrated their seventieth wedding anniversary, a privilege which very few persons ever experience. For many years the deceased was a faithful member of the Grove Lake Seventh-day Adventist church, and we believe he sleeps in Jesus. E. Hilliard.

Rathbun.—Jonathan D. Rathbun died at Bear Lake, Wis., Dec. 19, 1919, in his seventy-fourth year. He served his country during the Civil War, and later embraced the third angel's message. Forty-one years ago he was united in marriage with Miss Alice C. Sherrick, who, with nine of their twelve children, is left to mourn. One brother is also living. For twenty years the deceased was a loyal member of the Seventh-day Adventist church at Bear Lake, holding the office of deacon at the time of his death. J. B. Scott.

Drumb.—John V. Drumb was born in Onego County, New York, June 23, 1843, and died at his home in Shelby, Mich., Nov. 27, 1919. He served his country during the Civil War, and when he left the army, made his home in Pennsylvania and Ohio. In 1878 he came to Shelby, where he resided until his death. In 1894 he was united in marriage with Miss Mary Eyestone, and to them were born four children, three of whom, with the hereaved wife, are left to mourn. During his last illness the deceased accepted Christ as his Saviour, and fell asleep in hope. W. C. Hebner.

Greenwood.—Frederick J. Greenwood was born in Chicago, Ill., Jan. 28, 1878, and died in Oakland, Calif., Dec. 2, 1919. He gave his heart to God early in life, and united with the Seventh-day Adventist church in Sadorus, Ill. He connected with our denominational work in Battle Creek, Mich., in 1894. Later he served in the office of the St. Helena Sanitarium, and still later united with the Pacific Press Publishing Association. The confinement of office life told upon his health, which was never too robust, and he was advised to seek work that would take him out of doors. At the time of his death he was serving as superintendent of the Sabbath school in Oakland, Calif., having filled that office in a very efficient way for the last three years. His death occasions a great loss to our work in that important center, as well as a personal loss to his wife, son, and other relatives and intimate friends. A. O. Tait.

MRS. H. W. CARR

Alta H. Carter was born near Nampa, Idaho, July 19, 1872, and died at the Melrose Sanitarium, Jan. 7, 1920, aged 47 years, 5 months, and 18 days.

Her early life was marked by strong Christian tendencies. She found comfort in prayer. When but fourteen years old, she was baptized by Elder D. T. Fero into the faith of the Seventh-day Adventist Church, and at once took up active missionary duties in the church.

In 1889 she was married to H. W. Carr, who at that time was laboring with Elder Fero in Idaho. Two years later she moved with her husband to Randolph, N. Y. She continued her active Christian work there, and some were lead to the truth.

Nearly twenty years ago she and her husband answered a call to start a Christian school in West Salamanca, N. Y. This work was greatly blessed of the Lord in the conversion of the youth. The Fernwood school is an outgrowth of this effort.

In 1906 Elder Carr was asked to assume the responsibilities of the presidency of the Western New York Conference. Sister Carr ably assisted him in this work. Besides carrying heavy departmental duties, she acted as secretary and treasurer of this growing conference.

Five years ago Brother Carr was asked to act as president of the Maine Conference, and Sister Carr, as a faithful helper, loyally supported him in his work. At the time of her death she was conference Sabbath school secretary, and superintendent of the large Sabbath school in Portland, Maine.

Following the Lewiston camp-meeting in 1919, her health began to fail, but still she continued to labor. While her husband was attending the Fall Council at Boulder, she was active in the home missionary work. This was her last public work. Her illness became more severe, and she was forced to cease her labors. After much suffering, which was borne with the greatest Christian patience and resignation, January 7 she fell asleep in Christ. Her husband, son, father, mother, two sisters, one brother, and other relatives are left to mourn. In her closing hours she was comforted by the presence of her husband, her son and his wife, and a sister, who arrived from Portland, Oregon.

The funeral services were held in the church in Jamestown, N. Y. The writer spoke words of comfort based on 1 Corinthians 13:12. G. B. Thompson.

MRS. CLARENCE E. WHEELER

Elizabeth Olalla Wheeler was born June 21, 1888, at Mountain Lake, Minn., U. S. A., and died Oct. 20, 1919, at Butterworth, Cape Province, South Africa. She attended Union College from 1907 to 1910, and then taught a church school for two years in North Dakota. After completing the advanced normal course, she again took up school work in a church school in North Dakota.

In 1916 she was married to Clarence E. Wheeler, at Battle Creek, Mich. They then attended Washington Missionary College until 1917, preparatory to becoming foreign missionaries.

On April 4, 1918, they arrived in South Africa, and went immediately to the Maranatha Mission, near Grahamstown, where they taught school until the close of 1918. A call then came to them from the Bethel Mission, in the Transkei, asking them to take charge of the training school, and there they taught until they were asked to fill a very needy place on the Rusanga Mission, in Northwestern Rhodesia. Although they were greatly enjoying their work and associations at Bethel Mission, they gladly responded to the more urgent call.

Sister Wheeler's health was good, with the exception that she sometimes suffered from earache, and on medical examination it was found that she had a small obstruction in her nose, which would mean a slight operation, and which no one thought would end so disastrously; but the sad outcome is only an indication of the frailty of human life. It was with the purpose of fitting herself for greater usefulness in the Master's work, and of being better prepared to combat the diseases of the tropics, that this operation was undertaken. But through some error in administering the anesthetic, she soon passed away.

There are many things which we cannot understand, but we can rest assured that all things work together for good to them that love God, and that if faithful, we shall soon understand. The work in South Africa has

sustained a serious loss in the death of Sister Wheeler, as she had had a definite preparation as a teacher, and teaching seemed to be quite natural to her.

Sister Wheeler was buried at Bethel Mission, and many of our neighbors and native brethren were present at the funeral, thus showing their tender sympathy in the great loss we have sustained.

Our hearts go out in warmest sympathy to the sorrowing husband and to the little motherless child. May the everlasting arms of our heavenly Father sustain and help Brother Wheeler and comfort him in his sad bereavement. We also extend our sympathy to her relatives and friends in America. W. Claude Tarr.

ELDER N. C. McCLURE

Died at Los Angeles, Calif., Dec. 8, 1919. Elder Nathaniel C. McClure, a native of Indiana, at the age of eighty-two years. Elder McClure and his faithful companion, who fell asleep about ten years ago, accepted the advent message when in the prime of life. He held positions of responsibility in the former California Conference, now the territory of the Pacific Union Conference, for a period of nine years. For six years he was president of this conference. The last few years he resided in Los Angeles, during which time he was faithful in his attendance at our church services, and apparently always cheerful and hopeful. He was laid to rest beside his companion in the cemetery at St. Helena, Calif. G. W. Reaser.

MRS. ANNA E. SHEPHERD

Mrs. Anna E. Shepherd was born near Paris, Ky., Dec. 6, 1846. She died Oct. 30, 1919, lacking, at the time of her death, one month and six days of being seventy-three years of age.

On May 8, 1865, at Greencastle, Ind., she was united in marriage with William Alonzo Shepherd, and to them were born five children, only two of whom are living, the other three having died in infancy.

After their marriage Mr. and Mrs. Shepherd moved to Nebraska City, Nebr.

When Mr. Shepherd was a young man, he heard a lecture on the Adventist doctrine by Moses Hull, and became very much interested. Later he heard of Elder J. H. Waggoner, and going to his home, requested him to teach him more of this message. The result was that Mr. Shepherd was baptized and began keeping the Sabbath. After their marriage, Mrs. Shepherd, who was not an Adventist, began searching the Bible for evidence that Sunday was the Sabbath. When she had finished the last chapter of Revelation, she, too, began keeping the Sabbath.

For a long time Mrs. Shepherd and her husband kept an announcement in the Review and Herald, saying that any Adventist passing through Nebraska City would find a welcome at the corner of 5th and Perry Streets, which was their home. None ever came, and Mrs. Shepherd kept the Sabbath for ten years before she heard a sermon on the subject or saw any Adventist except her husband.

After the death of Mr. Shepherd in May, 1891, Mrs. Shepherd, who was supporting herself and her children by teaching music, applied for the position of music teacher in Union College, which opened its doors to students in the fall of this same year.

After teaching music in Union College for one year, she was given the work of preceptress, in which capacity she served the school for ten consecutive years. In 1902 she came to Mount Vernon, where she served as preceptress for five years. In 1907 she went to the Sheyenne River Academy, where she taught for two years. She was again called to Union College, where she served five more years as preceptress. Old age compelled her to lay down the armor, and she returned to Mount Vernon to spend the remaining days with her daughter. Twenty-three years as a mother and teacher of hundreds of our own dear young people in our schools was the gift of her life to the cause that she loved.

Her death was due to old age. She peacefully slept her life away. She fought a good fight, she finished her course.

She leaves to mourn their loss, one daughter, Mrs. N. S. Ashton, of Mount Vernon, Ohio; one son, C. M. Shepherd, of West Toco, Fla.; three grandchildren; and a circle of friends that extends around the world.

W. H. Heckman.



WASHINGTON, D. C., JANUARY 29, 1920

EDITOR . . . FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS

A. G. DANIELLS I. H. EVANS W. T. KNOX
J. L. SHAW E. E. ANDROSS

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

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

PROF. L. L. CAVINESS, associate editor of the REVIEW, has recently been invited to go to Europe to engage in work in the Latin Union field. Brother Caviness has accepted this call, and plans to go to Europe the coming autumn. We shall greatly miss his services in our work, but willingly release him for the needier field to which he will go.

* *

ELDER F. W. SPIES, writing from Brazil, says: "I greatly appreciate the faith manifested by the brethren in the homeland in raising their goals and in such abundant giving. We are endeavoring to teach our people more and more that the duty of supporting the work in the whole world is a privilege that has been granted to the Lord's people in these days, and our mission funds have increased greatly this year. The funds from our Brazilian Union, including tithes and offerings, are far more at the present time than we are using. We have received this year several thousand dollars in excess of our expenses, which we are turning over to the Division."

* *

THE AUSTRALASIAN FIELD

SISTER ANNA L. HINDSON, of Australia, speaks as follows in a recent letter regarding the work in the Australasian field:

"The work is pressing forward in this southland as in other parts of the world, and we are often led to rejoice because of the prosperity attending it. Particularly is this true of our South Sea Island fields, where a new power from above seems to be at work upon the hearts of these dark-skinned peoples, many of whom are rank heathen.

"Word has just reached us of your good Fall Council at Boulder. We shall look forward to the reports in the REVIEW. We shall also await with much interest the return of the leading brethren from Europe and their plans for reorganization.

"We were made sad on receipt of the last mail from America, to learn of the death of Sister Haskell. We did hope that the Lord would see fit to heal her; but we know his ways are not our ways. Our hearts go out in deep sympathy to Elder Haskell. As he was the pioneer

missionary to Australia, his name is a household word in the homes of our early Sabbath keepers, and we know that they all will regret to learn of his great loss in his advanced age.

"Elder C. H. Watson and Elder C. J. Cole are expected home from Fiji next week, where they have been studying the conditions and needs of the work there. We know they will have an interesting story to tell on their return. Elder C. K. Meyers has just sailed for the Solomons with Elder G. F. Jones, who made us a flying visit recently to bring Sister Jones over for change and treatment. The Lord is blessing our work in the Solomons, but the enemy is trying to hinder. We believe it will all turn out to the furtherance of the work."

* *

EUROPEAN RELIEF FUND

| | |
|-----------------------------------|----------|
| Previously reported | \$558.95 |
| Mrs. Wm. Steele | 5.00 |
| R. L., of Colorado | 5.00 |
| F. H. Robbins | 10.00 |
| Mrs. H. K. Christman | 5.00 |
| M. Stella Fleisher | 5.00 |
| Ethel Edwards | 5.00 |
| Bertha M. Kelley | 25.00 |
| Atlantic Union (Remitted) | 37.00 |
| Central Union (Remitted) | 28.56 |
| Columbia Union (Remitted) | 77.50 |
| Eastern Canadian Union (Remitted) | 9.11 |
| Lake Union (Remitted) | 57.58 |
| Mrs. Mary McKham | 10.00 |
| Mrs. Vesta Edger | 10.00 |
| North Dakota Conference | 50.00 |
| North Pacific Union (Remitted) | 349.35 |
| Pacific Union (Remitted) | 32.95 |
| Southeastern Union (Remitted) | 14.45 |
| Southern Union (Remitted) | 14.20 |
| Western Canadian Union (Remitted) | 160.21 |

Total received to Jan. 20,
1920 \$1,469.86

* *

THE SOLOMON ISLANDS

REPORTING the work in the Solomon Islands during the last twelve months, Elder G. F. Jones says in the *Australasian Record*:

"In the face of severe trials and persecutions, our mission young people in the Solomons, who only a short time ago lived in utter darkness, have shown themselves to be making advancement equal to that made by those who have had a long experience in the light of Christianity. This is because they are starting in the right way,—the way of the gospel as taught in the Scriptures,—and they have not to retrace any of their steps through erroneous Christian doctrines previously imbibed. They have passed from death unto life,—the life of Christ, a life of affliction and suffering, patience, and victory. Through our being able to use these young people in service for others, we have increased our Sabbath school membership from 400 to 715 during the twelve months since the last union conference. This has been a silent growth, under much persecution. Although we have been hindered on every hand, and have not had one additional helper from the conference this year, yet more than 300 have been added to our membership. This is the wonderful work of God."

THE *Missionary Review of the World* says: "Ninety per cent of India is made up of villages, and missionaries tell how they unexpectedly find the Scriptures in these out-of-the-way places. Colporteurs go from village to village, and usually find the people willing to listen for hours to explanations of the Bible. In one village, at the close of a meeting, the people stood around, evidently touched by what they had heard, and an old man, speaking for the others, said: 'These are good words, but they are new to us. You live so far away. It will be a long time before we see you again, and when you have gone, we forget.'"

* *

THE WESTERN CANADIAN UNION CONFERENCE

THE quadrennial session of the Western Canadian Union Conference was held at Calgary, Nov. 20-30, 1919. Prof. W. E. Howell and the writer arrived in Calgary the evening of the 24th and remained till the close of the conference. We found an excellent spirit prevailing in the meeting, uniting and cementing hearts, awakening new courage in the hearts of the believers, deepening the convictions and increasing the confidence of all in the certainty of our hope and in the early triumph of the cause we hold so dear.

Notwithstanding the unusual difficulties of the past four years, incident to the World War, which very seriously affected Canada, the message in all its varied departments and in all parts of the field has made unprecedented progress. While profound gratitude for this evident token of God's favor filled the hearts of the delegates and visitors, the magnitude of the work yet unfinished in the great world field of which Western Canada is a part, and the overwhelming evidence confronting us of the great proximity of our Lord's return, led to very serious consideration of our immediate need of the baptism of the Holy Spirit in all its fulness and power. What God is doing in the darker lands of earth in breaking the fetters of heathenism and completely and gloriously delivering many of its captives, in opening long-closed gates and bidding us enter with the last call of mercy, is but an earnest of what we shall see in every land till the whole earth is lighted with the glory of the Lord.

Elder C. F. McVagh enjoys the confidence of the brethren of Western Canada, and it was with considerable reluctance that they consented to release him to respond to the call to take the presidency of the Northern Union Conference. Elder A. C. Gilbert, president of the British Columbia Conference, was elected president of the Western Canadian Union. Elder Gilbert enters upon his larger responsibilities with the advantage of an intimate knowledge of the field, having labored there for a number of years, and with the entire confidence of the constituency. But few changes were made in the executive committee or in the department secretaries.

This was my first visit to Canada; and although I experienced the coldest weather I have seen since I was a boy in Minnesota, the kindly reception extended and the many warm-hearted, devoted, true Seventh-day Adventists I met made my visit very enjoyable.

E. E. ANDROSS.