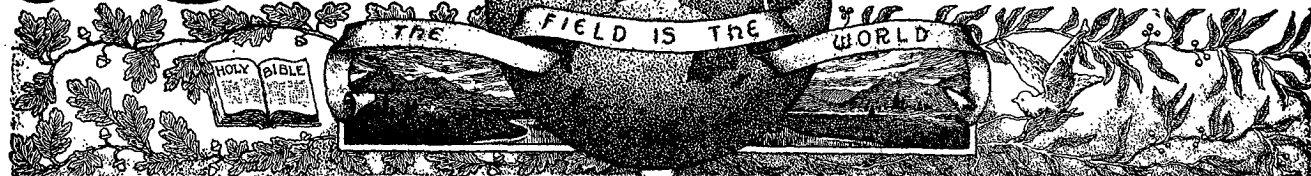


The Advent Review and Sabbath Herald



Vol. 97

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No. 6

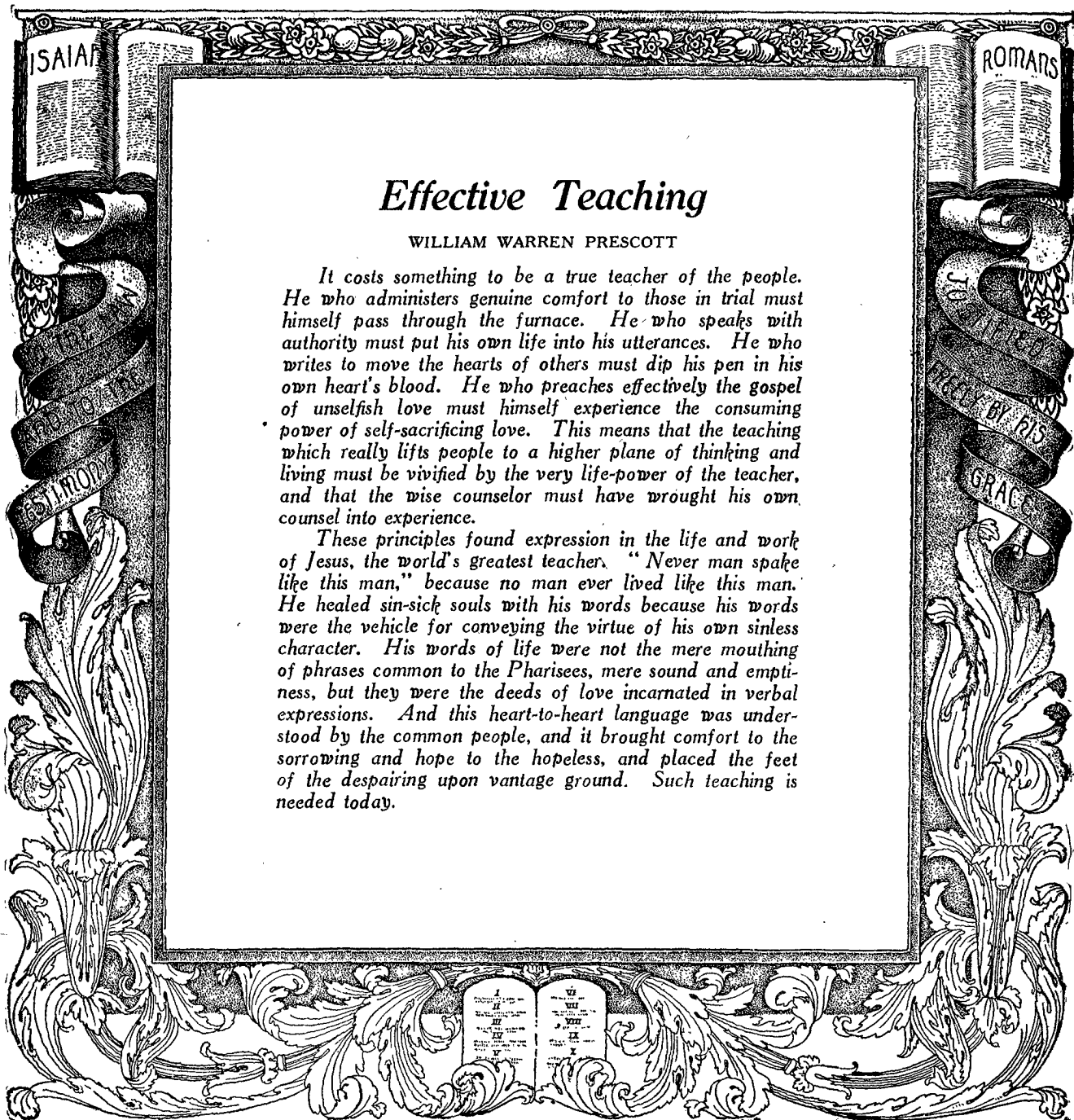
THE GOSPEL TO ALL NATIONS

Effective Teaching

WILLIAM WARREN PRESCOTT

It costs something to be a true teacher of the people. He who administers genuine comfort to those in trial must himself pass through the furnace. He who speaks with authority must put his own life into his utterances. He who writes to move the hearts of others must dip his pen in his own heart's blood. He who preaches effectively the gospel of unselfish love must himself experience the consuming power of self-sacrificing love. This means that the teaching which really lifts people to a higher plane of thinking and living must be vivified by the very life-power of the teacher, and that the wise counselor must have wrought his own counsel into experience.

These principles found expression in the life and work of Jesus, the world's greatest teacher. "Never man spake like this man," because no man ever lived like this man. He healed sin-sick souls with his words because his words were the vehicle for conveying the virtue of his own sinless character. His words of life were not the mere mouthing of phrases common to the Pharisees, mere sound and emptiness, but they were the deeds of love incarnated in verbal expressions. And this heart-to-heart language was understood by the common people, and it brought comfort to the sorrowing and hope to the hopeless, and placed the feet of the despairing upon vantage ground. Such teaching is needed today.



Influenza Carriers

G. H. HEALD, M. D.

FOLLOWING the influenza pandemic of 1918-19, it was confidently expected that there would be another outburst of the disease in the late months of 1919. But the returns from the forty-six largest cities of the United States show that up to the early part of January this year there have not been in any section of this country more than the usual number of cases of influenza and pneumonia. Meantime the publishers of the REVIEW, anticipating a recrudescence of the disease, had published a booklet on "Epidemics," and while the little book has sold into the hundreds of thousands of copies, it had begun to look as if it had been born out of due time, when, suddenly, like lightning out of a clear sky, the epidemic flared up under such circumstances as would almost give force to the contentions of those who maintain that influenza is not an infectious disease, but a disease dependent upon some peculiar atmospheric or cosmic condition.¹ But if we may believe Professor Simon, of Baltimore, a recognized authority on this subject, and with him many others, it is always possible to find the influenza germ (Pfeiffer's bacillus) in cases of true pandemic influenza.

There are two reasons why doubt has been cast on the connection between the Pfeiffer bacillus and influenza: (1) In many cases of influenza, or grip, there are present not only Pfeiffer germs, but germs of pneumonia, streptococci, etc.; (2) the Pfeiffer germ is present in cases where there is no influenza. These two established facts would seem to be sufficient to discredit the connection between the Pfeiffer germ and influenza, but there are some other important considerations:

1. It has been shown that in the beginning of a pandemic wave of influenza the Pfeiffer germ is present in 90 per cent of the cases. Then perhaps a year later, in a return wave, where the cases have symptoms the same as the true influenza, the Pfeiffer germ may be present in only 20 per cent of the cases. A return of the disease a year or two later than this may show no Pfeiffer germs whatever. In other words, while the symptoms of these different waves of the disease are substantially the same, the later forms seem to be caused by organisms different from those of the original epidemic. That is, in these after-waves of grip the true influenza is largely or wholly replaced by a disease with similar symptoms but of different causation.

2. When it was first noted that persons who did not have influenza but some other disease, such as scarlet fever, measles, tuberculosis, or diphtheria, sometimes showed upon bacteriological examination the presence of Pfeiffer germs, the rôle of *carriers* was not understood. Since that time it has been indisputably shown in the case of most of our infectious diseases, such as cholera, typhoid, meningitis, dysentery, infantile paralysis, and pneumonia, that there are numbers of people who have no symptoms of the disease, and who yet carry around in their bodies and give off in their secretions disease germs in no way distinguishable from those found in people who have the disease.

In some cases these are people who have had the disease (possibly in a mild form) and recovered. In

other cases they have been exposed to some one having the disease, or to some other "carrier" who, it seems, was immune to the disease, but capable of developing the germs in his secretions. One who has some other disease, such as measles, diphtheria, etc., seems to furnish a better soil for the growth of other infectious germs. This may explain why the influenza germs are so often found in connection with other diseases.

Now, while these people who carry the germs do not themselves get the disease, yet they are capable of transmitting it to others, and when they are not under quarantine, and are mingling freely with the people on street cars, in assembly halls, and on the street, they infect many, some of whom are stricken down and so are comparatively harmless, but others, being immune themselves, become also carriers; and so the disease rapidly spreads by this unseen chain-letter method, so that when the first outbreak appears, it shows itself in widely scattered parts of the city. Then rapidly from day to day the number of cases increases with rarely any clue as to where the infection came from.

Meantime, the health officers, in a laudable effort to prevent fright and hysteria, are saying that the wave will probably be a mild one. And all the time the disease by the immune-carrier route is being spread far and wide. By the time the increase in number of cases and fatalities compels the health department to "get busy" with drastic measures, the chances are that practically every one in the community has been exposed; and closed assembly halls, open car windows, face masks, and the like avail little or nothing. There was scarcely anything in the history of the 1918-19 wave to indicate that thus closing the stable door saved the horse. Cities which inaugurated the most drastic and fantastic measures of prevention suffered as much as cities which did little or nothing.

When some one on your street comes down with the disease, it is probably so thoroughly scattered that you have been exposed. The important thing for you to do is to keep yourself in such a state of health that if you have been exposed to a carrier you will remain

(Continued on page 19)

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."

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¹ From a daily average of twenty cases, in Chicago, the report shows that in a week it had increased to 1,000 cases a day.

The Advent 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., FEBRUARY 5, 1920

No. 6

THE general manager of a large business firm in the East recently sent to his employees a letter containing the following suggestions. They are worthy of a wider circulation than among the employees of that establishment:

- "To promote happiness, efficiency, and service to our fellow men, let us sincerely promise that wherever we are—
- "We will talk health instead of sickness.
- "We will talk prosperity instead of failure.
- "We will carry good news instead of bad news.
- "We will tell the cheerful tale instead of the sad tale.
- "We will mention our blessings instead of our burdens.
- "We will speak of the sunshine of yesterday instead of the clouds of today.
- "We will encourage instead of criticize.
- "We will be a friend to every one.
- "We will help, not hinder.
- "We will witness for Christ, daily, by conduct and conversation.
- "We will give flowers to our friends while they are living.
- "We will worship God in our church at least once every Sabbath day, unless providentially hindered."

* * *

Are You Living the Victorious Life?

ARE you obtaining victory in the Lord Jesus Christ, victory over sin in your own personal experience? This is your privilege. God calls you to sonship; he desires to make you a joint heir with his own Son. You could not of yourself even hear this call without his divine aid. He sends to you his Holy Spirit that your ears may be attuned to hear the heavenly invitation, but you yourself are weak and powerless to respond.

The sons of God are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence, to those who will listen to the call, to those who are willing to give themselves in response to the heavenly invitation, he gives "power to become the sons of God, even to them that believe on his name." By yielding yourself, by accepting the Lord Jesus Christ, by claiming in simple childlike faith the power which he stands ready to bestow, you may enter into this blessed relationship to which he invites you.

* * *

Religious Bolshevism

WE hear much said today regarding the danger of political Bolshevism. It is recognized that stable government throughout the world is menaced by this growing evil. But it has never occurred to thousands who are trying to stem the tide of political Bolshevism that the root of this malignant growth in the body politic is found in the widespread and growing departure in the religious world from old-time religious faith and from the conservative beliefs of the past. Undoubtedly, however, this is the case.

And this is the position taken by some of the leaders of religious thought at the present time. John Roach Stratton, D. D., pastor of the Calvary Baptist Church of New York City, raises the question in the *Sunday School Times* of Dec. 6, 1919, as to the measure of responsibility which the theological seminaries have for present conditions. He charges that "materialistic and rationalistic philosophy has misled much of our theological thinking, and many pulpits of the land, therefore, are occupied by animated question marks rather than by fearless prophets of God." Of these religious teachers he declares:

"These brethren, in the pride of their rationalism and the exuberance of their surface optimism, are preaching a milk-and-water theology, when they have any theology at all. They are trying to heal the awful cancer of human sin with soothing sirup. They are sprinkling cologne water upon the putrid iniquities of a rebellious race. The message of many pulpits is lacking in that sternness of admonition and rebuke which is calculated to arrest the thoughtless and convict the wilful. Therefore the thing which this country needs worst at the present time is a revival of old-fashioned, authoritative preaching, founded upon the word of God and delivered with the fearlessness of true prophets of God.

"There is a widespread feeling today that many of our theological seminaries are not teaching to their students the great fundamental truths for which our Christian brotherhood historically stands. In a recent series of articles in one of the religious papers of the country, statements were made by the presidents of a number of the seminaries as to what their institutions believed and were teaching. I read all of these statements with great interest, and certainly with friendliness of mind toward the theological seminaries, and yet these statements left the overwhelming impression upon my mind that those who were speaking for the seminaries no longer believed that there is any specific and definite body of truth which can be imparted, with full assurance of finality, to young preachers.

"One of these brethren, for example, intimated that it is not a seminary's business to protect what he calls, seemingly with a veiled sneer, 'the tender minds' of young preachers from disturbing doubts. But the real difficulty is deeper than that. It is not a case of protecting tender minds from doubt, but it is a case of the seminaries' creating so much uncertainty and indecision about the very fundamentals of the Christian faith that spiritual enthusiasm is chilled and evangelistic fervor is lost among many of the students. I am familiar with many instances where young men have been led to leave the Christian ministry because of what they were taught in the seminaries."

That the conclusions of this writer with reference to theological teaching at the present time, and the effect it is having on thousands of young men who are going forth as the world's teachers, is correct, is demonstrated by the testimony of many others who have given serious study to this problem during the last few years. With preachers and teachers denying the divinity of Christ and the authority of the Scriptures of Truth, discounting the great plan of salvation and setting aside as naught the law of God, what can we hope for from the influence exerted in the church and in society? To the extent that the influence of such teachers pervades the lives of man-

kind, fertile fields are developed for the reception of the seeds of revolt against every established order, against the laws of man as well as the law of God. The great need of mankind today is for the church, instead of seeking by political maneuvers to advance the interests and aims of the gospel, to preach the pure, unadulterated doctrine of the word of God and Jesus Christ as the one remedy for sin. We may not hope even by this preaching to stay the tide of revolt against Heaven, but we may hope to arrest the attention of honest men and women who have become engulfed in the on-rushing current of doubt and unbelief.

* * *

An Honest Confession

RECENTLY there appeared in the *Progressive Thinker*, the organ of the National Association of Spiritualists, a review of articles which have appeared in leading newspapers, for and against Spiritualism.

One of these writers devoted considerable space to a discussion of a visit to a spiritualistic camp-meeting, and showed how unreliable were the messages which he received through mediums at that camp-meeting, and in discussing this article, the reviewer, who is himself a Spiritualist, makes a striking confession. He says:

"One who has had much to do with professional mediums has sometimes received messages that seemed made to fill the order he had previously given. Even when the spiritual origin of the message is not disputed, it may be suspected that the spirit who gives the message is not the one who is represented; that a spirit friendly to the medium has forged a message and delivered the counterfeit as genuine. It is said that sharks pursue a ship with yellow fever on board, ready to devour the bodies of victims of the plague when they are thrown into the sea. Likewise fake mediums (and real mediums who sometimes fake) pursue the spiritualistic craft to fatten upon the unfortunates whose sad hearts yearn for a message from the deceased."

It is interesting to find such corroboration from the pen of a Spiritualist, of what has long been our position, to wit, that the messages given through Spiritualist mediums do not come from the one they are represented to come from. Concerning the process through which these communications come, this same Spiritualist reviewer says:

"In trance mediumship and hypnotism the subject surrenders the control of the subconscious mind to another intelligence, carnate or discarnate, and from this control all false utterances come."

What a horrible thing, to think of surrendering the control of the mind to spirits who, according to the Scriptures, cannot be dead friends, but demons, inasmuch as we are told that the dead know not anything, and the only spirits able to communicate are the angels, good or bad, so often referred to in the Scriptures. But good angels do not tell lies; and inasmuch as these spirits profess to be our dead friends when they are not, they cannot be good angels.

Even from the statement of this Spiritualist, it is very plain that the receiver of a spiritualistic message is all at sea as to the origin of it, inasmuch as he acknowledges that it may come from spirits who are not what they represent themselves to be. This fact, which is, we believe, recognized by many Spiritualists, should make even a believer in the immortality of the soul cautious of giving credence to spiritualistic messages.

Let us recognize, then, as the reviewer says, speaking of the source from which the medium receives his

message, that "the forces may represent themselves as certain discarnate spirits, and give false communications in some instances, and true ones in others."

The fact that some of these communications are true, does not in any way prove they are communications from the dead, for evil spirits are unquestionably often able to give communications which prove true.

A liar is not necessarily one who tells only falsehoods, but one who tells just enough truth to cause his falsehoods to be believed.

It is well to remember that in speaking thus strongly concerning the uncertainty of the origin of such communications, we have the backing of this acknowledgment of a Spiritualist, as published in the national organ of that cult. But better than a Spiritualist's statement of the uncertainty of the origin of these pretended communications from the dead, is the Bible assurance that our dead sleep in peace and quiet until that great resurrection day, when the trump shall sound and the dead in Christ shall rise first, and we who live and remain shall be caught up with them to meet the Lord in the air. "And so shall we ever be with the Lord."

L. L. C.

* * *

Is the Ministry Underpaid?

SOME who oppose the work of Seventh-day Adventists have at times seemed to dismiss all necessity for investigating its teachings by referring to our weakness as a denomination in membership and finance.

Of course, it does not prove that a work is not of God because it is small. The church in the "upper room" before Pentecost was small. Later reforms have also started small. Neither is it any indication that a work is not of God because its ministry are willing to endure want and privation, forsaking home, and, if need be, many of the comforts of life in order to proclaim their message to the world. These are some of the earmarks of apostolic days.

We have no disposition to claim that the ministry of this denomination are well paid, judging from the standard of the world, or that of other denominations. Many have made real sacrifices in order to follow the call of God to "preach the word." This is true both in the home and in foreign lands. We think that the salary of our ministers is below the salary of the Protestant clergy considered as a whole, and doubtless will continue to be so.

An editorial, however, in the *Washington Times* of Dec. 27, 1919, shows that not all the Protestant ministers are drawing lucrative salaries. The editor says:

"The average salary of the small-town preacher in the United States is less than seven hundred dollars (when he is able to collect it all), and there are many instances where it falls to less than a dollar a day."

Granting that this statement is based on investigation, and that it is approximately correct, this is below the average salary of our ministers. Besides, through the excellent system of our general organization, our ministry are all paid more nearly on an equality. In the ministry of other denominations there is a wide difference between the salary of the minister in the small town and that of the one who occupies a pulpit in a large city church. In many cases parsonages are furnished in addition to the salary.

Continuing, the editor says:

"The Boston *American*, which has actively interested itself in helping to solve the problems of starving ministers in New England, has gathered examples of how near to being without purse or scrip or shoes some of the preachers in its territory have been.

"You will be interested in reading the following samples of ministerial existence:

Case I

"Age: 28.

"Years in ministry: 2.

"Family: Wife.

"Salary: \$400.

"Remarks.—The \$400 salary did not include a parsonage, as meager ecclesiastical wages often do. House rent cost the minister \$300, leaving \$100 for all other living expenses. His wife took in sewing and tutored, supporting her husband, that he might support his church.

Case II

"Age: 34.

"Years in ministry: 8.

"Family: Wife and three children.

"Salary: \$800.

"Remarks.—The minister went out farming five days in the week, cut wood for his deacons, and did other odd chores for many of his parishioners. His stipend was eked out with vegetables and fruits from the families of his flock.

Case III

"Age: 72.

"Years in ministry: 50.

"Family: Wife (several children had died in infancy).

"Salary: \$500.

"Remarks.—The aged clergyman and his invalid wife became the charge of the parishioners. For months they cared for her by turn. A shock rendered the old lady a helpless paralytic. Neighbors shirked their responsibility to her and had her committed to the poorhouse, where she died a pauper. With her husband she had served the church fifty years. Her services were unpaid, and her work as faithfully rendered as his.

Case IV

"Age: 35.

"Years in ministry: 8.

"Family: Wife and three small children.

"What is the solution of the problem of the underpaid and starving ministers? How are they to be rescued from their unhappy state, and if they are not, what will be the result in communities which will eventually be churchless?"

These, doubtless, are extreme cases, but evidently these brethren in the ministry of the word are entitled to more liberal consideration by their congregations. Such a condition is, without doubt, caused in part by having no Bible plan for the support of the ministry.

We should be very thankful for the excellent tithing system ordained of God for the support of those who minister in spiritual things. It is a heaven-born

"Salary: \$700, of which he was able to collect each year approximately \$500.

"Remarks.—Physically unable to eke slender income through outside work. Wife took in sewing, but was unable to keep the family out of debt. Horse and buggy attached, and sick minister obliged to make parish visits on foot. Eventually sued for horse. Finally gave up ministry.

Case V

"Age: 75.

"Years in ministry: Over half a century.

"Family: Wife and grown-up children (the latter unable to contribute to the support of their aged parents).

"Salary: \$364 (\$7 a week).

"Remarks.—Obligations and debts of the old couple forced the minister's wife, an old lady, to take in washing. The preacher became stricken with blindness. Finally a pension was secured. The minimum annuity exceeded his salary, and the aged couple have been accorded a little comfort for their declining years.

Case VI

"Age: 32.

"Years in ministry: 8.

"Family: Wife and five small children.

"Salary: \$400 (if he collected it—he usually did not). A \$200 allowance from the conference raised his income to \$600.

"Remarks.—Frequent illness and the size of his family made the minister actually dependent on the charity of his parishioners. He declares that his babies would have starved had it not been for garden truck, milk, butter, and eggs given him by his farmer neighbors. He is now engaged in evangelical work.

plan, a blessing to those who pay a faithful tithe, and to those who are called of God to labor in his vineyard.

The sustentation plan also provides help for the aged, infirm, and dependent among the workers, so that they may have at least some of the comforts and needs of life supplied.

Tithes and offerings are the means ordained of God for the financial support of his work. If all will be faithful in giving as they are prospered, we shall have ample funds to support those now engaged in the work, and to respond to the urgent calls which come from those who are looking for light and truth, and thus be able to add many more laborers in home and foreign fields.

G. B. T.

* * *

Covering the Territory

WITH the great advance that is being made in the foreign mission operations of the denomination, we must not lose sight of the great work yet to be done at the home base,—a work involving no less than the taking of this closing gospel message to every person within the confines of each local conference. We are glad that the believers in at least one of our conferences—a conference on the Pacific Coast—have set themselves in a very definite way to the accomplishment of this work.

The taking of the third angel's message to every person within the conference territory, whether in city, village, or country district, will tax the resources of even our strongest conferences. In fact it is a superhuman task. Only as every believer rallies to individual effort in home missionary lines, and the outpouring of the latter rain comes to bless these efforts, can the work be accomplished.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies for the Church," Vol. IX, p. 117.*

It always helps in the accomplishment of any task, to have the problem clearly before one. Would it not be well for the home missionary secretary, or some other person, in each of our local conferences to prepare a map showing the distribution of the conference membership by counties, marking as unentered those counties in which there are no believers? This record could be kept up to date by altering the figures, as through home missionary, evangelistic, or other lines of activity the membership in the several entered counties is increased and new counties are entered.

This definite survey of the field will doubtless afford a genuine challenge to every believer to greater consecration and renewed efforts in carrying the message to every unentered portion of the conference territory.

Let us all arise and each one do his part, remembering the word that has come to us:

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Id., Vol. VI, p. 438.*

L. L. C.

* * *

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Mission Offerings

It is with great pleasure that the accompanying report of the mission offerings for the past year is submitted to the readers of the REVIEW AND HERALD. This report covers the mission offerings of the believers in North America only.

Consideration of the figures given will reveal that it is the best showing ever made by the denomination. Our goal was \$1,126,283.60, or the equivalent of 25 cents a week for every member. Our attainment was \$1,508,801.33, or the equivalent of 37 $\frac{3}{4}$ cents per member weekly, making an overflow of \$382,517.70.

One very encouraging feature of the report is that every union conference, and practically every local conference, participated in this excellent result, each union conference showing an overpayment above its goal, ranging from \$4,000 to \$72,000.

Our membership has responded nobly to the appeals of the Mission Board, and by their liberality have made it possible for the General Conference to meet its heavy appropriations to the mission fields for the year 1919, notwithstanding the fact that these were so greatly in excess of its estimated income.

Better still, the report reveals the spirit of devotion and consecration throughout our ranks to the cause we all love so well, and gives the Mission Board abundant grounds for believing that the new goal of 50 cents a week per member for the present year will be reached.

A few words of explanation concerning the increased standard for the present year will probably be in place. Our work in foreign mission fields is rapidly expanding. Their budgets submitted to the last Autumn Council were far beyond our income on the then prevailing basis of offerings. On account of sickness, many workers from the mission fields have either returned to the homeland on furlough, or will be obliged to return. The places thus made vacant must be filled. Many new homes must be provided and also added facilities in the way of schools and dispensaries, and our publishing work must be strengthened in these mission fields. New mission stations are to be opened in all the large division sections. And to this must be added the heavy and unusual expense amounting to hundreds of thousands of dollars in loss on ex-

STATEMENT OF TWENTY-FIVE-CENT-A-WEEK FUND FOR TWELVE MONTHS ENDING DEC. 31, 1919

Conferences	Membership	Amt. at \$18 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
E. New York	1019	\$13,247.00	\$18,708.57		\$ 461.57
Greater New York	2060	26,780.00	32,928.25		6,148.25
Maine	692	8,996.00	11,045.08		2,049.08
Massachusetts	1823	23,699.00	31,830.29		8,131.29
S. New England	646	8,398.00	10,822.35		2,424.35
N. New England	565	7,345.00	9,130.40		1,785.40
W. New York	954	12,402.00	20,232.87		7,830.87
Bermuda	43	559.00	773.71		214.71
Totals	7802	101,426.00	130,471.52		29,045.52
CENTRAL UNION					
Colorado	2513	32,669.00	41,260.53		8,591.53
Kansas	2754	35,802.00	39,264.93		3,462.93
Missouri	1554	20,202.00	25,726.40		5,524.40
Nebraska	2397	31,161.00	32,632.27		1,471.27
Wyoming	753	9,789.00	23,163.46		13,374.46
Totals	9971	129,623.00	160,047.59		30,424.59
COLUMBIA UNION					
Chesapeake	926	12,038.00	20,526.87		8,488.87
District of Columbia	1169	15,197.00	24,149.96		8,952.96
E. Pennsylvania	1583	20,579.00	29,120.35		8,541.35
New Jersey	1192	15,496.00	29,436.80		13,940.80
Ohio	2612	33,956.00	48,747.44		14,791.44
Virginia	513	6,669.00	8,822.77		2,153.77
Virginia *	156	1,622.40	1,785.46		163.06
W. Pennsylvania	1143	14,859.00	21,686.99		6,827.99
West Virginia	311	4,043.00	7,223.26		3,180.26
Totals	9605	124,459.40	191,499.40		67,040.00
EASTERN CANADIAN UNION					
Maritime	322	4,186.00	6,307.65		2,121.65
Ontario	734	9,542.00	13,901.89		4,359.89
Quebec	228	2,964.00	3,822.74		858.74
Newfoundland	67	871.00	2,212.49		1,341.49
Totals	1351	17,563.00	26,244.77		8,681.77
LAKE UNION					
Chicago	1512	19,656.00	30,447.29		10,791.29
E. Michigan	1820	23,660.00	35,674.80		12,014.80
Illinois	1444	18,772.00	22,712.82		3,940.82
Indiana	1753	22,789.00	25,020.29		2,231.29
N. Michigan	1050	13,650.00	13,711.15		61.15
N. Wisconsin	831	10,803.00	11,411.36		608.36
S. Wisconsin	2045	26,585.00	32,528.57		5,943.57
W. Michigan	2735	35,555.00	38,690.95		3,135.95
Totals	13190	171,470.00	210,197.23		38,727.23
NORTHERN UNION					
Iowa	2945	38,285.00	62,740.50		24,455.50
Minnesota	2150	27,950.00	44,907.03		17,047.03
North Dakota	1637	21,281.00	30,447.59		9,166.59
South Dakota	1193	15,509.00	36,970.49		21,461.49
Totals	7925	103,025.00	175,155.61		72,130.61
NORTH PACIFIC UNION					
Montana	850	11,050.00	13,536.83		2,486.83
S. Idaho	1118	14,534.00	15,326.53		792.53
S. Oregon	847	11,011.00	11,072.31		61.31
Upper Columbia	2462	32,006.00	40,740.86		8,734.86
W. Washington	2414	31,382.00	38,875.88		7,493.88
W. Oregon	2412	31,356.00	45,677.65		14,321.65
Alaska	15	195.00	168.06	26.94	
Totals	10118	131,534.00	165,398.22	26.94	33,891.16
PACIFIC UNION					
Arizona	580	7,540.00	7,953.32		413.32
California	3311	43,043.00	59,877.68		16,834.68
Central California	2027	26,351.00	37,126.71		10,775.71
Intermountain	765	9,945.00	13,778.94		3,833.94
S. E. California	1809	23,517.00	32,077.16		8,560.16
N. California	1753	22,789.00	35,714.25		12,925.25
S. California	2534	32,942.00	46,877.03		13,935.03
Nevada	275	3,575.00	6,034.41		2,459.41
Totals	13054	169,702.00	239,439.50		69,737.50
SOUTHEASTERN UNION					
Carolina	421	5,473.00	8,231.50		2,758.50
Carolina *	420	4,368.00	5,603.35		1,235.35
Cumberland	897	11,661.00	12,701.72		1,040.72
Cumberland *	143	1,487.20	1,642.37		155.17
Florida	1028	13,364.00	13,548.63		184.63
Florida *	248	2,579.20	3,697.50		1,118.30
Georgia	568	7,384.00	8,684.98		1,250.98
Georgia *	236	2,454.40	2,653.32		198.92
Totals	3961	48,770.80	56,713.37		7,942.57
SOUTHERN UNION					
Alabama	489	6,357.00	7,484.05		1,127.05
Alabama *	268	2,787.20	3,812.79		525.59
Kentucky	481	5,603.00	5,719.00		116.00
Kentucky *	212	2,204.80	2,212.06		7.26
Louisiana	375	4,875.00	5,890.97		1,015.97
Louisiana *	152	1,580.80	2,125.86		545.06
Mississippi	175	2,275.00	2,783.79		508.79
Mississippi *	203	2,111.20	2,083.71	27.49	
Tennessee	803	10,439.00	10,446.92		7.92
Tennessee *	149	1,549.60	1,813.49		263.89
Totals	3257	39,782.60	43,872.04	27.49	4,116.93

SOUTHWESTERN UNION

Arkansas	329	\$4,277.00	\$4,732.84	\$.....	\$455.84
Arkansas *	50	520.00	491.45	28.55	661.01
N. Texas	986	12,818.00	13,479.01	.....	33.23
N. Texas *	50	520.00	553.23	.....	729.83
Oklahoma	2032	26,416.00	27,145.53	.....	76.00
Oklahoma *	79	821.60	897.60	.....	898.43
S. Texas	401	5,213.00	6,111.43	.....	44.16
S. Texas *	54	501.60	605.76	.....	1,161.92
Texas *	504	5,241.60	6,403.52	.....	4,060.42
Totals	4485	36,388.80	60,420.67	28.55	

WESTERN CANADIAN UNION

British Columbia	438	5,694.00	8,021.17	.....	2,927.17
Alberta	991	12,883.00	18,539.08	.....	5,656.08
Manitoba	290	3,770.00	6,306.72	.....	2,536.72
Saskatchewan	784	10,192.00	15,874.43	.....	5,682.43
Totals	2503	32,539.00	49,341.40	.....	16,802.40

SUMMARY

UNIONS

Atlantic	7802	\$101,426.00	\$130,471.52	\$.....	\$29,045.52
Central	9971	129,623.00	160,047.59	.....	30,424.59
Columbia	9605	124,459.40	191,499.40	.....	67,040.00
Eastern Canadian	1351	17,563.00	26,244.77	.....	8,681.77
Lake	13190	171,470.00	210,197.23	.....	38,727.23
Northern	7925	103,025.00	175,155.61	.....	72,130.61
North Pacific	10118	131,534.00	165,398.22	26.94	33,891.16
Pacific	13054	169,702.00	239,439.50	.....	69,737.50
Southeastern	3961	48,770.80	56,713.37	.....	7,942.57
Southern	3257	39,732.60	43,872.04	27.49	4,116.93
Southwestern	4485	56,388.80	60,420.67	28.55	4,060.42
Western Canadian	2503	32,539.00	49,341.40	.....	16,802.40
Totals	87222	1,126,283.60	1,508,801.32	82.98	382,600.70
Amount over		382,517.72		382,517.72	
		\$1508,801.32	\$1508,801.32	\$382,600.70	\$382,600.70

* Figured at twenty cents per member, or \$10.40.

change in supplying our mission stations with funds, due to the abnormal financial conditions existing throughout the world. How long this will last we cannot tell, but at present there is no evidence of improvement.

Then in our planning we must not overlook Europe, where a great work of reconstruction must be accomplished by us and in whose mission fields the work must be started anew. The General Conference must be ready to render to our European brethren such assistance in men and money as may be necessary to place the European work on vantage ground.

With gratitude for what has been accomplished in 1919, the writer looks forward with confidence to the results of the present year, fully believing that the people of God will cheerfully and successfully undertake the new task laid upon them for the present year and supply the treasury of the Mission Board with money necessary to meet all its undertakings.

It must not be overlooked, however, that the principal factor contributing to the success of the past year is found in the fact that conferences, churches, Sabbath schools, and individual members began their efforts to reach the goal set, on the first day of the year, and persistently kept at it until December 31.

The same plan, with the blessing of God, will accomplish the same success in 1920.

W. T. KNOX,
Treas. Gen. Conf.

* * *

Common Sense in Religious Faith

THE Creator has endowed every one of his children with reasoning faculties. These faculties of mind he designs should be exercised. The apostle Paul recognizes this in his letter to the Hebrews. He declares, "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is as necessary for the Christian to exercise his senses, his judgment, his reasoning faculties, in the practice of religion, as in the carrying on of business.

This is not saying, by any means, that religion is a mere exercise of the faculties of the mind, or that one can reason himself into righteousness. Salvation can come only in one way, and that is through faith

in the Lord Jesus Christ. And faith oftentimes casts down reasoning and every high thing that exalteth itself against God. But it is true, nevertheless, that one needs to exercise good sense in religious matters.

We are led to these remarks by a letter which we received a few days ago from one of our correspondents. He is greatly confused over the writings of the spirit of prophecy. He says that for forty years he has believed that Sister E. G. White was the special messenger of the Lord to this church, and he has derived great benefit from her writings, the effect of which has been to lead him to deeper consecration, to more earnest study of the Scriptures of Truth, and to greater dependence upon the Lord Jesus Christ, his

Saviour; but recently he has found something that he does not understand, which appears to him to be contradictory, and the devil is using this to bring to him doubt and confusion. It seems to us that the difficulty in which this brother finds himself is due to the fact that, like some others in the church, he is judging the writings of the spirit of prophecy by some phrase or some little detail, rather than by their general teachings, and by the spirit which has accompanied this gift to the church.

Why should I judge the writings of the spirit of prophecy, by closer standard, by more critical judgment, than I would judge some other book? There are many good books in the world. We do not judge of their general character by some little detail or some expression which we do not understand, or even by some apparent contradiction in their teachings. We judge them by the spirit which accompanies them; by the ideals they set forth.

Why should we judge the writings of the spirit of prophecy by a more critical standard than we do the Christian experience that is exemplified in our own lives, or in the lives of our brethren and sisters? Here is a brother in the church of Christ. He has sacrificed all for this message. He has proved true and loyal in many a crisis. Am I to judge his love to God by these general characteristics, or am I to judge by some little detail of his experience which seems inconsistent with his general profession?

Is it not a common experience that as we receive blessing and guidance in matters that are positive and clear, we find as we go on that matters that seemed involved and even contradictory come to be rightly understood and difficulty disappears?

Finally, why should I judge the writings of the spirit of prophecy by a more critical standard than I judge the great standard of truth itself, namely, the word of God? Shall I judge the Book of God by little details, by things which I cannot understand or explain in the history of God's dealings with his church, or shall I judge it by the great truths which it presents, by the great center figure, Jesus Christ, which it holds forth as the Saviour of mankind, by the gospel message of salvation in him?

It is because some men have narrowly judged the Scriptures by their own finite standards that they

have been led to oppose their teachings. With Robert G. Ingersoll, we can find the mistakes of Moses, the failures of David and Solomon,—these belong to the human; but we can find also the precious life-giving, transforming truth of God, which received in faith, will bring salvation from sin here, and eternal salvation in the kingdom to come.

The man who looks at the ways of God with forward eyes, will believe that he sees frowardness in the Most High. On the other hand, he who looks for mercy and judgment will find these in the dealings of God with his children. (See Ps. 18:25, 26.)

We also see things in the writings of the spirit of prophecy that we do not understand, but we do not judge these writings by some little detail. We judge them by the spirit that has accompanied them through the years; by the influence they have exerted on this movement; by the effect their reading has had in our own Christian experience, and in the experience of others. These writings do not exalt themselves. They exalt Jesus Christ. They do not set themselves forth as the standard of righteousness, or as the gauge of religious belief. They point the reader continually to the Scriptures of Truth as the man of his counsel. Again and again they sound the admonition, "Search the Word." Indeed, they declare that if men had searched the Scriptures of Truth as they should, there would have been no need of the writings of the spirit of prophecy, that it was because of the failure to search the Scriptures that the Testimonies were given.

When we study and use the writings of the spirit of prophecy as the Lord designed we should and as these writings clearly teach we should, we will have very little trouble in understanding their teachings, and the appeal which they will make to us will lead us more and more to recognize the goodness of God in giving to us, through the one whom he especially chose for this work, this instruction in these days of peril.

F. M. W.

* * *

The Total Cost of the War

It is only since the close of the Great War that any accurate idea as to its total cost in life and property could be clearly estimated. The following statement, taken from *Current History* for December, 1919, presents some striking figures, and even these deal only with material values. They do not take into account the sorrow and suffering, the grief of heart and soul, which only God can measure, and which cannot be computed in terms of mathematical calculation:

"According to a volume prepared by Ernest L. Bogert, Professor of Economics, under the direction of the Carnegie Endowment for International Peace, all the wars of the nineteenth century from the Napoleonic down to the Balkan wars of 1912-13, show a loss of life of 4,449,300, while the known and presumed dead of the World War reached 9,998,771. The monetary value of the individuals lost to each country is estimated, the highest value on human life being given to the United States, where each individual's economic worth is placed at \$4,720; with England next at \$4,140; Germany third, at \$3,380; France and Belgium, each \$2,900; Austria-Hungary at \$2,720; and Russia, Italy, Serbia, Greece, and the other countries at \$2,020.

"With a loss of more than 4,000,000, the estimate puts Russia in the lead in human economic loss, the total being more than \$8,000,000,000; Germany is next, with \$6,750,000,000; France, \$4,800,000,000; England, \$3,500,000,000; Austria-Hungary, \$3,000,000,000; Italy, \$2,384,000,000; Serbia, \$1,500,000,000; Turkey, almost \$1,000,000,000; Rumania, \$800,000,000; Belgium, almost \$800,000,000; the United States slightly more than \$500,000,000; Bulgaria, a little more than \$200,000,000; Greece, \$75,000,000; Portugal, \$8,300,000;

and Japan, \$600,000. On this basis the total in human life cost the world \$33,551,276,280, and the loss to the world in civilian population is placed at an equal figure.

"The total property loss on hand is put at \$29,960,000,000, one third of which was suffered by France alone, its loss being given at \$10,000,000,000, with Belgium next at \$7,000,000,000, with the other countries following in this order: Italy, \$2,710,000,000; Serbia, Albania, and Montenegro, \$2,000,000,000; the British Empire and Germany, each \$1,750,000,000; Poland, \$1,500,000,000; Russia, \$1,250,000,000; Rumania, \$1,000,000,000; and East Prussia, Austria, and Ukraine together, the same amount.

"In the property losses on sea, that is, to shipping and cargo, the report estimates that 'the construction cost of the tonnage loss can scarcely be estimated at less than \$200 a ton, and the monetary loss involved in the sinking of this 15,398,392 gross tons may, therefore, be placed at about \$3,000,000,000.' To this is added loss of cargo, which is estimated at \$250 a ton, giving a cargo loss of \$3,800,000,000, and a total tonnage and cargo loss of \$6,800,000,000.

"Among the indirect costs of the war, loss of production is placed at \$45,000,000,000. In arriving at this figure an average of 20,000,000 men are counted as having been withdrawn from production during the whole period of the war, and their average yearly productive capacity is placed at \$500. War relief is another indirect cost which totaled up to \$1,000,000,000; and the loss to the neutral nations is given as \$1,750,000,000.

"With the total direct costs of the war amounting to \$186,336,637,097 and the indirect costs to \$151,612,542,560, the stupendous total of \$337,946,179,657 is reached. Finally the report says:

"The figures presented in this summary are both incomprehensible and appalling, yet even these do not take into account the effect of the war on life, human vitality, economic well-being, ethics, morality, or other phases of human relationships and activities which have been disorganized and injured. It is evident from the present disturbances in Europe that the real costs of the war cannot be measured by the direct money outlays of the belligerents during the five years of its duration, but that the very breakdown of modern economic society might be the price exacted."

How earnestly every heart should long for the day when war and strife shall forever end. But this can never be accomplished till the seed of war, the sin which exists in the human heart, is forever eradicated, and Christ, the Prince of Peace, establishes his benign rule over the nations of men.

* * *

It is estimated that the loss in New York City by theft alone during the last year aggregated the sum of \$25,000,000. Robberies in that city increased more than thirty per cent over those of the previous year, and the value of goods stolen almost doubled. This record of New York City might be duplicated in principle, if not in actual fact, in practically every city of the world.

* * *

ACCORDING to a recent statement of the New York *Times*, it is now possible, by the perfection of a method called the wired wireless, for not less than ten, and probably more, conversations to be carried on simultaneously by means of a single wire, by persons thousands of miles apart. This is only one of the many wonderful achievements of this wonderful age of invention.

* * *

THE report of a recent cat funeral held in New York is a striking comment on the sentimentalism of the present day. It states that \$5,000 was paid for the cat, and when it died its remains were embalmed and placed in a metal casket and shipped to New York. The services were attended by the employees of the sorrow-stricken mistress who owned the animal. In these days of want and distress, what a shame to spend so much money idolizing a cat!

Meekness Under Provocation

B. G. WILKINSON

WE are living in the days of the unusual; and the unusual always strains. If you happen to sit at a rural junction depot when a long heavy freight train goes thundering by, the din, the roar, and the vibration call for extra effort to maintain steady nerves. This is the case because the situation is unusual. The whole world just now is in an unusual condition. The difficulty in securing labor, the poor workmanship, the inferior quality of material tending to produce mishaps,—these all aid in subjecting us to an uncommon amount of provocation.

God desires to use a situation of this nature to develop character. As he is now preparing a people for translation, the furnace will be permitted to burn hotter and hotter, but those who are true, it will never consume.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12: 5.

Under provocation the tendency is to manifest resentment and strife rather than the spirit of meekness. The worldling says, "Don't permit yourself to be used as a doormat." Living, as we constantly do, in the atmosphere of retaliation, it is easy to be

influenced by the advice of those who furnish advice freely. But Matthew presents to us the triumph of meekness:

"Tell ye the daughter of Zion, Behold, thy King cometh unto thee, *meek*, and sitting upon an ass, and a colt the foal of an ass." Matt. 21: 5.

The present unusual situation will have an end. While it endures it will thoroughly test. It will search out every weak strain in the character. There will be a sifting. Then will come a still more unusual situation—eternity. Those who now endure, will enter heaven and an eternity of bliss. But those who go from weakness to weakness, instead of from strength to strength, will lose, not only the superficial peace they now purchase at the price of character, but they will also lose what David beheld when he said, "Thy gentleness hath made me great."

While dealing with the things that now are, let us not forget the things that are to be. "As one lamp lights another, nor grows less, so nobleness engendereth nobleness." Meekness is a decoration indicative of God's nobility. In these days of the unusual, let us "be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 12.

The Secret of Our Strength

C. L. BENSON

IN 2 Samuel 23: 20 we read the following words:

"Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow."

Benaiah was a physical giant; he stood for physical strength and valiant deeds. His reputation was established when he slew the "two lionlike men of Moab," and he was reckoned among the "three mighty men" of David.

He might have reasoned as he strolled over the Judean plateaus that winter day when he chanced to come upon the lion's track in the snow, that there was no need of his risking his life in further adventure by going on and probably meeting that hungry, ravenous beast of prey. But no; see him advance, his face set, his eyes keen and alert, his weapon ready for instant use. Onward he goes, skirting the hill, crossing the ravine. The tracks are heading toward the bluff; there is an overhanging ledge; an opening in the rock appears, and the tracks become a beaten path that disappears in the den. Feverishly Benaiah clutches his spear; firmly, eagerly, he approaches the lair. In his mind the conflict is already won. Two balls of fire seem to greet him from the darkness. A desperate conflict ensues, but our athlete comes off victorious.

In contrast with this muscular, armed young man voluntarily descending into one lion's den, view for an instant a different sight. In Daniel 6 the scene shifts to Babylon. The city is all astir. A decree issued only the day before by Darius the king, forbidding any person to ask a petition of any God or man for thirty days save of the king, on penalty of being cast into the den of lions, has just been disregarded, defied by the prime minister of the kingdom, the man

upon whom Nebuchadnezzar, Belshazzar, and Darius had bestowed honor and wealth. The perpetuity and sanctity of the Persian government are at stake. A crisis is on! An exciting council is held, which renders this verdict: "The law of the Medes and Persians . . . altereth not." The prime minister must suffer the penalty. Doubtless vast crowds gathered along the street and in the zoological garden to see the sentence executed.

The prisoner is an aged, gray-headed, unarmed man. His calm demeanor and stately bearing reveal no vicious menace to society. He approaches the den as a conqueror. There is no hesitation, no fear; the conflict has already been won, so far as he is concerned. The stone is removed, and he is lowered into the pit. The lions that before were lashing their tails and pacing to and fro seem subdued. The excited crowd expect to see the prisoner torn to pieces. But imagine their surprise when, on touching the floor, Daniel calmly walks among the lions, whose frenzy is past, and whose mouths are closed. All night he remains in the pit, unarmed—and unharmed. The event was unprecedented. All night long the city was astir. At the first indication of dawn the king hastened to his garden. To his excited question, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel replied, "O king, . . . my God hath sent his angel, and hath shut the lions' mouths." Darius immediately commanded that Daniel be released. Quickly the stone was rolled away, and our hero was drawn up from his perilous berth.

Darius then made another decree:

"I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is

the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Through this decree the attention of the world was called to the God of the Hebrew captive. Israel, though God's special nation, had failed to do his work, had apostatized, and were now in Babylon. But among this number, God had one faithful, loyal soul, who would walk worthy of the vocation whereunto God had called him. Daniel had the courage of his convictions. He knew in whom he believed, and God could use his "greatly beloved."

Before this supreme test came to Daniel, he had formed a very intimate acquaintance with God, and he was ever determined to be about his Father's business. That habit was early formed. When a lad of eighteen, we see it making him ten times wiser than his fellows. As the shadows of his life were lengthening, it is recorded of him:

"When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Daniel was not stiff-necked, but he had a stiff backbone. He was not defiant of men's laws, but when they collided with God's law, he clung to God as he did "aforetime." The habit of prayer, begun in the early morning hours, had long been formed. That was his source of strength. Could that be broken, he would be as weak as other men. His enemies knew this; hence their trap.

Daniel, in his contact with the false religion, sophistries, and philosophical theories advanced by the magicians, astrologers, sorcerers, and Chaldeans, had learned that "the fear of the Lord is the beginning of wisdom." He secured this wisdom and needed strength through prayer and Bible study.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*"Education,"* p. 262.

Surely, if Daniel in his day needed the help derived from God through prayer and Bible study, we of today, who are facing Satan's six thousand years of experience which he is focusing upon this last generation to deceive, if possible, the very elect, need to make the Captain of the Lord's hosts the Man of our counsel.

If God's idea is to be realized in our work, Jesus Christ must rule in these hearts of ours. Our Master says to us:

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Eze. 33:7.

This conveys to my mind the necessity of continually *abiding* in the secret place of the Most High, the fountainhead of spiritual strength.

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand his word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"—*"The Desire of Ages,"* p. 390.

Think what it would mean to begin the day with such a program! Think what a force it would be, if given the right of way in our lives! If allowed to control our purposes, govern our plans and activities, and determine the use we make of time, money, nervous energy, and opportunities, eventually we, too, could say as did Jesus, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. As Christ's words are burned into us by the Holy Spirit, and we have his mind in us and think his thoughts after him, we shall catch the Master's vision of the world's need. Its sin and shame and suffering will haunt us, and move us, lift us out of ourselves in unselfish service for others. Beginning the day with systematic Bible study and prayer, if habitually practised, enlarges information, widens the horizon, and stirs the slumbering element of manhood and womanhood. Christ's vision expanded the world; his sympathies embraced all mankind; and an intensive study of his life and messages to us will widen and enrich our sympathies, carrying them to the four corners of the earth. It will make impossible national, racial, social, and religious barriers. It emancipates one from the narrow and the selfish. The Bible knows no home field, no foreign field. The idea that the field is the world and that as Christ's ambassadors we are to go to every nation, kindred, tongue, and people, throws one back on superhuman resources. The magnitude of the task may well stagger us. From the human viewpoint its realization is impossible, but all things are possible with God. And each is to aim just as high as the union of human and divine power makes it possible for us to attain.

Now with reference to the time and manner of devotional Bible study. Let it be a regular time, a Medo-Persian hour that changeth not. It should be a daily time, "when man in the bush with God may meet," because each day is big with opportunities, as well as temptations and pitfalls; therefore we should fortify our lives spiritually each day. Naturally the question arises, When? Let it be the choicest time in the day. At night we are usually tired or occupied with the daily occurrences. In the middle of the day it is impossible to avoid interruptions. But the first hour, or half hour, of the day seems to be the best. The mind is less occupied; is, as a rule, clearer, and the memory more retentive. But forget these reasons if you choose. The whole case may be summed up thus: (1) It equips a person for the day's fight with self and sin and Satan; (2) he does not wait until noon before buckling on the armor; (3) he does not wait until he has given way to temper, to unkind words, or unworthy thoughts, or to easily besetting sins, and then have his Bible study and prayer. He enters the day forewarned and forearmed.

John Quincy Adams noted in his Journal in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men in Great Britain, devoted the first hour and a half of every day to Bible study and secret prayer. Wesley, for the last forty years of his life, rose every morning at four o'clock and devoted from one to two hours to devotional Bible study and prayer. Greater than all, we have it on the best of evidence, that Christ rose a great while before it was day to hold communion with God. What he found necessary, or even desirable, can we do without?

No Bible for Sunday Sacredness

A. S. BOOTH

For the last month in the city of Baltimore, Md., there has been a determined effort on the part of the grand jury to resuscitate many ancient blue laws relative to strict Sunday observance, and to have them enforced. This has provoked much discussion of the Sabbath question in the daily papers of the city. In the *Baltimore Sun* of December 15 there appeared an extract from a sermon on Sunday observance preached in that city the day before by Rev. Father Drum. We quote:

"Take the Sunday laws. Ask your Protestant friends who gave you the Sunday. Search the Bible, your search will be in vain. There is a Sabbath law, a Saturday law. If they wish to force the Saturday law upon us, there might be some sense in it, but they should pass as Jews, and not as Christians. However, since they pass as Christians, let them search the New Testament for a Sunday law. The search is vain. There is no trace of any laws to observe Sunday.

"There is a divine law, yes. From the beginning of the human race there is a divine law that one day in the week shall

be devoted to God. But the determination of the day which shall be celebrated in honor of God and the determination of the manner of keeping holy that day, is ecclesiastical, and not divine. There is no divine law which selects Sunday for us, and there is no divine law which tells us how to celebrate Sunday.

"Why do we celebrate the first day? Because the church orders us to. Why does it order us to celebrate Sunday? Because our Saviour rose from the dead on Sunday. . . .

"Who gave the Baptists the Sunday to celebrate? Who gave the Methodists the Sunday to celebrate? The Catholic Church. Who has a right to dictate to the Baptists and Methodists how they shall celebrate a Sunday which they obediently took from the Catholic Church? Only the legislature has the right. Then, what right have the Baptists to dictate to us how we shall observe ecclesiastical laws? No right.

"Where is wisdom justified in these laws and in their execution, in the prohibition of baseball, in the prohibition of innocent pleasures and amusements, and necessary purchases? Wisdom is not justified in the execution of these municipal laws. Wisdom is justified by her children, by those who live the life of Christ in obedience to the Catholic Church."

"Unfeigned Love of the Brethren"

ELIZABETH J. ROBERTS

THE spirit that animated our Saviour was the spirit of love. Peter tells us, "See that ye love one another with a pure heart *fervently*." 1 Peter 1:22.

Do we, as a people, fully obey this command? Is there any enthusiasm, any real going out of our hearts in love and hospitality toward those of like precious faith, outside of our immediate circle of special friends? I will explain the reason for my questions.

To a few of our little company at C—— I was telling about my first camp-meeting in a new conference, where I was not acquainted with any one at all. For two days no one spoke to me. I am a friendly sort of person, and that was more than I could stand, so I decided to take the initiative. After the early morning meeting I went up to one of the sisters whose face attracted me, and held out my hand. "I am a stranger in this conference," I explained, "and I would like to get acquainted with some of you, because I'm lonesome."

She responded beautifully, and before the meetings closed I had made several dear friends. But the fact remains that I had to make the first advances in every instance, while I felt that the members of the church in whose city the meeting was held, should have shown some interest in strangers.

The doctor smiled. He is a tall, fine-looking man, with a large acquaintance among our people. "The church at that place has the name of being rather cold," he remarked. "I have been there several times on the Sabbath; though I know a good many of them, and they know I am a visitor, not one of them has ever asked me to his home, nor given me anything more than a formal greeting."

He paused for a moment; then, with a puzzled look, continued: "Now, I have other acquaintances in that city, who are not brethren; these always seem delighted to see me, and often invite me to visit them in their homes. I cannot understand why our own people do not show more love and hospitality toward one another."

"I've wondered a little about that, too," said young Mrs. A. thoughtfully. She has not joined us fully, as yet; but she believes the truth and attends our services regularly. "There are not many of you here, but you are all so friendly, and make one feel so welcome. Last fall I went to visit my parents at J——. When the Sabbath came, I persuaded them to go with me to the Adventist church at that place. There was a large congregation and a good sermon, but," and she hesitated an instant, "not a single soul spoke to us. Mother saw a lady in the congregation she thought she knew, and wanted to see her closer, so father and I stepped just outside the door and waited. People passed, and passed, and passed, but not one of them spoke to us."

"Did you go again?" I asked.

"Yes; we all went again the next Sabbath, and had the same experience over again. I came home a day or two later, and I am afraid father and mother will not go any more; mother was quite interested, too; but they are friendly souls, and that sort of reception rather chilled them."

I groaned in spirit as I thought, "O for more of the 'fervent' love that reaches out to draw souls to Christ!" No doubt many of those brethren were making real sacrifices to send the gospel to the world, and yet, for lack of a friendly word and smile, two dear souls may never attend their meetings again.

Then dear old Sister L. spoke. Her hair is silvery white and her face full of the peace of God. "Surely some one would speak to her," I thought.

But she said, with a little quiver of sadness in her voice, "I found it that way when I went to visit my son at O——. The large churches seem to pay little attention to visitors."

"Then they haven't the Christ-love in their hearts," I exclaimed impulsively; but perhaps I judged too hastily. They may have been only careless and forgetful — and yet, is *real* love careless and forgetful?

"The large churches would need to make special provision for welcoming visitors, else they would naturally grow careless, for there are so many of them,"

said the doctor. "I remember a visit I made to M—— one Sabbath. There were probably forty persons whom I knew in that congregation. After the service I took my stand just outside and, as an experiment, waited there until most of the congregation had passed out. Those I knew bowed, some shook hands and spoke, but not one asked where I was staying, or invited me to come home with him for the Sabbath.

"One man came up and asked if I were a stranger there. I felt pleased at his interest and told him I was. He then inquired if I could be interested in buying some land. I told him I could not; I do not think he was one of the brethren.

"By this time I felt so lonesome that I went down to the depot to wait for a train out. I have not visited M—— since, and feel no desire to do so."

"Oh, *why* do we not show more of the spirit of love for the brethren!" I exclaimed again. "Surely the Holy Spirit can never come to hearts that are self-centered and cold."

As a beautiful contrast to all this I then related an experience of real brotherly love and hospitality that I had enjoyed among strangers.

I am a native Californian, and had never been out of the State until a few years ago, when my father, then eighty years of age, and I made the trip to his native State, Vermont. On our way back we visited one of our churches.

We were not acquainted with any one there, but after the service a brother introduced himself and greeted us cordially. When he found that we were travelers, he insisted on our going home with him for dinner, and spending the remainder of the Sabbath. I hesitated about accepting his invitation after learning that his wife had remained at home on account of not feeling well, but he was so evidently sincere in wanting us to come, and we were so glad to be with some of our own Adventist people again, that we finally went.

That blessed visit is the dearest and sweetest memory of that whole long trip. We were made to feel so welcome by all the family, were so surrounded by the spirit of love and interest, that the food tasted like ambrosia, and every moment was golden.

I realize we made some extra work, but if that dear little mother could know how much her hospitality meant to us, she would have no regrets.

"It does a person good to hear something like that, after all those other experiences," said the doctor's daughter. "Why can't everybody act that way?"

"They can and they will when Christ really dwells in their hearts by faith," was the reply.

Later, as I thought over our talk, the words of 1 John 3:14 kept coming to mind: "We know that we have passed from death unto life, because we love the brethren."

"Do I love the brethren?" was the next thought; and tears of thankfulness filled my eyes, for I do love the brethren. Not as much as I hope some day to love them, when a larger measure of the Holy Spirit shall be mine; but I have some love now, by the grace of God, and I am praying that I may have more and more and more.

Then I thought of some of our dear brethren who grieve because they think there is nothing they can do for the Lord. "We cannot teach, nor talk, nor canvass," they say; "we have no talents at all."

You can love the brethren, dear friends; you can also love people who are not yet brethren, and they

will so greatly enjoy the experience that they will want to become brethren too.

You can also ask some one home to dinner, no matter how plain your fare. It isn't the food they care about, it is the interest you show in them, the divine love. Every one, high and low, rich and poor, longs for love, but it must be the real thing—"unfeigned."

If you do not yet feel that sort of love for your fellow men, the love that reaches out to help and save, the love that brought Christ to earth to die for sinners, then pray for it. Every one who reaches heaven will have it; did you ever think of that? Then let us each pray and pray and pray until it comes.

And when it comes, this Christ-love for souls, you will know it. At first it may not be very strong, but use every bit you have, use it on every one you meet, and keep praying for more. It is so wonderful that it cannot be described, it must be felt; but oh, the joy, the peace, the blessedness, of this Christ-love in the heart! It is our nearest foretaste of heaven.

"Finally, brethren, whatsoever things are true, whatsoever things are honest; . . . think on these things." Phil. 4:8.

"I was a stranger, and ye took me not in." Matt. 25:43.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Corning, Calif.

* * *

The Second Coming of Christ

E. HILLIARD

Certainty of	{	John 14: 1-3.
		Ps. 50: 3.
		Rev. 22: 12.
Manner of	{	Acts 1: 9-11.
		Rev. 1: 7.
		Matt. 24: 27.
Object of	{	Titus 2: 11-13.
		1 Thess. 4: 16-18.
		Rev. 20: 4.
Desolation of the earth	{	2 Thess. 2: 8.
		Jer. 4: 23-27.
		Isa. 24: 1-3, 5, 6.
		Rev. 20: 1-3, 6, 9, 10.
Preparation for	{	Matt. 24: 44.
		Luke 21: 34.
		Rom. 13: 11-14.

This outline is simply suggestive. Subheadings might be substituted and texts of Scripture added. The object is to place before the Bible student a simple classification that can be easily memorized. It is a methodical way of studying the Bible, and it greatly strengthens the memory. The subheadings, with their respective texts, should be committed to memory. If this is carefully and prayerfully done, it will enable the student to give a reason for the hope within him. All Bible subjects can be classified in the same manner.

* * *

"THE promises of God are, as Peter says, 'exceeding great and precious,' and they are given freely; but, as Peter also takes pain to add, they are bestowed upon men, not for their selfish gratification or delectation, but in order that, escaping from the corruption that is in the world through sin, they may become partakers of the divine nature. That is a high goal and a glorious one, and now is the time to begin to work toward it."

How to Avoid Apostasy

A. BEATRICE PARKER

God has commanded us, "Be ye holy; for I am holy," and an inspired apostle declares that without holiness "no man shall see the Lord."

"By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to co-operate with the divine agency in this work. And how can we come into harmony with God, how shall we receive his likeness, unless we obtain a knowledge of him?"—*"Testimonies for the Church," Vol. V, p. 743.*

"Just before us is the closing struggle of the great controversy, when with 'all power and signs and lying wonders, and with all deceivableness of unrighteousness,' Satan is to work to misrepresent the character of God, that he may 'seduce, if it were possible, even the elect.' If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of his holy law, and to vindicate his character before the world."—*Id., pp. 745, 746.*

"Here are positive directions that reach down to our time. God is speaking to us in these last days, and he will be understood and obeyed."—*Id., p. 328.*

"The Lord commanded ancient Israel not to intermarry with the idolatrous nations around them: 'Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.' The reason is given. Infinite Wisdom, foreseeing the result of such a union, declares: 'For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.' 'For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.'—*Id., p. 363.*

The all-wise God, in his wisdom, gave the foregoing warning to Solomon, but—

"Solomon's course brought its sure penalty. His separation from God through communication with idolaters was his ruin."—*"Prophets and Kings," p. 57.*

"Solomon was endowed with wonderful wisdom; but the world drew him away from God. Men today are no stronger than he; they are as prone to yield to the influences that caused his downfall. As God warned Solomon of his danger, so today he warns his children not to imperil their souls by affinity with the world. 'Come out from among them,' he pleads, 'and be ye separate.'—*Id., p. 59.*

"In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provision that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted was but a feeble excuse for the sin."—*Id., p. 53.*

"Solomon's mistake in regarding himself as strong enough to resist the influence of heathen associates, was fatal." "So gradual was Solomon's apostasy that before he was aware of it, he had wandered far from God."—*Id., pp. 54, 55.*

"Those who heed the warning of Solomon's apostasy will shun the first approach of those sins that overcame him. Only obedience to the requirements of heaven will keep man from apostasy."—*Id., p. 83.*

"Although Rehoboam had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over the mind of his son, whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of a vacillating character. . . . In the mistakes of Rehoboam's life and in his final apostasy is revealed the fearful result of Solomon's union with idolatrous women."—*Id., p. 88.*

"Had this counsel been heeded through the centuries that followed, how different would have been Israel's history."—*Id., p. 465.*

"It was in the providence of God that those who returned [from Babylonish captivity] with Ezra had had special seasons of seeking the Lord. . . . And as these mingled with the discouraged and the indifferent in Jerusalem, their influence was a powerful factor in the reform soon afterward instituted."—*Id., p. 619.*

"In his study of the causes leading to the Babylonish captivity, Ezra had learned that Israel's apostasy was largely traceable to their mingling with heathen nations. . . . Now when he learned that notwithstanding the lessons of the past, men of prominence had dared to transgress the laws given as a safeguard against apostasy, his heart was stirred within him."—*Id., p. 620.*

"When I heard this thing, I rent my garment and my robe, and plucked off the hair of my head and of my beard, and sat down confounded." Ezra 9:3, A. R. V.

"And Ezra the priest stood up, and said unto them, Ye have trespassed, and have married foreign women, to increase the guilt of Israel. Now therefore make confession unto Jehovah, the God of your fathers, and do his pleasure; and separate yourselves from the peoples of the land, and from the foreign women. Then all the assembly answered and said with a loud voice, As thou hast said concerning us, so must we do." Ezra 10:10-12.

"Solemn are the lessons of Israel's failure during the years when ruler and people turned from the high purpose they had been called to fulfil. Wherein they were weak, even to the point of failure, the Israel of God today, the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards."—*"Prophets and Kings," p. 74.*

"Be ye not unequally yoked together with unbelievers. This does not refer to marriage alone; any intimate relation of confidence and copartnership with those who have no love for God or the truth, is a snare. . . . 'Wherefore come out from among them, and be ye separate.' . . . If we comply with the conditions, the Lord will fulfil to us his promises."—*"Testimonies for the Church," Vol. VI, p. 13.*

"It is God's purpose to manifest through his people the principles of his kingdom. That in life and character they may reveal these principles, he desires to separate them from the customs, habits, and practices of the world."—*Id., p. 9.*

"You may each appropriately inquire, 'Why am I so slow to come out from the world, and take Christ for my portion? Why should I love and honor those who I know do not love God nor respect his claims? Why should I wish to retain the friendship of my Lord's enemies?' . . . You cannot, my dear friends, serve God and mammon."—*Id., Vol. V, p. 436.*

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

"The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation."—*"Prophets and Kings," p. 626.*

"The first thirty years of Christ's life were passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These noble examples should teach us to avoid evil influences and to shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for any such influences to affect us, but we should in humility guard ourselves from danger. Ancient Israel were especially directed by God to be and remain a people separate from all nations. They were not to be subjected to witnessing the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart too often paralyzes their noblest endeavors. . . .

"If we wish to be adopted into the family of God, to become children of the heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him."—*"Testimonies for the Church," Vol. IV, pp. 109, 110.*

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects his church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as his chosen ones, favored above all other people on the face of the earth; and he is counting on them to show forth the praises of him who hath called them out of darkness into marvelous light."—*"Prophets and Kings," p. 716.*

FEAR AND CONFEDERACY

"Say ye not, A confederacy." Isa. 8: 12.

LEON A. SMITH

BESET by spectral fears that rise
From the world wreck of yesterday,
Whose shadow on the future lies,
The statesmen of the earth essay
To interpose effectual bars
Across the bloody path of Mars.

Some way they seek to make secure
The world from wars and battle shocks.
Past hopes have proved false lights that lure
The ship of state upon the rocks.
Some greater power, some higher plan,
Must guard henceforth the rights of man.

Earth's greatest nations must unite
To say that armed strife shall cease.
In this world pact they see the light
That leads to full and final peace.
A League of Nations there must be,
And kings must bow to its decree.

But from the page of prophecy
There comes to us a message clear:
Say not, A world confederacy,
Trust not their trust, nor fear their fear.
Of earthly might we make no boasts,
Our trust is in the Lord of hosts.

* * *

TRUST HIS PROMISES

MRS. JAMES KINNEY

OUR Saviour will be with us —
Yes, even all the way;
He watches o'er his children
By night as well as day.

Matt. 28: 20.

While we see his judgments falling
Round us on every side,
He tells us that his children
Under his wings may hide.

Ps. 91: 2.

A thousand at thy side shall fall,
Ten thousand at thy hand,
But "I'll be with thee all the way,
And at thy side shall stand.

Ps. 91: 7.

"No evil shall befall thee,
If all my ways thou seek;
My word shall ever light thy path
And ever guide thy feet.

Ps. 91: 15.

"When trouble's storm clouds gather,
Oh, call thou then on me;
Then I will send deliverance,
And highly honor thee."

Ps. 91: 10; 119: 105.

Then trust this loving Saviour,
This dearest, truest Friend,
Who has promised to be with us
And keep us to the end.

Matt. 28: 20.

* * *

THIS DAY IS THINE

MRS. W. T. HILGERT

"AND as thy days thy strength shall be."
But, my dear friends, what days are thine?
Not yesterdays, for they are gone,
To be with days of long-past time.

The morrows still are in God's hand,
Untried, unknown to human heart;
They are not thine, so ask not strength
To meet their need and do their part.

Today is here, and it is thine,
And as this day shall thy strength be;
If filled with joy or grief or pain,
All heaven is pledged to be with thee.

The past is gone, its record made;
It never can return to thee:
The morrow may not meet thee here,
But in the great eternity.

So live this day, and be assured
That God will give his strength to thee;
Unfailing is his promise true,
"And as thy days thy strength shall be."
Lebanon, Oreg.

* * *

"ONLY WAITING"

MRS. E. M. PEEBLES

I THANK thee, dear Lord, for my quiet retreat,
This haven of rest after toil;
I thank thee for friends, so loving and sweet,
And for respite from strife and turmoil;
For long I have battled with Satan's dread host
To rescue the souls he has bound,
And I've grieved that I could not gain all that were lost.
But they will not — they will not be found.

CHORUS:

So "I'm waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown."

The friends that I loved in the days of my youth
Are sleeping, still resting from care;
But some are still wielding the sickle of truth
To glean for the home "over there."
O hasten, ye reapers, to the glad harvest home,
The sun is now low in the west,
The summer is past, and the autumn has come,
And soon comes eternity's rest.

So we'll wait until the angels
Open wide the pearly gate,
At whose portals long we've lingered,
Weary, but not desolate.
There we'll gain a brighter dwelling
Than we ever yet have seen;
There receive our full redemption
Where the fields are ever green.

Even now we hear his footsteps,
And his voice not far away.
When he calls, he'll find us waiting,
Only waiting to obey.

Nebraska Sanitarium.

* * *

EVERY MOMENT

V. EDWARDS HENDERSHOT

EVERY moment must I have thee,
Jesus, Saviour, constant Friend;
Dwelling in this erring mortal,
May thy presence vict'ry lend.
Sinful is my life's past record,
Filled with vice and ill and woe;
Long enough have I been sinning,
And this old life now must go.

Thine I am, for thou hast bought me,
Thine henceforth shall be my way;
Cleanse my soul, blot out my record
Ere it stand another day.
Enter, Lord; my heart's door opens;
Enter, dwell; thy will be done.
Daily, hourly, yea, each moment,
Dominate, thou Precious One!

Phoenix, Ariz.

¹ Adapted. (See No. 1327, "Hymns and Tunes.")

IN MISSION LANDS

"THE WAY, THE TRUTH, THE LIFE"

CARRIE BARLOW

The star-guide bright,
The angel throng.
The radiant night,
The wondrous song,
The magi old,
The shepherds mild,
The gifts of gold,
The Holy Child.

The first-born rite,
The prophet thrilled,
The "faith made sight,"
The "word fulfilled,"
The warning dream,
The flight from home,
The sabres' gleam,
The mothers' moan,
The sheathed sword,
The death-bound king,
The Heaven-sent word,
The home again.

The temple vast,
The fair Child-Youth,
The wise minds taxed,
The words of truth,
The silent years,
The simple home,
The hopes and fears,
The faithful Son.

The child-life o'er,
The man-life brave,
The Jordan shore,
The watery grave,
The down-sent dove,
The Father's seal,
The heart of love,
The hand to heal,
The wilderness,
The vanquished sin,
The supreme test,
The world to win.

The lowly life,
The teaching sweet,
The stress and strife,
The weary feet,
The lost ones found,
The cleansing word,
The demons bound,
The dead restored.

The holy mount,
The shining three,
The "love" recount,
The "Lamb" to be,
The loud acclaim,
The palm-strewn way,
The kingly name,
The one brief day.

The paschal time,
The upper room,
The bread and wine,
The gathering gloom,
The blood-drops red,
The garden's night,
The thorn-crowned head,
The cross-crowned height.

The shadowed tomb,
The Sabbath rest,
The rifted gloom,
The angel guest,
The stone away,
The empty prison,
The dawn of day,
The Christ arisen.

The "great white throne,"
The heavenly throng,
The welcome home,
The vict'ry song,
The Priest in heaven,
The coming King,
The death-chains riven,
The life, through him,
Immortal.

* * *

A Harvest Ingathering Service in India

G. G. LOWRY

WHILE visiting some of the churches and companies of South India, I went to a place called Kareanainthul, a village situated eighteen miles from the railway, and near Madura, the largest Hindu town in South India. As there was no other conveyance, I had to go out in a large two-wheeled bullock cart. The roads were very rough, and I found riding in the cart without seats, springs, or cushions very uncomfortable. Sitting flat on the floor, holding to both sides of the cart to keep from bumping my head on the sides of its low cover, I could hardly help comparing the modes of travel in the East with those of the West. I stood the trip all right, and with the exception of a few scratches, bruises, and boneaches, felt none the worse for the journey.

The truth has but recently been preached in this place; the company here is only about five months old. Every word and action of the members shows that they are in their first love. They are very happy

over the fact that God has sent the truth to them, and never tire of talking about it. The interest here was first aroused, as usual, by some of our literature. An Indian worker is now stationed here to develop the interest further. As a result of his work a number of others are investigating, and the prospects are that many will be added to the church in due time.

During this visit I stayed with them two days. The whole time was spent in visiting interested persons and holding meetings. The first night we held an open-air meeting in the midst of the village. It was a pleasing sight to me to see the people gather into this open space to hear what was to be said. There, squatting on mats in the quiet open air, or perched on huge bullock carts which stood near by, the people, with mouths and ears open, eagerly listened to the message of the soon coming of Christ. Six months before that I had preached in the same place, but very few came to hear, and those who came paid little attention to what was said. This time, a large part of the villagers came, and they were very quiet and paid the best of attention.

The next morning after a breakfast of hard-boiled eggs and rice and a little stale bread which I had been carrying around in my box for two or three days, it was announced that a Harvest Ingathering service would be held. I thought that it was rather an unfortunate time to hold such a service, as it was just the time when the people were planting their crops. Then, too, they had had no rain for weeks, everything was dry and parched, the seed which had been planted lay unsprouted in the ground, and the people were much discouraged. However, some of our people were more optimistic than I, and when I suggested that we had better put off the meeting until a better time, they insisted that now was as good a time as we would have. So we proceeded to hold the service.

We began the meeting with a song and prayer, after which I mustered up what enthusiasm I could and told them the purpose of the meeting; told them how God regards the cheerful giver, and of how the people in America had given of their sons and daughters and money that they might hear the message of the Lord's return. I told them also of my personal experience in being faithful in paying tithes and offerings, and of blessings received, after which they were invited to give what they felt they could, and were told to bring their gifts up to the front and lay them on the table. At first they hesitated, and I began to think that my first thought was the correct one, and that the meeting was being held at an inopportune time. But very soon, one after another, they began to hunt around in their cloth, which they wear tied around the waist, for their money, and brought it up to the table. Some of the sisters brought small earthen pots containing money they had been saving up for the occasion. Others brought eggs, chickens, etc. Small heathen boys and girls who were there ran off home and brought back money for the offering.

One old gentleman who was not a member of our church began to find fault with the people for giving

so freely, and grumbled because the Lord had not blessed him more. He said that he had been a believer in Christ for a long time, and he had noticed that God did not bless the Christians any more than his heathen neighbors. Sometimes, it seemed, so he said, that the heathen were blessed even more than the Christians. He felt rather bitter about it; and even though he also felt impressed to give something, he for a time stifled the feeling by saying it was of no use, God would not bless even though we did give. I then read the Lord's promise in Malachi 3, and asked the old man if he would not test the Lord and see if he would not fulfil his promise. He was at once interested in this promise. He got up mumbling something no one understood, and left the house. A few minutes later he came back with a big smile on his face, and five rupees in his hand. Placing the money on the table with the other offerings, he said, "We shall now see what God will do."

At the close of the service, after the eggs, chickens, etc., had been disposed of and the money counted, it was found that 123 rupees (about \$40) had been given. Of course this sum is small as compared with what is given in some places, but when we remember the smallness of the number present (only ten baptized members) and the great poverty in India, it was after all quite a sum.

After a prayer for God's blessing on the gifts and the givers, we all went to a small lake near by, where two more dear believers were baptized and added to the church.

Just as the sun was going down, we all gathered together on the terraced roof of the house of one of the brethren, where we would be away from the gaze of the curious crowd which had gathered about, and there celebrated the ordinances of the Lord's house. As it was the first time for most present, it was a very solemn and happy occasion. The old man who had doubted God, was present, watching the service.

While the service was going on clouds began to rise and the lightning began to flash. As the service closed, the rain began to pour in torrents, continuing most of the night. The old gentleman then came to me and said, "Sir, I am ashamed of the way I talked about God. He has heard our prayers and fulfilled his promise. Surely he is the true God, and I shall never doubt him again."

I left the little company next morning for Nazareth, our oldest and strongest station in South India.

Bangalore.

* * *

A Visit Among the Outschools in East Central Africa

E. E. ANDROSS

WE arrived at Blantyre, Nyasaland, East Central Africa, the last day of May, and early the following morning started for Malamulo Mission, about thirty-eight miles to the southeast. A number of natives had been provided for us, some as carriers of our luggage, and eight to propel the mission jinrikisha in which Brother W. E. Straw and I were to ride.

After the morning fog cleared away, the day was beautiful. For a time we had an excellent road, but farther on we found it not so good. There is but very little wheeled traffic over the road near the mission,



Simon Susenni's Outschool

as nearly everything is transported on the heads of natives. When we had traveled a distance of about ten miles, the boys stopped for breakfast. We walked down the road a short distance, and there we met Brother C. Robinson from the mission, who came up with his motor cycle and side car. In this more rapid but not more dependable vehicle we reached the mission station about 2 P. M. After this experience the motor cycle went into the garage for repairs, but after a night's rest we were ready for a trip to some of the outschools.

Undoubtedly, Nyasaland was the prettiest part of Africa I had thus far seen. I had heard much about the beautiful Malamula (native word for commandments) Mission, but I found it in every way superior to my expectations. The accompanying cuts will give at least a faint idea of the appearance of parts of it.

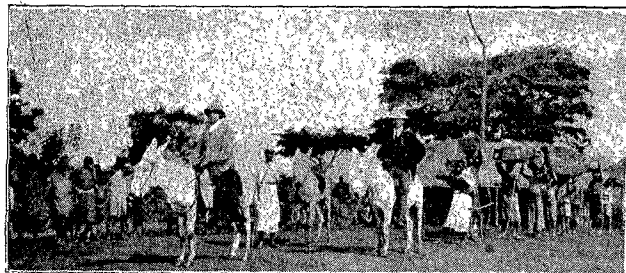
We were very warmly received by the mission staff. This is composed of Brother C. Robinson and his wife, the former acting as superintendent and the latter in charge of the hospital; Brother and Sister G. A. Ellingworth, who have charge of the training school; and Brother and Sister H. J. Hurlow, who have charge of the Matandani outstation, about 100 miles northwest of Malamulo, and of the outschools in that district. Some of these workers are now on furlough in England, and the outstation is temporarily in charge of Moses Chauluka, the oldest and one of the most trusted native workers. Sister Edie has for many years been connected with this mission, and is doing a valuable work, especially among the women. One more family is urgently needed at this place, and we hope it may soon be provided. The work of this mission is rapidly expanding, and the staff of workers must be adequate to carry it forward with increasing efficiency.

The pleasure to which I had long looked forward, of visiting this far-away mission, of acquainting myself with its staff of workers, only one of whom — Sister Edie, on the outstation — I had ever met, of becoming familiar with its work, was now a reality.

The morning of June 2 found us actively preparing for a trip to some of the near-by outschools. Brother Straw, Brother Ellingworth, and I, each astride a white donkey, with Simon Kalilumbi, the native inspector of the outschools in this district, as our *capito*, or leader, and about ten native boys with our tent, bedding, food, and other necessities for camping



Outschool Teacher's Home



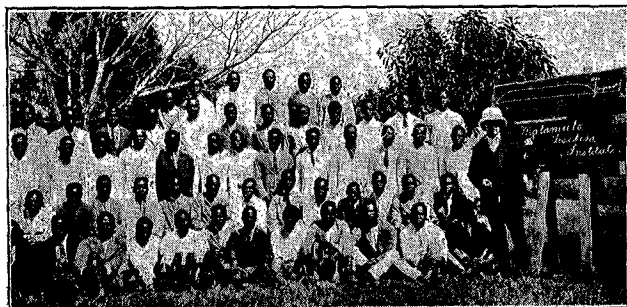
Starting on Our Outschool Trip

purposes on their heads, started out for a four days' journey, every part of which was both instructive and enjoyable.

On this trip we had some of the real experiences of mission life. Each night a light rain fell, and the mornings were foggy for a time, so we could not start out very early, and when we did start, the grass was still wet. We found the grass in Africa, and especially in this part, quite different from that to which we had been accustomed at home. That which we found on this trip stood from eight to twelve feet high, and much of the way it overhung our pathway so that at times we could not see the heads of our donkeys or even their ears. Part of the way the rains made the path very slippery, especially on the steep hillsides, making it necessary for us to do considerable walking.

We found that staying overnight at a mission station, visiting with the missionaries, partaking of meals specially prepared for the guests, sleeping perhaps in the best bed on the station, is quite different from going with the devoted missionary day after day as he visits his schools among the kraals. But the latter experience is valuable, not only because it enables one to understand from experience what some of the hardships of mission life are, but, above all, it helps one to understand why the missionary becomes so greatly attached to his work,—what it is that leads him cheerfully to face every hardship, endure the tortures of tropical diseases, that he may continue the work that becomes dearer to him than life itself. To see the process of transformation from the naked, raw heathen as he is found in his filthy kraal, enslaved by spirit and devil worship, hopelessly bound by the degrading, licentious heathen rites and customs, through the influence of the Christian school and the constant watchcare of the native teacher and his devoted wife, till he is finally, after from two to four years' training in Bible class, prepared for baptism, is a great inspiration.

While visiting these schools I had the privilege of witnessing this blessed work in all the various stages of its development. I became acquainted with the native teachers through whom, under the watchcare of the native experienced inspector, and more im-



Malamula Teachers' Institute

portant still, the frequent visits of the white missionary, this good work is being accomplished. I saw how these teacher-evangelists — for that is what they really are — and their converts from heathenism live, in contrast to the raw heathen about them. I know from actual experience that the money we expend on our missions to the heathen is not wasted; that even the precious lives that are sacrificed in this ever-blessed work are not sacrificed in vain.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12: 24, 25.

The four schools that we visited were established as follows: One in 1911, two in 1915, and one in 1917. They had a total enrolment of 558 students. The average daily attendance was 365. One hundred fifty of the students had joined the baptismal class and were preparing for baptism; 51 had been baptized and were members of the church, and nearly 500 were in regular attendance at the Sabbath services.

Each Sabbath after the morning service — weather permitting — the teacher divides his student body into several companies, and then, each company being led by a teacher or an assistant teacher, they go out into the kraals in the vicinity of the school, and sing and pray with the people, and tell them the story of redemption and about the soon coming of the Redeemer. In this way, by means of the forty-three outschools connected with this mission, many thousands hear something of this message nearly every Sabbath during the school year.

By the time we reached the mission on our return journey we had traveled about sixty miles. As the result of this trip we felt that we were more directly in touch with the work of the mission, and better prepared to begin the camp-meeting to follow.

* * *

General Meeting in Canton, China

IRWIN H. EVANS

THE Cantonese Mission held a general meeting for its workers and a conference session, Nov. 13-18, 1919. There were in attendance the native corps of laborers, all the foreign workers, and Elder and Mrs. F. H. DeVinney and Brother Denton Rebok, from the union. Mrs. Evans, Brother Chester Rogers, and the writer were also present. Elder DeVinney and I conducted the Bible studies.

The meetings were held in the new chapel, which has just been built on the front of the site previously known as the Bethel Girls' School. This land was purchased years ago, through the activities of Sister Ida Thompson, and here she and others conducted a girls' school for many years. This school has now been moved to the present compound at Tungshan, about two miles distant. The chapel has been erected for the accommodation of the church in Canton. It is a neat building, and from the front presents a good appearance. The basement is used for the tract society, a public day school, and the accommodation of native workers.

The chapel, which is surrounded on every side by a densely populated city, is approached through a gate from the street, and occupies the second floor. It will seat about 250, including the gallery, which accommodates about eighty persons. It also has a good baptismal and anterooms. As a whole, this little

chapel is a very presentable building, and the brethren in charge of the work have done the cause credit in erecting it. The chapel cost \$2,297.37 (Mex.). The brethren raised in native contributions and from the workers \$914, with pledges to increase this amount to more than \$1,000. The building is entirely paid for, and the brethren have on hand a balance of \$244.52 with which to buy seats and other things necessary to make the church complete.

The usual business was transacted, and everything passed off harmoniously. Brother A. L. Ham is in charge of the Cantonese work. Brother H. C. Cooper is secretary-treasurer. Brother H. B. Parker is in charge of the boys' school, and Sister Ida Thompson is in charge of the Bethel Girls' School. Two day schools are conducted in the city, in charge of Chinese. The students had a part daily in the meeting program, contributing at nearly every service some interesting feature, such as music, recitations, etc.

We were pleased with the growing work in Canton, and look for rapid growth in this field in years to come. The Lord is blessing our brethren in charge of the field, and the workers seem possessed of a good spirit—the spirit of unity. We see no reason why there should not be a strong church of native believers raised up in the city of Canton.

We also visited Fatshan, a city of about 500,000, an hour's ride from Canton. Here we have a school and a dispensary in charge of a native. The work is interesting and growing, but it now looks as if, unless we buy the property, we shall soon lose control of it. The work has taken on new features, and has been greatly strengthened since 1912, the last time I visited Canton.

* * *

My Impressions of the "Shoestring Republic"

ROSCOE T. BAER

SINCE my last report in the REVIEW, important changes have taken place in regard to my field of labor. Upon recommendation of the Austral Union Conference that I take the presidency of the Chile Conference, I began at once to arrange matters in the Argentine Conference so that I could reach the Chile field as quickly as possible. Argentina was a very agreeable field in which to labor, and the spirit manifested by the workers and lay members was most cordial. I left Argentina perhaps to supply a greater need and carry heavier responsibilities.

We have now been in Chile four months, and by this time have become somewhat acquainted with the work here and also with the great needs. The Santiago church of 110 members, extended a hearty welcome. This made us glad to be among our Chilean brethren. Chile is a very beautiful country. Those who have been here and also in California, say the two countries are very much alike as to climate, scenery, and natural advantages. The city of Santiago, with a population of half a million, is the capital, and is also the largest city in the "Shoestring Republic." It is surrounded by snow-covered mountains. In the summer there is very little rainfall, consequently irrigation is well developed, canals leading out into the country sections for this purpose. Nature has so arranged conditions that when the weather is hot and dry there is an abundance of water, for the melting snows keep the rivers and

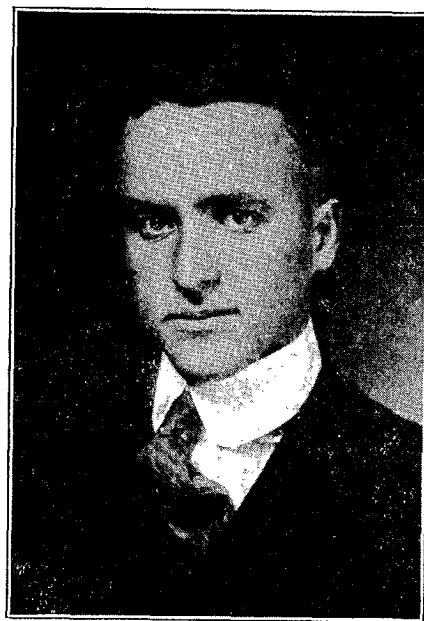
canals brimful. The country is also adapted for growing fruit, such as apples, peaches, pears, and all kinds of small fruits. Grapes are grown here successfully, and the wine industry is making fortunes. The railways in Chile are state owned, and though not equal to the system we have in the United States, yet the administration manages to get the people from one end of the narrow republic to the other.

There are many foreigners living in Chile. Many of them are from North America and England. The large modern stores are very much the same as those in the United States and England. The foreigners have their own churches and pastors, so there is a real society of English-speaking people in different places; especial is this true in Santiago, the capital of Chile.

The Chileans are quite content to make progress slowly in the science of farming. They have not yet reached the point where they consider the horse the beast of burden, but prefer the ox, with his traditional slow gait, and what cannot be done today can

easily be left until *mañana* (tomorrow). In a large field that is being prepared for the sowing of wheat, one will observe many ox teams plowing. The yoke is placed on the neck of the ox just back of the horns and then tied to the horns with straps of rawhide. In the country sections where our people live, one will see on Sabbath morning a number of oxcarts loaded with men, women, and children on their way to the Sabbath services. It does not matter how long the distance, nor how steep the hills, nor how deep is the mud in the valleys, the oxen and the courage and faith of the people make pretty sure an attendance at the church services. The Chileans naturally enjoy the meetings, and they never tire of listening to the teaching of the word of God.

In the Chile Conference we have twenty organized churches, besides several small groups and isolated members. The people as a rule are poor, and therefore the conference is not self-supporting, but we hope to see the time when the believers in this field shall so sustain the work by their means that outside help will not be needed. We are making strong efforts at present in this direction to test the financial strength of this field. Our Sabbath schools are beginning to get the same spirit possessed by our people in the homeland. In the larger Sabbath schools we now have goals, and in nearly every case these are reached and sometimes passed. We are asking the Sabbath school department to do its utmost to educate our people to be liberal toward God.



T. R. FLAIZ

Who Recently Sailed from the Pacific Coast to Labor in the India Union Mission Field

The conference operates a ten-grade school at Pua. This is in the southern part of the field. In the past this school has struggled, sometimes succeeding and sometimes bordering on failure; but of late the Lord has blessed in the selection of pupils and teachers, so that confidence prevails, and the school is beginning to fill the place God designed it should when started. W. W. Wheeler is the principal, and with him are four consecrated teachers who are doing all they can to make the school a success. I had the privilege of visiting the school recently. I was very deeply impressed with the character of the work being done. There are fifty-six students in attendance this year, which is the largest attendance for several years. There is need of more buildings, in order to care for the pupils properly. Next year promises to be better than this, and unless we can provide more room for students, we shall not be warranted in seeking to secure a larger attendance. Surely we should not deprive worthy students of a place in our school, simply because we have no place for them to

live in while obtaining a Christian education. This matter has caused the conference committee concern as these needs have come up and there was no means with which to meet them.

The colporteur work is moving forward, and we expect to reach our 1919 goal of \$90,000 (Chile money). Much time has been lost because of bad weather this winter, but the field missionary secretary,



MRS. T. R. FLAIZ

Who Accompanied Her Husband to the India Union Mission Field

Brother Otto Schulz, assures me that we shall be able to reach the goal. It is very interesting to note that, while we once thought that religious books could not be sold in such strong Catholic countries, books like "The Great Controversy," "Heralds of the Morning," and "Daniel and the Revelation" are taking the lead today.

The home missionary department has undertaken to educate all our church members in the science of soul-winning. A large part of our membership are uniting to win souls for Christ. This has been a very trying year for us in this department of the work, as the closing of the Transandino Railway, on account of heavy snows, has shut away from us our missionary paper, *El Atalaya*. We have had no papers to use in our work for more than four months. The snow is twenty feet deep in the mountains through which the railway cuts its way. But though much has been lost because of these conditions, still the work has made gains in spite of hindering causes. I was informed this morning by our home missionary secretary, Brother Schubert, that the reports from the churches this month are better than ever before. So

the Lord is blessing the work. While we have not had the papers, we have urged the members to work with small books and tracts. The result is a doubling of the literature to the public. This is more than we dared to think.

We expect to see thirty persons follow their Lord in baptism this month. In south Chile there are as many more waiting to take this step when a minister can visit them. So the evangelistic work, together with the home missionary work, is being blessed with hand-picked fruit for the garner of the Lord.

I have had the privilege of visiting every organized church in the conference, and I feel that in the short time I have been connected with this field I am beginning to get acquainted with the conditions. I am impressed that with the help of the Lord, we shall be able to see the work advance as never before. Time is short, and now is the time for our people to sense the times in which we live and work and give as if the whole work of God depended upon them. The words of another express our needs today:

"The great people of the earth today are the people who pray — people who take time to pray. They have not time. It must be taken from something else. That something else is important, and pressing, but still, less important and pressing than prayer. There are people who put prayer first, and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches; in supplying both men and money for mission posts; in keeping fresh and strong their lives far off in sacrificial service on the foreign field, where the thickest fighting is going on; in keeping the old earth sweet a little longer."

As I close this report, the sun is setting behind the snow-covered mountains on the Pacific Coast, telling that another day has been spent. We wish for more, that we may have opportunity to press the battle on to victory and see the cause of present truth triumph in the "Shoestring Republic."

Influenza Carriers

(Continued from page 2)

immune to the germ; for it is possible that one may retain the germ for some time and then through exhaustion or depression of health succumb to its effects. Remember also that *fright helps greatly to reduce immunity*. To this extent the assurance of the health department is valuable. If there is a panic, there will likely be many more fatalities, just as there is when there is a panic in case of a theater fire.

On the other hand, do not go to the other extreme and try to wear out the disease, if you are attacked. In case of body aches, fever, "cold," in head or throat, and weakness, the sooner one gets to bed and *stays there*, kept comfortably warm until the fever is over, the better his chance for recovery. The fatalities in the previous epidemic were largely among those who neglected this precaution.

So far as we can observe at the present time, this wave is not going to be so serious as the one of a year ago, but it is important that every one be on his guard to prevent, as far as possible, the spread of the disease, and to go to bed immediately if attacked.

* * *

THE way to gain a good reputation is to endeavor to be what you desire to appear.— *Socrates*.

* * *

THE secret of life is not to do what one likes, but to try to like what one has to do.— *Dinah Mulock Craik*.



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."

FAITHFUL AND TRUE

WORTHIE HARRIS HOLDEN

FAITHFUL and true art thou, my blessed Saviour,
Today and yesterday — fore'er the same;
And those who for thyself are called and chosen
Are true and loyal to thy glorious name.

Faithful when fervently they choose to suffer,
Loyal when death's cold damp has pressed the heart,
True to the standard of their blessed Master,
Though from the cherished joys of earth they part.

Faithful unto the end make me, my Saviour,
At battle front, in silent hut or cave,—
Loyal to thee in word and faithful service
To own the gift that my Redeemer gave.

Faithful thy promises whene'er we claim them,
Faithful the word of peace to them that hear;
And let me in thy kingdom be the sharer
Of "Come, ye faithful," when thou shalt appear.

* * *

Articles for this Department

IN order that the Home department may be made as practical as possible, we earnestly solicit the co-operation of our readers. We desire to make this department a sort of public forum for the discussion of all phases of home life, for the interchange of ideas, for the asking and answering of questions, etc.

We do not believe that any one father or mother is a paragon of all wisdom, or that the instruction given through this department should be confined to the editors or to two or three contributors. We desire to hear from our home-makers in general, from many who have had experience in real home-making, from those who have met and surmounted difficulties, from those who have difficulties which they do not know how to meet. Perhaps a call from them for help needed would bring just the counsel and suggestions which their situation requires.

We greatly appreciate the excellent articles which we have received during the months. We desire still to hear frequently from our older writers, and we desire also to hear from many new ones. Please consider this department your department, and pass on to others the help which you have worked out in the quiet confines of your own home. Let us hear from you.

EDITORS.

* * *

Labor a Tonic

D. W. REAVIS

ONE of the greatest delusions of the age is the popular belief that labor is at war with the physical welfare of the human body, and that much recreation is needed in order to counteract the injurious effects of labor.

In the beginning God graciously cursed the ground, after sin entered the world, in order that man should be forced to labor for his physical, mental, and moral health. From that time to the present, labor has

been the greatest providential blessing bestowed upon the human race. In this time of growing love of ease and recreation, Satan is reaping a great harvest of souls. There is a constant pressing demand for fewer hours of labor, more pay, extended recreation, and greater luxuries. The world is rapidly coming to the place where ancient Israel was when the people made the golden calf while they awaited the return of Moses from the holy mountain: "The people sat down to eat and to drink, and rose up to play."

Individuals, as well as nations, weaken in the abundance of ease and luxury. The souls of men today seem to have a longing for pleasure, and the prevailing conception of the source of pleasure is, that it is in idleness, whereas its true source is ever found in relished labor. The greatest tonic in the world is conscious achievement through personal effort. The relish of success is far the greatest and most enduring stimulant. It is satisfying and restful. When one finds pleasure in his work—and all may if they will—there is little need of other recreation; for labor enjoyed and relished, is in real fact a constant recreation. It is not labor that destroys vitality. It is one's *conceptions* of labor, one's rebellious antagonism to it, a dislike for it, worry, and general violation of God's laws regarding human happiness in earnest and vigorous toil.

He who finds pleasure in his labor has little need of any other inferior recreation. To such a one labor is a real, a satisfying recreation. It may be the hardest of all labor, yet it is a tonic, a pleasure, and far better, to such a laborer, than the popular recreations of the day. The men and women who in their youth received a practical conception of labor and learned to find pleasure in it, are not clamoring for fewer hours, higher pay, and more recreation. They are able to find needed recreation in their labor. They agree with Philander Johnson when he says:

"Every day's a holiday
For hearts both strong and true.
Every day's a jolly day
As Pleasure smiles anew.
If you make a friend of Duty
As you do what Fate may ask,
You will find a trace of beauty
In each ordinary task."

There is a greater need today for the development of individual passion for work than there is for more recreation. Men who have learned the secret of real satisfaction, rest, and happiness in labor, say their happiest days are found in hard labor, as well as their best feelings physically, mentally, and morally. Those men who have labored and prospered, and finally settled down on "Easy Street," say their decline began when they quit work.

Who are the principal patrons of places of amusement? Are they the hard-working people of the day? By no means. They are those who believe firmly in the devil's great lie, "Work kills,"—those who are working constantly, in their way, to get around God's plan for health and happiness through

living by the sweat of one's brow. Were there more sweating today as the result of real interest in, and a hearty relish for, vigorous labor, there would be far less demand for more recreation. There would be better health, more contentment, and a great reduction in the high cost of living.

Man, like running water and air in circulation, is purer when in action. One of the chief causes of the ruin of Sodom was "abundance of idleness;" for the violation of life's preserving principle, cited in the eighteenth verse of the tenth chapter of Ecclesiastes, was fulfilled in her: "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." The present-day sentiment expressed in persistent demand for less labor and more recreation needs to be illuminated with the self-evident Scriptural fact that the greatest tonic in the world is relished, vigorous labor.

* * *

"Provoke Not Your Children"

JOHN M. HOPKINS

"FATHERS, provoke not your children to anger, lest they be discouraged." Col. 3: 21.

This exhortation to fathers, and to mothers as well, is, it seems to me, of equal force with the fifth command of the decalogue, which enjoins the obedience of the children to the parents.

Many times the lack of interest which young people have in religious things is directly due to parental influence and home conditions. Some parents who have long been pillars in the church are by inconsistent lives discouraging their children in the Christian way.

Father is never satisfied with what the boys do. He complains about this or that, denies them time for recreation and amusement, never allows them a dollar for their very own to spend as they choose, and is so strict that they come to hate religion. They dread to see the Sabbath come, since there is no joy in the monotonous régime of its observance. They cannot "call the Sabbath a delight" (Isa. 58:13), for to them it is a dull, drab day, with no happy songs, cheerful conversation, or joyous mingling with nature.

Mother, too, is impatient and exacting. It seems to the children that she finds fault with *everything*. They notice that neither father nor mother is careful to keep promises, to return borrowed articles promptly, or always to tell the exact truth. Sometimes they are really unkind to the dumb animals around the place, and it seems that they are always stingy, penurious, selfish, and bossy.

Such parents wonder why Robert and Henry are not Christians, or, if they have once "made a start," why they "didn't hold out." They grieve because Mary and Edith object to attending Sabbath school and church, and take no interest whatever in religion.

The real reason is that there is no religion in the home. The parents do not live up to their profession of Christ. A home in which the spirit of Christ rules will be the most joyful place in the world. There only kind words are spoken, mutual courtesy is practised, and love and brightness reign supreme. The young people are glad to bring their associates to such a home, and the parents are glad to make the young people welcome. The members of the family may be obliged to work hard all the day long, but love and sympathy smooth the way, and the influence of parents who stand in this sympathetic relationship to their children will gather for Christ.

Dear parents, take heed to your ways, that you do not "provoke" your children so that they become "discouraged" by the way. Perhaps the very conditions which are causing you heartache and tears are the result of your own inconsistent course of action. Religion—that is, true religion—is never a burden; it is a pleasure. Is it a joy to you? and is your influence consistent with your profession?

* * *

HOLLYHOCKS

OLD-FASHIONED they are, but I love them,
As they stand in a stately row,
Their deep-tinted bells ringing softly
Sweet songs of the dear long ago.

Then tell me, oh, tell me, what is it
That makes them go straight to your heart,
And why they should cling to you ever
And seem of your brief life a part?

Because in your childhood you loved them,
As they stood by the wide-open door,
And their bright-colored bells bring sweet mem'ries
Of days that come back nevermore.

Ring sweet, lovely bells of our childhood,
And bid us again to be glad;
Help us forget life has heartaches,
Forget that our hearts have grown sad;

Forget that still are the dear voices
And withered the roses away;
Let your melody be naught but gladness
As you sing of that happy day.

— Florence N. Murray-Smith.

* * *

Family Co-operation in Study

C. C. LEWIS

MANY people seem to think that systematic study is out of the question in the home. This may be true in some cases, but not in all. "He can who thinks he can," is a good motto to live by. If we think we can and say we will, something is bound to be accomplished. If we think we cannot, progress is blocked before it begins. The spirit of study on the part of parents will beget the same spirit in the children, and will encourage their co-operation. Here, for example, is the experience of a busy mother. She is writing to a friend and is telling her how she finds time for study. Listen to her for a moment, and perhaps catch a little of her enthusiasm and good judgment:

"I do not want you to think that in my efforts for self-improvement my children and my home will be neglected. I truly believe they will receive better care and more consideration. Have you not sometime in your school life found that when you had the longest lessons and the shortest time in which to prepare them, that was just the time when you would surprise your teacher by your brilliant recitations and your keen understanding of the subject in hand? The secret was that knowing your time was limited, you simply crowded everything else from your mind, put your elbows on your desk, with your head in your hands, and 'dug.' It is the same with me at present. I shall have to speed up a little, guard against my natural love of ease, and be most miserly of my time. Sometimes I manage to get some of the mending done when the children are having their lessons. (You know I am teaching them at home now.) Once a week, Saturday evening, I make out the menus for the following week. I find that this saves time and effort, and every minute is precious now.

"The entire family is interested in my lessons. [This mother is taking a course in the Fireside Correspondence School.] Just today little Kenneth said, 'Mother, I am going to try to remember to keep off my knees as much as I can,

so you won't have to mend my stockings so much. Then you can study more, can't you? And I'm going to help to keep the house clean, too.'

"That's encouraging, isn't it?"

"Already I find that the work is really practical, for the lessons set forth fundamental principles of good writing and speaking and give me some practice in carrying them out. In my daily reading I am trying to form the habit of casting my eye over a paragraph to take in at a glance the essential structure. I try to make the conversation in the home educational, keeping in mind the principles which govern the communication of thought. In the same way these lessons help me to get a good working knowledge of literary principles. To learn to arrange one's thoughts in due sequence is indeed an art worth cultivating.

"I believe that not only I, but the entire family will be benefited by my study. This is the observation practical Clinton made shortly after I began the course. 'Mother,' he said, 'father is studying something, and you are studying something, and Kenneth and I have lessons, and we are all learners, aren't we?' Can you not see what a good example we are setting for the children to follow? If nothing else were accomplished, that one thing would more than repay us for what the lessons cost us in time and money."

* * *

Care of the Teeth

D. S. TETERS, D. D. S.

THE first essential to the proper care of the teeth is a good toothbrush. The prophylactic style, with its uneven bristles, medium stiff, is the best, since it not only brushes the sides of the teeth, but cleans the crevices between them. A straight toothbrush cannot do this.

Brush the teeth regularly after each meal, using a good dentrifice in paste form. The teeth should also be thoroughly brushed just before retiring. In brushing the teeth try to reach as nearly as possible every corner of the mouth, and also brush the gums vigorously. The gums may bleed some, but the brushing will toughen them and make them firm around the teeth. One of the chief causes of pyorrhea and other gum diseases is failure to massage and brush them carefully.

Never use powdered pumice stone or ashes on the teeth. These substances scratch the enamel, thus opening the door to decay.

Be sure to visit a competent dentist once or twice a year, having all necessary repairs made, and the collection of tartar removed.

* * *

Beginning Early

"MAUDE is the most methodical child in the kindergarten," her teacher remarked, as we stood watching the wee fingers carefully fit the gift blocks in place. "She isn't so quick as some, but her work is always neat, and every scrap is gathered up and every block piled evenly when she is through."

"You can thank Maude's mother for that," I returned. "It isn't just natural-born tidiness that makes her careful. Her mother believes strongly 'as the twig is bent,' and she started as soon as Maude could toddle, to teach her law and order."

"Well," the kindergartner said, "I'd like to send a vote of thanks to Maude's mother. If more of them followed her method, whatever it is, we teachers would have an easier time."

The theories carried out by this mother had involved her in a little extra trouble at the outset, but had amply repaid her in the end. From the days when Maude was a tiny baby her life had been regu-

lated with appointed hours for food, naps, and play, so mother knew exactly what time she could have free for herself. When the little girl had reached the age of trotting about, she was taught to put away her toys when she was through with them. In the nursery was a large chest of drawers, and the lowest one was given over to the playthings. When sleep time came, Maude's mother did not stoop down and gather up the scattered dolls and balls herself, which would have been the easiest way just then, but she opened the bottom drawer, which was low enough for the child to reach with comfort.

"Come, Maudie," she would call, "it's time to put the dolls to sleep, and to let the toys have a rest."

Then Maude would trot after each one, and drop it in the drawer with a "Night-night, Betty," or "Do to s'leep, 'ittle pussy." There were no tears as toys were ruthlessly torn from clinging fingers, for this putting the toys to bed was another game to her. As she grew a little older, mother did not even need to supervise the putting up of the child's treasures; she had learned where they belonged, and never questioned that at night they should be put in place.

It is hardly possible to emphasize too strongly this "beginning early" theory. The stronger the foundation is laid, the less it will be apt to weaken later. The more care there is taken to plan it correctly, the less there will be to undo when the child commences to argue and think for himself.

As a kindergartner, it has often made me shiver when I have seen parents laugh at naughty childish tricks. Admittedly, to the adult they have a funny aspect, but this is only because we do not look beyond the present; we do not realize that every little seedling in the fertile soil of the child's mind is pretty sure to bear fruit of some sort. It really is never too early to begin the child's training, or safe at any time to laugh, and say, "O he doesn't mean anything! He is too young to understand."

Probably he doesn't understand from a reasoning viewpoint, why he should, or should not, do certain things; but he is acquiring habits, and it is very foolish to encourage bad habits rather than good, simply because they are amusing, or because it is too much trouble to correct them.

Not long ago I was visiting where there is a dear little two-year-old daughter in the family. She was eating her supper of cereal one evening, with such evident enjoyment that I laughingly remarked, "Is it good, Doris?" scarcely expecting her to reply. But her mother was another of the "begin early" believers, and she gently turned the little face toward me.

"Baby, auntie spoke to you," she said, and baby smilingly looked up and lisped, "Es."

Her mother was laying the first stones in the foundation of good manners. The little girl was learning that when her elders addressed her she should answer. Later she will not embarrass her mother by rudeness to visitors, but will doubtless be one of those charming children who "speak when they are spoken to." That she will also speak a good deal at other times, goes without saying; we have long since outgrown the notion that children should "be seen, and not heard."

Any mother joys in the assurance that her child behaves so well at the table that she need not worry when she takes him visiting. And the only way a mother can feel this confidence is to insist upon good table behavior at all times. Unless a child is very

much awed by his surroundings, he is more than likely to do just what he does at home. Do you remember Toddie, in "Helen's Babies," holding his soup plate over his head to see if there was a "turkle" on the bottom and ruining Alice's gown with the contents? Toddies, the world over, who are allowed to look at the bottom of their soup plates, or stick their fingers in their food at home, can't be blamed for doing it a-visiting.

Children should not be permitted to muss over their food, or to play with it. When they have eaten all they want, take the plate away. And do not think any odd bits of china, or rags of napkins, are good enough for the baby. Children's sets of plates and cups come in so many attractive varieties, and at such a moderate cost, that almost any one can afford to provide pretty settings for the baby's mealtime.

It is a good plan, when a child is old enough to feed himself, and yet does not come to the family table, to have a low chair and table especially for him. Cover it with a clean cloth, or, where economy in laundry is necessary, paper napkins will answer. Set the table with all he needs, and teach him to handle his fork and spoon properly. It is as easy for him to learn the right way as the wrong, for the little fingers at the outset do not know even the first principles of guiding these shiny tools to his mouth. Above all things, keep him in clean bibs. Laundry economy which reaches the point of using a bib or napkin with great stains on it, is more than economy; it is stinginess.

We certainly cannot expect the children to learn tidiness and cleanliness, if we do not accustom them to clean things about them. Early training in personal neatness may mean more than an indication of refinement. It is quite as likely to mean good health. The child who has been educated to like clean hands, when he begins to look out for himself will wash the dirt and accompanying germs from his hands at mealtime, without special orders. The boy or girl to whom soiled hands are a matter of indifference, runs far greater risk of getting something unpleasant into his system than the one who is more fastidious.

We hear much, in these days, of the decline of chivalry, and frequent comments that the young men of the present are lacking in the gentlemanly graces of their fathers. Now I always think, when I encounter a rude youth, that his mother is largely to blame for his discourteous ways. If from a little child he had been taught to wait on mother and sister; to give his chair to the girls, if there were not seats for all; to take off his hat in the house, and all those little gracious acts which make life run smoother, he would find them natural when grown.

When the tiny daughter of the house wants "to help mother dust," don't tell her to run along, and not bother. Give her a bit of cloth, and set her to work where she cannot do any harm. Then when she is older, and can be of use to you, the helpful habit will be firmly established. Many a mother who complains of an idle, selfish daughter, has no one to blame but herself. A child that is petted and spoiled and waited on in its baby days, knows no better rule of conduct for more mature age, until the old ways have been unlearned, and new habits cultivated.

Probably every mother, at some time or other, has heard all this. That they do not realize its impor-

tance is woefully evident to those who come in close contact with children, with a judgment unbiased by the mother's somewhat blind love. The well-brought-up child of today is not the meek, subdued child of a past generation, but one who has been allowed self-expression, with a wise supervision of this self-development. Children cannot be allowed to follow their impulses without a guiding hand, nor should they be yielded to beyond a certain point, whatever extremists in self-developing theories may say. Just as surely as can be, the baby who is ceaselessly juggled and wheeled in its carriage every time it indicates a wish for motion is being nurtured in a restless disposition. The child who is given the choicest bits at the table, and whose slightest desire is anticipated, is being carefully trained in selfishness. It requires only a little strength of mind on the parents' part to begin right, but it requires herculean efforts to correct bad habits which are firmly established.—*May Denton, in American Motherhood.*

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A Bit of Royal Discipline

THE following story relates to a bit of insubordination on the part of King Edward VII when a child:

One day at the Windsor palace he stood at a French window looking out upon the gardens when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons she would have to put him in a corner.

"I won't learn," answered the youngster; "and I won't stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back he carried a Bible.

"Listen, now," he admonished the boy, "to what the apostle Paul says to you and other children in your position. He then read Galatians 4:1, 2: 'Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.' It is true," continued Prince Albert, "that you are the Prince of Wales, and if you conduct yourself properly you may become a man of high station, and even after the death of your mother may become king of England. But now you are a little boy, who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Proverbs 13:24: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'"

At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God." — *Pacific Baptist.*

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"CONTENTMENT is a pearl of great price; and whoso purchaseth it at the expense of ten thousand desires, maketh a wise and happy choice."



HUNAN, CHINA

EN ROUTE from the Hunan general meeting, believers, as I write these lines, are making their way across country in every direction to their distant homes. A few are traveling by train, for there is a newly built railway line going north and south from Changsha; some are on the small river boats, so numerous in these parts; others are seated in sedan chairs borne by coolies; while others too poor to avail themselves of any of these conveyances are walking. One brother has just been talking with me who is ready to start on a three days' walk, a distance of 210 li (seventy English miles). And travel these days is made dangerous by the robbers who infest the country. This condition doubtless kept many away who otherwise would have been with us. About 150 persons were in attendance. Some of these spent as many as twelve and fourteen days in small sailing vessels in order to come.

In spite of the unsettled state of the country, the past year has been a good one for the Hunan field. Brother O. B. Kuhn's report gave fifty-five as the number of baptisms during the year, bringing the membership of the province to 304. The Sabbath school membership is 350. There are six church schools, with an enrolment of ninety-two. Twenty-eight students have gone to our middle school at Hankow, while twelve have gone to the college at Shanghai. The tithes and offerings for the first nine months of 1919 totaled a little more than \$1,000 (Mex.), or a per capita sum of about five dollars for the year. While this does not seem large, yet when we consider the fact that the average wage of a Chinese in this field is about one tenth the wage of the average conference laborer in the homeland, the showing is not bad. Literature sales for the first nine months of 1919 amounted to \$6,488, a gain of nearly fifty per cent over the sales of the same period last year.

We have but two foreign families for this great province of 30,000,000 un-

warned souls. The motto of the brethren at this general meeting was, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," Luke 10: 2. The brethren are laboring hard to train a native ministry, and promising young men are being selected and sent to our training school at Shanghai for a preparation for gospel work; but these young men, upon their return to the field, require, and should have, men from the homeland to give them the field help they so much need. Brother Kuhn, the province director, must also act as treasurer of the field, besides looking after the multitude of details that naturally come to one in his position. Brother Davis, his only foreign associate, has his hands full in looking after the publishing and home missionary interests. These workers need help, and should have it.

Hunan is one of the most progressive provinces of China. It is a sort of buffer province between the North and the South, the two contending factions of China. While the government of the province is in the hands of the North, the sympathies of the masses are evidently with the South. This fact, and the fact that Hunan is the great highway between the North and the South, has made the province a great battleground during recent years, and many cruelties have been perpetrated by both sides. Great cities have been partially or almost wholly destroyed. One large city of 100,000 inhabitants was reduced to a town of some 5,000 people. Changsha, the city where our headquarters are and where the meeting just closed was held, a city with a population of 350,000, changed hands three times in about one year. Each change was attended with awful cruelty and bloodshed. These conditions have brought many trials and perplexities to our workers, but the work has advanced. Our little band of colporteurs have often "eaten the bitter," to use a Chinese expression. They have been robbed, imprisoned, and forced to

endure many privations, but the majority have proved true. A colporteurs' institute is now in session, following which eight men will enter the field. Hunan has furnished pioneer colporteurs for many of the other provinces in China. The native field secretaries of Hupeh, Kiangsi, and Manchuria were originally Hunan men. A few months ago one of Hunan's colporteurs went to far Szechwan as the first subscription book colporteur for that far western province.

We had a spiritual feast together during the eight days of the meeting. Workers and members pledged themselves to greater faithfulness in holding up the banner of truth in this dark land. I believe 1920 will see a far greater ingathering of souls. Hunan, like other fields of Asia, is ripe for the message.

C. E. WEAKS.

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A TROOPSHIP with eleven or twelve hundred soldiers on board returning to Australia from the front, called at Pitcairn Island recently. Remaining a safe distance from the island, they were met by a number of the natives who came out in their rowing boats. The son of one of our brethren at Petone, New Zealand, in relating the incident, says that he never saw the soldiers more impressed by anything than they were by the visit of these islanders. Some of the men came on board the troopship to distribute the *Signs of the Times* and the *Review and Herald*; others of the company remained in the boats and entertained the soldiers by singing beautiful hymns. This seemed to melt even the hardest heart, and it was difficult to find any one whose countenance did not express the deep impression that was made, as they listened to the strains of "Sweet By and By," "Let the Lower Lights Be Burning," "God Be with You," and other hymns. The soldiers said that it was splendid to think that out in such a lonely island the religious element seemed to predominate. Good use was made of all the literature received.



BELIEVERS ATTENDING THE HUNAN GENERAL MEETING

USING THE NEWSPAPERS

ELEVEN hundred three articles about our work and message is the number published for us in the newspapers in the Pacific Union Conference during nine months of the year just closed. There are in the union field 3,037,129 persons, according to the United States census; located as follows: In California, 2,377,549; in Arizona, 204,354; in Nevada, 81,875; in Utah, 373,351. The most of these are served by the daily and weekly newspapers. It is our task to give them the third angel's message, and the public press offers its very effective and economical assistance.

We believe in the street car and the railroad train as means of quick transportation, and we would not use the slow-moving horse and buggy if an automobile were available. The modern farmer plows his land with a multiple gang plow, sows it with an automatic seeder, and harvests the crop with a combined harvester. But the minister of the gospel, to whom has been assigned the world task of sowing the gospel seed in the hearts of between one and two billion souls in a single lifetime, is often content to reach an audience of a few scores or several hundred persons with the sound of his voice, while the multitudes know comparatively little of him or his message, in spite of the facilities at hand for rapidly and widely heralding his words.

The spirit of prophecy has for years counseled us to use these facilities diligently. "There is great need of men who can use the press to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people," we read in "Gospel Workers," page 25. Again we read: "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can."—"Life Sketches," p. 214. Yet again, in "Testimonies for the Church," Volume VI, pages 36 and 37, the urgent exhortation is given:

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. *This should not be regarded as nonessential.* On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?"

If there is "great need of men who can use the press to the best advantage," shall not you and I do our best to fill that need? If God showed his servant that the press is powerful, shall not you and I use it for good? If "we must take every justifiable means of bringing the light before the people," and are exhorted to use the newspapers, shall we not be diligent to write out the precious truth God has put into our hearts and minds, that it may reach the multitudes? Particularly when newspaper editors are willing and anxious to publish the news concerning this people, shall we not give it to them in the very best form that is possible?

It was to encourage such effort that the Press Bureau was established by the General Conference about nine years ago.

The most of us have read the booklet, "Lessons in Newspaper Reporting," issued by the Press Bureau, but if you do not have a copy, the Press Bureau will be glad to send you one without charge.

FRANK A. COFFIN.

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HONOR FOR FATHER

"God maketh my heart soft, and the Almighty troubleth me." Job 23: 16.

The other day a lady handed me the REVIEW of Aug. 21, 1919, in which is a short notice of the death of my father, William Brickey. I knew of his death before, but when I read of it in the REVIEW, somehow it seemed to have a different meaning to me, and I felt more deeply my personal loss.

Father and the REVIEW were close friends. It began to make its weekly visits to our home about the year 1879, when I was three years old. Well do I remember sitting upon his knee and listening to articles from the pen of J. O. Corliss, Geo. I. Butler, Uriah Smith, and others when I was a mere child. Father was elder of the church for a good many years. How many times have I seen him, with tears streaming down his cheeks and voice all quiver, read some stirring article from the REVIEW to the little company gathered for Sabbath worship!

Father was intensely in earnest about his religion. He taught it diligently unto his children; talked of it when he sat in his house, when he walked by the way, when he lay down, and when he rose up. Consequently every member of his large family, without exception, accepted his faith. Some of his children have since lost their hold on God, and their interest in the present truth; but each and every one stands in awe and reverence at the remembrance of father and his religion. He was so sincere, so honest. There were some, even among Adventists, who did not agree with his views; but I do not think that any one, anywhere, ever questioned his sincerity or his honesty of purpose.

His public labors for the "cause" were not extensive. I believe, however, that in every effort he met with success. Quite a number of families were brought to a knowledge of the truth by his efforts. Now he rests in Jesus, and his works do follow him. He is "blessed," for he died in the Lord.

Father and I differed in our opinions and estimates of things. He often rebuked me. For several years past I have not attended Adventist meetings, nor in any way supported their work, nor taken any of their papers. I told father I had quit the church for good. Of course I received a sharp reproof from him, as he was loyal to the church to the end. I am sure he was sincere about it, even though I could not agree with him. If I am lost, he will not be to blame, for he tried his utmost to prevent me from going wrong, as he thought I did.

He was quite positive about what he believed to be right; and before he was converted, like Paul, he thought he ought to do many things contrary to the name of Jesus. So when Elder Hill brought the light of present truth to our community, father was on hand to oppose. But when it was shown to him that the prophecies of the Bible were actually being fulfilled, he gladly accepted the

light and the Saviour, and spent the remainder of his days in his Lord's service.

In all my life I never knew my father to tell a falsehood. I never knew him to exaggerate, or misrepresent in the slightest degree, a thing he wished to sell, in order to obtain a better price. His word was absolutely good.

His faith was always firm, his hope bright. While we mourn our loss, we sorrow not as others who have no hope. We verily believe our father will come forth in the resurrection of the just, and then there shall be no more sad partings. Blessed hope!

VICTOR BRICKEY.

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BALTIMORE, MD.

THE Baltimore No. 1 English church, with a membership of 231, has carried on two missionary campaigns the past year,—one for the financial obligations of the church, and the other the Harvest Ingathering campaign. In our home missionary efforts our papers and magazines were used to secure funds in the same manner as we used them in the Harvest Ingathering work. Two separate band lists were used, one for each campaign.

The home missionary effort resulted in placing thousands of papers and magazines in the homes of the people, and \$2,885.85 was secured. This is \$12.49 per capita, or 24 cents a week for each member. With this money the church has been able to pay the remaining church debt, and carry on a good church school, supporting two teachers. One hundred seventy-seven persons had an active part in this campaign.

A goal of \$1,500 was set by the church for the Harvest Ingathering. The campaign, however, resulted in gathering \$3,667.58. This is \$15.87 per capita, or 30 cents a week per member. One band secured \$566.22; five bands, more than \$200 each; and fifteen bands collected \$100 or more each.

The foreign mission offerings of the church totaled \$6,542.98, which is 54 cents a week per member. The total offerings of the church for home and foreign missions amounted to \$9,428.83, which is 78 cents a week per member.

The tithe of the church for the year amounted to \$14,595.52, or \$63.31 per capita.

The grand total of all offerings amounted to \$25,793.66, or \$111.66 per capita.

One successful tent effort was held in connection with the missionary activities of this church. Forty-two members have been added to the church during the year.

As a result of the efforts of this church during 1919, thousands of pages of literature have been placed in the homes of the people; the members have been revived spiritually; the names of many interested persons have been secured; some receiving literature have been convinced of the truth, and have been added to the church; and a spirit of harmony has prevailed. For all of these blessings we are indeed thankful to God.

The church begins the year 1920 with renewed courage. The home missionary and Harvest Ingathering band campaigns will be carried on throughout the year.

A. S. BORTH.

Educational Department

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

AMONG THE SCHOOLS

Down the Pacific Coast

LEAVING Canada with the mercury down to fifty below, I crossed the border at Kingstgate to Spokane four hours late and had to wait there till morning. It snowed hard all day to Walla Walla, and though we had two locomotives much of the way on a train of four coaches, we were repeatedly blocked by snow and shortage of steam, again arriving four hours late. Contrary to expectations of milder weather, College Place was buried in snow a foot deep, and the mercury kept sliding down till it broke the record in the history of the weather bureau at twenty below, during the Week of Prayer.

But the welcome was warm, and the people's hearts aglow with spiritual blessing. My week at the college was the best I ever spent there. With renewed ardor the teachers were seeking earnestly to discern and apply the principles of Christian education more fully. They are blessed with the largest and finest student body in the history of the school—391 choice young men and women at the time I was there in December. Such a body in their commodious new chapel afforded a lasting inspiration to the visitor and affords a constant inspiration to the teachers. It is no small matter to stand in such a place of responsibility, and much depends on how the teachers rally to their high privilege as molders of our youth and trainers of our recruits for labor.

With a steady hand, yet in a progressive spirit, the Walla Walla faculty are striving to rise to the full benefits of the educational pattern shown us in the mount. They have made good progress in adapting our new curriculum to their working program, and will advance farther another year. The earmarks of progress this year are notable, as follows:

1. Class work in physical and medical missionary education essentially provided to their full credit.

2. Systematic physical training required twice a week and provided under supervision a third time, for two years of the academic curriculum, and made available the other two years. A third-year class is now under training for leaders, to help supply our need of teachers.

3. All students required to engage in vocational and domestic work for ten hours a week.

4. One full unit of vocational work required within the academic curriculum for graduation, and a second to be required as soon as equipment can be provided up to the standard.

5. Practically all the electives in the eleventh and twelfth grades provided except the mathematics.

6. All teachers studying how to make all subjects of instruction spiritually fruitful.

7. Plans under headway for field training and extension work for both students and teachers, to head up finally in a department of denominational endeavor.

With the general policies adopted at our educational council last April, Walla

Walla College is quite generally in working harmony. No member of the faculty is attending school outside during the school year, and to no great extent at other times. The college has experienced no necessity of obtaining recognition from a university or other educational body, and is not seeking for it. Pre-medical students find no difficulty in gaining admission to our medical college at Loma Linda, and are strongly urged to go there when ready, instead of elsewhere.

The college student body is almost entirely lined up for some definite kind of denominational service. Figures furnished me by President Smith read thus: For the ministry 45, for Bible work 4, for teaching 39, for the study of medicine 31, musical direction 19, physical direction 12. That this is more than a paper classification was evidenced by the full attendance of these groups at places appointed for me to meet them for an hour each. Walla Walla purposes to do her full share as a world recruiting station for missionaries.

Our School at Auburn, Wash.

This is the first year of our new central academy in western Washington. It is beautiful for situation, on the upland overlooking the Puget Sound country westward to the Olympic range. The building is unusually well constructed—in material, workmanship, convenience, and artistic appearance. Here are gathered 125 boys and girls of promise, under the supervision of Principal Shepard and his hard-working staff. Secretary Flaiz is taking special interest in the development of the school, and accompanied me on this visit with a bag full of working clothes, to assist a few days on mechanical equipment. With good land and water available, this school will doubtless prove a good feeder to the college and a contributor to the field forces.

Pacific Union College

On my arrival in San Francisco I stepped on dry ground with no snow on it, for the first time for a month. The starlight drive up the mountain from St. Helena was delightful. The college holds its head above the fog of the valley most of the time in the benignant sunshine that California knows so well how to produce.

Nor is it indulging in flattery or exaggeration to say that the college keeps its head well above the mist of worldliness and untoward influences that tend to obtrude themselves upon our schools. It was natural for me to inquire at the first meeting of the faculty what progress they were making with our new curriculum and general policies. President Irwin replied: "On checking up with the curriculum, we found ourselves so nearly in harmony with it essentially that we had little difficulty in adjusting ourselves to it, even the first year, so far as the plan is concerned. Our chief lack is in all the facilities we need to carry it out fully, but we are working on these, with plans already drawn for some of them."

In almost the same words that President Smith of Walla Walla had used, he said further: "The university gives us little trouble here, for none is available to our teachers during the school year."

"But suppose one were accessible?" I ventured to ask.

Substantially again as the president of Walla Walla had spoken, he answered: "It would make little difference with us, for we believe that the school should

be kept clear of such influences while our student body is in hand. The best we can do for them is none too much, and we try to give them our undivided attention."

"Do any of your teachers attend other schools during the summer intermission?" I asked.

"Now and then one has gone to the university for special help, and we have assisted on his expenses," said the president. "I spent a few weeks there myself a year or so ago, to get the use of the library and the stimulus to thought that contact with men who are thinking from another angle usually gives. But so far as I know, none of our teachers are working on an advanced degree as such. We are not seeking for a standing in the world so much as for greater efficiency in our work."

"Do you have any difficulty in getting the credits of the college accepted at our medical school?" I inquired further.

"None so far. A few years ago I thought we should have to secure recognition at the university, and took preliminary steps in that direction."

"The inspector came to look over the college, then I went to see the proper officer at the university and fell in with the president while there. The short of it is that I was assured that with the proper library and laboratory our work would be recognized so far as premedical students are concerned, but the president said that to accredit the college would spoil our beautiful plan of education adapted to our denominational needs, and that it was nearer the true ideals of education anyway than the university plan is or could be."

"I thought it was time for me to go home, and I did so with new inspiration. Our premedical students are being received on the merits of the records they make, and our school is free from influences that would attract other students to the world. I hope it may continue that way, and believe that when our work is done up to the standards of the pattern shown us in the mount, it will gain all the recognition it needs."

The college is enjoying its record enrollment of 340 students, and has a waiting list of fifteen more, who cannot enter till somebody leaves. The students seem happy in their mountain retreat. Some found it hard to decide whether they would have a better time in the Christmas vacation to go home or to stay and enjoy the daily recreations provided by the faculty in the woods and mountains and in their own homes; for here the teachers give themselves up to the welfare of the students as fully in vacation as in school time. It often affords the surest and most effective means of finding their way to the hearts of the students.

The number of students definitely matriculated for various lines of work is as follows: For the ministry 44, for teaching 36, for medical study 50, for commercial work 18, for nursing 10, for music 9, for secretarial work 1, for editorial work 1. Arrangements are being made for the senior ministerial students to attend the union conference session in February.

Lodi Academy

Together with Secretary Cady and President Irwin, I spent a profitable day at Lodi. School had reopened after vacation, and the chapel showed the largest assembly of youth yet enrolled there. Principal Hare, George McCready Price,

Mrs. J. H. Paap, Fred Oakes and Mrs. Oakes, with others, are giving these young people all the advantages that accrue from seasoned experience and devotion to their work. Like the wonderfully productive section in which it is located, Lodi Academy is flourishing as never before. It is faced with the same big question as the majority of our other advanced schools—expansion to keep pace with growth. I must not discuss this question here, but will treat it in a separate article. Lodi and Fernando Academies were inspected by the proper committee on this trip for accrediting with the college.

Our Medical College

My time at the two sections of this school was too short to accomplish all I desired, but was nevertheless highly profitable to me. I found Dr. Evans and his staff enjoying their vacation, but ready to take time for the study of interests common to this and other colleges.

First among these is the students in the medical course. The record number of forty-two is enrolled in the first year, distributed as follows in their representation of our other schools: Pacific Union College 25, Walla Walla College 4, Union College 3, Washington Missionary College 4, Emmanuel Missionary College 1, Lancaster Junior College 1, Broadview Seminary 1, Clinton Seminary 1, local 2. The total of the four-year enrolment exceeds 100—Loma Linda's record.

It can be easily seen that not all our young men and women who complete pre-medical work in our colleges are entering Loma Linda. Here is the safest place for them. No one could spend even a few hours with the members of the faculty, as I did, without being strongly impressed with their spirituality and devotion to the interests of the students. With the highly technical work they must of necessity do, theirs is no easy task to maintain a high spiritual tone and keep the missionary motive and spirit aglow. But the very difficulty of a task often stimulates the Christian to his best effort, and I have no hesitation in saying that our Loma Linda teachers are rising to their privileges in this respect.

It should be known by all that our medical college has won its way to recognition among the best in the results it gets. Its product is proving itself second to none in the practical test of examination and service. With a little further development in facilities it will even be rated at the top notch technically, while morally and in efficiency it is in the first rank.

Loma Linda is making an excellent response to the call of our other schools for help in carrying their health program into effect. Definite provision is being made for the training of school nurses and matrons who can assist in the health development of the students in our schools of all grades. This help is greatly needed, as we strive to raise the health efficiency of prospective candidates for missionary service in all the hard places of the earth.

Let all our young people who are looking toward medicine consider well our own medical college before selecting their school, and let all our parents and workers give wise counsel in this matter.

W. E. HOWELL.

Medical Missionary Department

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

MISSIONARY NURSES NEEDED

THE demand for nurses who will value the privilege of doing good to their fellow men more highly than they do the compensation received for the service, is becoming more recognized. The question is of late receiving considerable discussion in medical and nursing circles, because of certain conditions said to have arisen among professional graduate nurses. It is charged that the nurses are making demands inconsistent with their profession, insisting on pay that puts their services beyond the reach of any but the wealthy, and specifying other conditions unfavorable to the employer. Going on strike has even been resorted to by some nurses in order to enforce their demands.

Not all nurses are thus accused, but a general drift of the nursing profession toward commercialism is pointed out, and how to meet the situation is becoming a problem. The question of securing proper and adequate care of the sick among all classes, is receiving serious thought, and various plans are suggested. More general employment of practical nurses, the training of nurses' aids, high school instruction in simple nursing, teaching women how to care for the sick in their homes, summer courses of training, and correspondence courses, are among the measures already adopted.

Leaving out of the consideration questions that have arisen over high prices and other features of professional nursing, we are free to say that by all means care in sickness should be made available to all, as far as possible, regardless of what they may be able to pay for it. This is a principle that is fundamental to humane relationships, and more so to the fulfillment of Christian duty. True medical missionary work is founded on it.

We find no fault with our graduate nurses for engaging in private nursing when no other avenue of service is open to them. Neither can we object to their accepting the regular compensation for their work. Many such workers are rendering competent service, service that entitles them to remuneration equal to that received by any others in the same profession. Some of them are using their earnings for the education of brothers or sisters, to meet home needs, to support the cause, and in other laudable ways. In some instances these nurses are real pillars of strength in their own churches; they attend services just as often as possible, take part in various missionary activities, and are ready to care for the sick poor as well as the wealthy. Who could find fault with such?

It is true that our nurses, on graduating, have not in the past found many doors open to them whereby they could directly serve in the advent movement. Lack of general organization in our medical work may have been responsible for this—to some extent, at least. But the situation is changing, and various fields of service are opening to the missionary nurse. We already find it difficult to secure enough qualified nurses to fill

openings where service counts for more than pay.

The plan of appointing nurses as medical secretaries in local conferences is receiving approval. Several conferences have already appointed such secretaries, and others are willing to do so as soon as the right kind of nurses can be secured. The scope of usefulness here is broad. The cash pay is on the regular conference basis, adequate to living needs. It does not, of course, amount to what can be had in outside professional nursing; but there are compensations that more than make up for the dollars lacking.

The demand for instruction in health principles, simple treatments, healthful cookery, and home nursing, is growing. Several of our churches have engaged nurses to hold classes with them. A most practical kind of helpful service is thus rendered.

The work of the Bible-worker nurse is proving valuable where a suitable person can be secured. But to fill this position a nurse is usually obliged to study and take training in gospel methods in addition to the training the average nurse must have.

We have calls for nurses who can carry responsibility as head nurses, matrons, and department heads in sanitariums. With our growing institutional work, it becomes necessary to maintain a larger force of leaders and instructors in order to keep up a proper service standard and to train still others. Persons with a special fitness for such work should give attention to this important need.

In some of our larger churches the visiting nurse can be employed to advantage in the lines of work of the regular public health nurse. Thus a number of families can be cared for and the general health of the community looked after at a minimum of expense. The instruction given in homes is particularly helpful. In many of our large cities such work should be done, and could be done had we the nurses.

In the South, both in the cities and in rural districts, a phase of co-operative health work is taking form under the name of the Medical Missionary Volunteers. One of this society's principles is to render service irrespective of financial remuneration, making a moderate charge for all pay work. The pooling of the income of its members is made to give general support for all and to aid in the extension of medical missionary enterprises. Cafeterias, treatment-rooms, community nursing, and rural health centers represent some of the activities already entered upon.

Those who feel drawn to work in the Southern States will find a needy field, and one which yields returns in the joy of sacrifice, if not in dollars and cents. Among both the colored people and the white there is ample room for the inculcation of the principles of health so dear to us. As a pioneer in the health work there, I know of its difficulties and its rewards. We long ago saw the value of medical work in meeting prejudice and breaking down barriers to our message. Progress for our whole denominational work has been made through this means in this field. The call is strong for loyal, efficient, self-sacrificing workers.

Another extensive and useful field of service opens to the well-trained nurse in

connection with school health inspection, and the teaching of physical health subjects in our schools. Our Educational Department is actively interested in promoting school health, and we foresee a large program in this connection.

A still stronger call to the nurse than any yet mentioned comes from the mission fields. Already we have sent out a number of nurses, and others are called for. We have difficulty in meeting this need, some definite calls of months' standing being still unanswered. Here particularly must appeal be made to the unselfish and true missionary spirit. In addition to efficient training the worker must have the deepest love for God's truth and for souls.

Is it not reasonable that we should look to our Seventh-day Adventist nurses — to those who have been brought up in this truth, educated in it, and qualified for service in our own training schools — to respond to the calls which the denominational work is making?

Who will consent even to think we should educate and train workers of any class to labor outside of this cause and its service? L. A. HANSEN..

* * *

A STRONG MEDICAL MISSIONARY TRAINING CENTER

WHILE spending a few days recently at the Washington Sanitarium, I had an opportunity to observe some of the special features of that institution, and was impressed with the excellent training that is being given there. The general work of the sanitarium has been unusually successful during the past few years. The patronage has grown so that at times there has been a waiting list. Extensive improvements have been made, until the institution is well equipped, both for the care of patients and in its training facilities.

The near proximity of the Washington Missionary College to the sanitarium with its various facilities, offers a specially good combination for the training of workers of various classes. Members of the Sanitarium staff conduct classes at the college in hydrotherapy, practical nursing, hygiene, and dietetics. These classes are well attended, and in general a deep interest is shown in instruction of this kind.

Two nights in the week lectures are given by the doctors in the sanitarium parlor. At these lectures the attendance of patients is good, and the interest shown indicates in a measure the value of such lectures.

The superintendent of nurses, Miss Kathryn L. Jensen, is anxious that the nurses become qualified for doing field work, and has added the necessary studies to their course. The missionary phase of our work is held before the students, and they are kept informed regarding the increasing number of openings for practical medical missionary service.

A valuable feature of the training is the experience given at the Washington Sanitarium Mission Hospital and Dispensary, situated in a poorer part of the city of Washington. From four to six months are spent in community nursing, which gives a broad experience in handling children's diseases, in maternity work, and in acute contagious diseases. Usually five nurses at a time are

assigned to the dispensary. This experience is well liked and appreciated by the nurses.

While the work at the sanitarium is heavy, and every one is busy, pains are taken to relieve the student nurses on alternate Sabbaths for attendance at Sabbath school and regular service. Absence from these services requires a proper excuse. Other helps to spiritual life are provided.

That the training given serves to make real workers is shown by the fact that out of the last class of twelve, nine are already laboring in conferences or occupying positions of responsibility in our own institutions. The entire training staff of the Washington Sanitarium is awake to the need of training workers for denominational service. With its abundant facilities for practical experience, and with its location at headquarters, where it is in touch with the heart of our work, this institution has indeed the facilities for making a strong medical missionary training center.

L. A. HANSEN.

Missionary Volunteer Department

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

THE JUNIOR WORKER FROM THE JUNIOR'S VIEWPOINT

J-U-N-I-O-R-S spells all that goes with the untrained enthusiasm, roguishness, curiosity, and activity that can be bound up in youthful bodies. Some people think the word spells "trouble;" others, "possibility;" as for us, ourselves, we are in just that trying stage of development where we hardly know what we do spell.

We don't want to be treated like babies, yet we are not equal to the tasks of grown-ups. Where our place really is we should like to know. Talk of sending missionaries to the heathen! — we certainly need help as well as they. I believe that the Lord had us in mind when he had this statement placed in the Testimonies:

"While we should put forth earnest efforts for the masses of people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth."

We have a work to do, a place to fill, as well as others. If only we can have the proper leadership, we will show you that Juniors can and will do an important part in the closing of the message. Here are a few examples of what we have done:

One group of us had been causing just a little trouble in Sabbath school and church. We did not mean to be bad, but you know how tiresome it is to be still for so long a time. How were we to know that a sly nudge or a low whisper now and then was bothering the older folks?

Our Sabbath school teacher was worried, though, and finally one day she called us aside and said she had the best plan. There was such a nice company of us young people that she felt it would be interesting to have some meetings all our own. This was something new. Of

course we were all interested. I don't believe a single one was absent when our first meeting opened. We certainly did enjoy it. Then there were so many plans laid, and there was so much work to be done, that we have simply been kept busy getting it all done. Somehow we are changing too. Do you suppose that it is because we are growing up?

This year every member has read the Bible through. We are the banner society in the conference in this respect. Then, too, we have been studying for the Junior Standard of Attainment test, and will complete that in the spring. As for the Reading Course books, they simply don't begin to go around fast enough. We have two sets going from hand to hand, and I think that each of us has earned at least one certificate this year. We have been doing our best, and one of the strangest things about it all is that the educational secretary in our society, who keeps stirring us up, at first seemed one of the most indifferent of all.

Now let me tell you about some of our missionary enterprises. We are not grown-ups, as I have said before, only Juniors, but we have had some splendid experiences. Our leader took us out to visit some old people in our church. We did not stay long at any place, but we sang for them. They wanted us to come back. Later we made up surprise May baskets filled with fruit for them. These we placed in their doorways, knocked, and then ran away. It was great fun.

During the summer we gathered many bouquets and carried them to the sick; then there were the small books and papers to sell and give away. We found enough to do. This fall, however, was the busiest season of all. Since the Harvest Ingathering campaign started, we Juniors have been doubly busy. At first we rather dreaded going out, but our leader gathered us around her and talked of the needs of the mission fields until we felt as if we simply must go. She asked God to guide us, and he did. This is what we have done since our energy was harnessed. We always did want a part in the work sometime, but there were so many "don'ts" instead of "do's" that we were becoming indifferent.

We pity those of our age who have no older person to lead them out in such interesting work. If we were only better understood, we could accomplish much more. This is one great reason that so many of our age get into bad company and form bad habits that prove their downfall. You would never catch one of us with a cigarette in his mouth, nor with one of those coarse, low, trashy stories that tempt so many boys and girls. We are too busy.

Now is the time to help us. Do you know that more young people join the church between the ages of fourteen and sixteen than at any other? They don't drift in either. *Please don't let us drift out.* Our hearts are very easily touched at this age, even if we may appear indifferent. For example, just the other day I heard of a boy of our age who had not been brought up in a Christian home. He spent a day or two with his aunt, who was another leader like ours. While there he heard for the first time of the love of Jesus and of his soon coming. He was just as anxious to make his surrender as we were, though he said but little. That night after all had gone to

rest, his aunt heard his voice calling. She went to him at once. Could you guess what he wanted? He said, "Please teach me how to pray. I want to begin right now."

This is the cry going up from all our hearts, "Please teach us to work and pray. We want to begin right now."

BESSIE ACTON.

Every Junior in Our Church for Christ.

News and Miscellany

Notes and clippings from the daily and weekly press

—The neat sum of \$7,850,000 as Federal and State income tax has been assessed against the \$50,000,000 estate of Mrs. Jennie Woolworth, widow of the five-and-ten-cent store king.

—A chemical school will be endowed at Cambridge University, as a result, it is said, of the great appreciation of the services rendered by the chemists during the war. The innovation will mark a great change in English universities. An endowment aggregating \$800,000 has been promised by prominent statesmen and industrial concerns.

—At Lund, in southern Sweden, there is an obelisk commemorating a great battle, says the *Manchester (England) Guardian*. It was fought between the Swedes and the Danes in 1676, and the Danes were beaten and lost the province of Schonen. Contrary to what might have been expected, this monument is not a commemoration of victory but of reconciliation. It was put up by both Danes and Swedes, and both were present at its dedication. It took 200 years for the obelisk to be completed.

—The record in size for floating dry docks is now held by the one owned by the Morse Company, of Brooklyn, N. Y., and in use by them since September last. This monster floating dock is built in five sections, weighs 30,000 tons, accommodates vessels 720 feet long, and required in its construction special elevated railways, a blow-pipe system to remove dust and shavings from the different machines used, and the invention of a new kind of cut-out saw that will cut at any desired angle. The various sections were built and launched separately at intervals of several weeks.

—One is likely to think of post offices as receiving and distributing mail by steamers and trains, in China as elsewhere, but while the steamer mail lines at the end of 1917 totaled 68,000 li, and the railway lines, 19,500 li, the overland courier routes aggregated 432,000 li. From the rail terminus of Honan to Tihwafu in Turkestan, the Chinese post office maintains a day and night service of over 2,000 miles. The carriers cover an average of seventy miles a day on foot. Carrying 40 pounds of mail, they do 60 miles at a stretch, with only short stops for food. Often the carriers have to contend with floods, and when boats are not available, they swim with the mail bags on their heads. Bands of brigands sometimes make necessary the suspension of mail service, the mail accumulating at some center until it is considered safe to proceed with it.

—Through the survey of the Interchurch World Movement of North America, a budget calling for \$1,320,214,551 to be expended in the next five years has been presented to the Protestants of America. And this sum, which is absolutely unprecedented, does not represent the total amount expected from Protestantism, for the Episcopal and Southern Baptist Churches and many of the smaller evangelical churches are not represented in the allotments. Also the Unitarians have no place. The project is described as the most daring ever attempted by the churches and recalls the words of Dr. John R. Mott, that the program is "possibly the greatest undertaken by Christians since the days of the apostles."

—United States Red Cross agents visiting Oberammergau, the little village in Bavaria that is famed throughout the world as the home of the Passion Play, found that the actors of the celebrated production which portrays the crucifixion of Christ were in a pitiable state, some of them actually being on the verge of starvation. Relief supplies, including food and clothing, were hurried to the place. The failure of crops and the hard winter in addition to the war sufferings, have left them almost destitute.

—The English Channel tunnel, a dream of Continental engineers for years, but effectually blocked in the past by political opposition in England and France, may soon become a reality. For the first time since the project was conceived, government opposition in both countries has now been virtually removed. Many British statesmen and military strategists, before the Great War unalterably opposed to the venture, are now ardent advocates.

—The resignation of Secretary of the Interior Lane, which is to take effect as soon as may be without embarrassment to the Government, will leave only four of the original members of President Wilson's Cabinet of ten, namely, Postmaster-General Burleson, Secretary of Labor Wilson, Secretary of the Navy Daniels, and Secretary of Agriculture Houston.

—The Parliament committee on dormant bank balances, after an exhaustive inquiry, has uncovered \$32,000,000 lying unclaimed in British banks, of which \$12,000,000 belongs to untraceable persons and therefore will be turned into the government treasury to help pay the nation's debt.

—The geological survey reports that only 40 per cent of the surface of the United States is mapped. No survey has been made of the other 60 per cent to enable either military or development work to be done.

—For the first time in man's knowledge a pygmy hippopotamus has been born in captivity. It weighs six pounds, and is a native of the Bronx Zoo, New York City.

—It is estimated that more than 47,000 Indians in eighteen different States are at the present time unsupplied with religious oversight and Christian instruction.

—There were ten deaths among the members of Congress during 1919—one in the Senate and nine in the House.

—Mme. Clemenceau-Jaquemaire, daughter of Premier Clemenceau of France, is touring the United States, delivering a series of lectures in behalf of French war orphans and war cripples.

—The owl's eye is immovably fixed in its socket by a strong cartilaginous case. To compensate for the inability to move its eyes, its neck is so jointed that it can turn its head in any direction, almost in a complete circle.

—The restored University of Louvain is to be endowed by different nations with various chairs. France will establish a chair of French art; Spain one of Spanish art; England one of the technical sciences; and the United States one of international law. An anonymous donor has given \$100,000 to equip the library. President Schurman, of Cornell University, has given his great philosophical library of several thousand volumes.

—J. H. Barnes, United States wheat director, is encouraging the sale of the lower-priced "U. S. grain corporation standard pure wheat flour." The plan is to place on the market wheat flour in small packages. This means that in the manufacture of the flour, winter wheat will be substituted for spring wheat, of which there is a shortage. The new standard flour will be sold at about 75 cents for a bag of twelve and one-fourth pounds, it is stated.

—Of the \$100,000,000 appropriated for European relief and administered by Herbert Hoover, all but about \$12,000,000 will be returned in the form of treasury notes from various European countries. Mr. Hoover's report says that the rate of exchange forbids the return in cash. The amount spent for the relief of children will not be returned, it is stated. Poland received about \$57,000,000; Armenia, \$10,000,000; Russia, \$4,600,000; and other countries smaller amounts.

—According to the prince of Monaco, an expert oceanographer, explosive mines that were planted in European waters while the war was on are being carried by the Gulf Stream along the western coast of Europe back to European coasts. Many of these mines have completed this circuit, the round trip consuming four years. The Gulf Stream appears to protect the coast of the United States, but derelict mines constantly menace ships along the course of the current from that coast past Newfoundland.

—Colorado gold mining suffers from the great masses of snow that cover the mountain sides where the mills for crushing the ore have been placed. To say nothing of the difficulty of handling the ores in the deep snows, the mills are liable to be swept away by avalanches. An experiment of erecting a mill inside the mine and wholly beneath the ground has been tried. The mill is of 50-ton capacity, and is situated 1,000 feet back of the mouth of the cross-cut tunnel at a depth of 650 feet. Both mine and mill are able to operate continuously, as far as weather conditions go. From a high point in the mine the ore bin room, crusher room, ball mill room, roughing table room and flotation tank room are excavated in successive steps down an incline. Ore is elevated to the ore bin room and passes down by gravity.

Appointments and Notices

REQUESTS FOR PRAYER

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

A sister in Maryland desires prayer for healing from neuritis.

A sister who gives no address asks prayer for the conversion of her husband's father and sister.

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PUBLICATIONS WANTED

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

Mrs. Onie Henderson, 1106 31st St., Columbus, Ga.

Rolland Burdick, Hardy, Ark. Watchman, Signs, Instructor, and Little Friend.

Mrs. C. A. Crittenden, 20 Lake St., Madison, Ohio. Life and Health, Signs, Watchman, and Liberty.

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WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next annual 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.

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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.

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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.

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NORTH PACIFIC UNION CONFERENCE ASSOCIATION

The regular quadrennial session of the North Pacific Union Conference Association of Seventh-day Adventists will be held in College Place, Wash., Monday, March 1, 1920, at 10 a. m., for the purpose of electing a board of seven trustees, amending and changing the Constitution and By-Laws, and the transaction of any other necessary business that may come before the meeting.

C. W. Flaiz, Pres.
S. J. Lashier, Sec.

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NORTH PACIFIC UNION CONFERENCE

The North Pacific Union Conference will convene in quadrennial session in College Place, Wash., at 7:30 p. m., February 26 to March 6, 1920. Each local conference is entitled to one delegate at large and an additional delegate for each two hundred of its membership. Officers for the coming quadrennial period will be selected, and such other business transacted as may come before the meeting.

C. W. Flaiz, Pres.
S. J. Lashier, Sec.

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COLLEGE OF MEDICAL EVANGELISTS

The annual constituency meeting of the College of Medical Evangelists will be held at Loma Linda, Calif., Feb. 23, 1920, at 10 a. m., for the transaction of the usual business coming before the regular annual meeting of the Association.

J. W. Christian, Pres.
S. S. Merrell, Sec.



This number of the Watchman Magazine is full of the same vibrant message carried by every number. As the second issue of the larger Watchman, it proves that the editors are not seeking to fill mere page space, but are determined to make the magazine excel in more than quantity alone. A glance at the outstanding features of the contents this month will convince the prospective reader of the all-round worth of the Watchman as a whole. The new departments, especially, are of vital interest.

It is said that nothing in the line of religion is attracting so much attention now as is Spiritualism. It is catching all classes, from the children who have fun with the ouija board to the student of occultism. You cannot afford to be ignorant of the Bible teaching concerning this subject. Read "Malignant Forces in Christian Garb," by Benjamin G. Wilkinson.

During the scare over the prophecy of the end of the world last December, newspaper reports showed that there is little real knowledge of the truth regarding Jesus' second coming. Read, "The Second Coming Will Be Literal," and be informed.

"It is easier to do wrong than it is to do right." You hear that said or see it acted everywhere today. But is it? Read, "A Man Must Be Good Before He Can Do Good," by Meade MacGuire.

Warren E. Howell goes to the bedrock of the question, What is education? in, "When Is a Man Educated?"

It is surprising, as you read history, to see how many prominent men tried to go back to Jerusalem, from Richard the Lion-hearted and Barbarossa, to Napoleon and the kaiser; and all failed to stay. Thousands today are falling into line for the same journey. Are you? Read, "Are You Going Back to Old Jerusalem?" by Stemple White. It strikes at the trend of the times.

"She Didn't Have to Kill Time" is one of Martha Warner's splendid little home sketches that ring true, and make you feel as if you were right in that family circle before the fire, hearing her tell it.

"Socialism in the Test-Tube" is the first of a series on Socialism as a cure for present-day evils. The author, George McCready Price, is a deep student of the times.

And in Addition

"What About Your Personal Hygiene?" a health help.

"Can We Weather the Storm?" an editorial.

"God's Abundance," on super-blessings.

"Nonbala," a true story of India.

"What Christianity Will Do for the Tobacco Devotee."

"An Ancient Cure for a Modern Evil," on the industrial situation.

The success of the new 48-page, 25-cent Watchman has been far beyond expectation. On the 20th of January the entire February edition was sold out. Two sisters in Columbus, Ohio, without any special experience, worked a few hours one Saturday night and sold 134 copies.

Order through your tract society.

The Truth in Many Languages

A condensed list of books, pamphlets, and tracts in twenty-four languages, produced by

INTERNATIONAL BRANCH PACIFIC PRESS PUBLISHING ASSOCIATION BROOKFIELD, ILL.

Orders for these, or for periodicals, magazines, and Sabbath School Quarterlies in foreign languages, should be sent to your State Tract Society. On orders amounting to ten cents or less, please inclose two cents extra for postage.

ARABIC (Syrian)		21 Which Day, and Why? .01	Tracts	Is the End Near? .01
Book		22 Who Changed the Sabbath? .03	Bible Facts on the Sabbath .02	Second Coming .04
World's Hope (paper) .35		23 Without Excuse .01	Daniel Seven .02	Sleep of Dead .01
Tracts		Family Bible Teacher .03	Is the End Near? .02	
Can We Know? .01		Set of 28 lessons .35	Waymarks .03	
End Near .01½		Pamphlet edition .35	Way to Christ .02	
Is Man Immortal? .03			We Would See Jesus .02	
Sabbath .02			Who Changed the Sabbath? .03	
Second Coming .01				
Which Day, and Why? .01½				
Waymarks .02				
ARMENIAN		DUTCH (HOLLAND)		
Book		Christian Baptism (cloth) .50	Books	His Glorious Appearing (paper) \$.35
Steps to Christ (cloth) 1.00		Early Writings (cloth) 1.25	World's Hope .25	Steps to Christ (illustrated) (in press)
Tracts		Mystery Unfolded 2.00	Tracts	
Daniel Seven .02½			Is the End Near? .01	Millennium .02
Prophetic Lights .03			New Testament Sabbath .02	Sleep of the Dead .01
Topical Bible Studies .04			We Would See Jesus .02	Which Day, and Why? .01
Waymarks .02				
Who Changed the Sabbath? .02				
BOHEMIAN		ESTHONIAN		
Books		Christian Temperance (cloth) .50	Books	His Glorious Appearing (paper) \$.35
His Glorious Appearing (paper) \$.35		Ministry of Angels (cloth) .50	World's Hope (in preparation)	Mystery Unfolded (cloth) 2.00
Mystery Unfolded (cloth) 2.00		Mount of Blessing (cloth) .75	World's Hope .25	
World's Hope .25			Tracts	
Tracts			Second Coming .02	We Would See Jesus .02
Bible Baptism .01				
Blessed Hope .01			FINNISH	
Children of Light .01			Book	World's Hope (in preparation)
Is Scripture the Word of God? .01			Tracts	
Is the End Near? .01			Second Coming .02	We Would See Jesus .02
Millennium .02				
Second Coming .04			FRENCH	
Sleep of the Dead .01			Books	Christian Forget Me Not (cloth) .50
Topical Bible Studies .05			Ministry of Angels (cloth) .50	Testimonies for the Church (cloth) 1.00
Waymarks to the Holy City .02			Tracts	
Which Day? .01			Bible, The .01	Bread of Life, The .01
World Clock .01			Can We Know? .01	Conversion .01
Family Bible Teacher, set .35			Is the End Near? .01	Is Man Immortal? .01
CROATIAN			Law of God .01½	Millennium .01½
Tracts			New Earth .01	Second Coming .01
Is the End Near? .01				
Sabbath of the Lord .02				
Sleep of the Dead .01				
Which Day? .01				
DANISH-NORWEGIAN		GERMAN		
Books		Acts of the Apostles (cloth) 1.75	Books	Acts of the Apostles (cloth) 1.75
Best Stories (board) .60		Leather, limp 2.50	Leather, limp 2.50	Christ Our Saviour (board) .60
Cloth 1.00		Christ Our Saviour (board) .60	Cloth 1.00	Childhood Bible Stories .60
Bible Readings (cloth) 4.50		Cloth 1.00	Childhood Bible Stories .60	Set of 4 booklets in colors .60
Half Leather 5.50		Childhood Bible Stories .60	Heralds of the Morning .3.00	Cloth 4.00
Christ's Object Lessons .200		Set of 4 booklets in colors .60	Half leather 2.50	Hymns and Tunes .3.50
Cloth 1.00		Heralds of the Morning .3.00	Full leather, flexible 3.50	Life Sketches (cloth) 1.25
Christ Our Saviour (board) .60		Cloth 4.00	Life Sketches (cloth) 1.25	Leather, limp 1.50
Cloth 1.00		Hymns and Tunes .3.50	Leather, limp 1.50	Ministry of Healing (cloth) 2.00
Coming King (cloth) 2.00		Half leather 2.50	Ministry of Healing (cloth) 2.00	Mystery Unfolded (cloth) 2.50
Cloth, gilt 2.50		Full leather, flexible 3.50	Mystery Unfolded (cloth) 2.50	Our Day (cloth) 4.00
Gospel Primer (cloth) .75		Life Sketches (cloth) 1.25	Our Day (cloth) 4.00	Sabbath of the Moral Law .10
Board .35		Leather, limp 1.50	Sabbath of the Moral Law .10	Steps to Christ (cloth) 1.00
His Glorious Appearing .50		Ministry of Healing (cloth) 2.00	Steps to Christ (cloth) 1.00	Tent Meeting Hymn Book .75
Hill's Bible Class .10		Mystery Unfolded (cloth) 2.50	Tent Meeting Hymn Book .75	Paper .25
Hymns and Tunes .250		Our Day (cloth) 4.00	Paper .25	Truth in Christ (cloth) .75
Half Leather .350		Sabbath of the Moral Law .10	Truth in Christ (cloth) .75	World's Hope (paper) .25
Full leather, flexible .75		Steps to Christ (cloth) 1.00	World's Hope (paper) .25	World Problems (paper) .25
Cloth, word edition .1.00		Tent Meeting Hymn Book .75	World Problems (paper) .25	
Looking Unto Jesus (cloth) 1.00		Paper .25		
Paper .60		Truth in Christ (cloth) .75		
Ministry of Healing (cloth) 1.50		World's Hope (paper) .25		
New Testament Primer .35		World Problems (paper) .25		
Board .75				
Cloth 2.50				
Our Day (cloth) 4.00				
Half leather 1.00				
Steps to Christ (cloth) .25				
Paper 1.25				
Gilt .25				
World's Hope (paper) .25				
World Problems (paper) .25				
Tracts				
1 Bible Baptism .01				
2 Can We Know? .01				
3 Ceremonial and Moral Law .02				
4 Court Week in Heaven .00½				
5 How Esther Read Her Bible .01				
6 Is Man Immortal? .02				
7 Is the End Near? .01				
8 Is Sunday the Sabbath? .01				
9 Millennium .02				
10 New Testament Sabbath .02				
11 Perpetuity of the Law .02				
12 Rich Man and Lazarus .03				
13 Sabbath of the Lord (Elihu) .02				
14 Seal of God .04				
15 Signs of the End .02				
16 Spiritualism .02½				
17 Sufferings of Christ .04				
18 Topical Bible Studies .03				
19 Waymarks to the Holy City .02				
20 We Would See Jesus .02				
21 Which Day, and Why? .01				
22 Who Changed the Sabbath? .02				
23 Without Excuse .01				
DUTCH (HOLLAND)		FINNISH		
Books		Christian Baptism (cloth) .50	Books	His Glorious Appearing (paper) \$.35
Christian Baptism (cloth) .50		Early Writings (cloth) 1.25	World's Hope (in preparation)	Mystery Unfolded (cloth) 2.00
Early Writings (cloth) 1.25		Mystery Unfolded 2.00	World's Hope .25	
Mystery Unfolded 2.00			Tracts	
Tracts			Second Coming .02	We Would See Jesus .02
God's Memorial .02				
Is Man Immortal? .01			FRENCH	
Which Day, and Why? .01			Books	Christian Forget Me Not (cloth) .50
Who Changed the Sabbath? .03			Ministry of Angels (cloth) .50	Testimonies for the Church (cloth) 1.00
ESTHONIAN			Tracts	
Books		Christian Temperance (cloth) .50	Bible, The .01	Bread of Life, The .01
Christian Temperance (cloth) .50		Ministry of Angels (cloth) .50	Can We Know? .01	Conversion .01
Mount of Blessing (cloth) .75		Mount of Blessing (cloth) .75	Is the End Near? .01	Is Man Immortal? .01
FINNISH			Law of God .01½	Millennium .01½
Book		World's Hope (in preparation)	New Earth .01	Second Coming .01
Tracts				
Second Coming .02				
We Would See Jesus .02				
FRENCH				
Books		Christian Forget Me Not (cloth) .50		
Christian Forget Me Not (cloth) .50		Ministry of Angels (cloth) .50		
Ministry of Angels (cloth) .50		Testimonies for the Church (cloth) 1.00		
Testimonies for the Church (cloth) 1.00				
Tracts				
Bible, The .01		Bread of Life, The .01		
Bread of Life, The .01		Can We Know? .01		
Can We Know? .01		Conversion .01		
Conversion .01		Is the End Near? .01		
Is the End Near? .01		Is Man Immortal? .01		
Is Man Immortal? .01		Law of God .01½		
Law of God .01½		Millennium .01½		
Millennium .01½		New Earth .01		
New Earth .01		Second Coming .01		
Second Coming .01				
GERMAN		ICELANDIC		
Books		Great Controversy (cloth) 3.50	Books	His Glorious Appearing (paper) \$.35
Acts of the Apostles (cloth) 1.75		Half leather 4.50	World's Hope .25	Steps to Christ (illustrated, cloth) 1.00
Leather, limp 2.50		Steps to Christ (illustrated, cloth) 1.00	Tracts	
Christ Our Saviour (board) .60			Bible Baptism .01½	Elihu on the Sabbath .02
Cloth 1.00			Future Probation .04	Is Man Immortal? .02
Childhood Bible Stories .60			Is the End Near? .01	
Set of 4 booklets in colors .60				
Heralds of the Morning .3.00			ITALIAN	
Cloth 4.00			Books	Coming King (cloth) 2.00
Half leather 2.50			Half leather 3.00	His Glorious Appearing (paper) \$.35
Hymns and Tunes .3.50			Tracts	
Half leather, flexible 3.50			After Death .02	Bible Baptism .01½
Life Sketches (cloth) 1.25			Does a Christian Rob God? .03	Is the End Near? .01
Leather, limp 1.50			Second Coming .02½	Two Laws .02
Ministry of Healing (cloth) 2.00			Waymarks .02	
Mystery Unfolded (cloth) 2.50				
Our Day (cloth) 4.00				
Sabbath of the Moral Law .10				
Steps to Christ (cloth) 1.00				
Tent Meeting Hymn Book .75				
Paper .25				
Truth in Christ (cloth) .75				
World's Hope (paper) .25				
World Problems (paper) .25				
Tracts				
1 Bible Baptism .01				
2 Can We Know? .01				
3 Ceremonial and Moral Law .02				
4 Court Week in Heaven .00½				
5 How Esther Read Her Bible .01				
6 Is Jesus Christ the Son of God? .01				
7 Is Man Immortal? .02				
8 Is the End Near? .01				
9 Is Sunday the Sabbath? .01				
10 Millennium .02				
11 New Testament Sabbath .02				
12 Perpetuity of the Law .02				
13 Rich Man and Lazarus .03				
14 Sabbath of the Lord (Elihu) .02				
15 Seal of God .04				
16 Signs of the End .02				
17 Spiritualism .02½				
18 Stimulants and Narcotics .04				
19 Sufferings of Christ .03				
20 Topical Bible Studies .02				
21 Waymarks to the Holy City .02				
22 We Would See Jesus .02				
23 Which Day, and Why? .01				
24 Who Changed the Sabbath? .02				
25 Without Excuse .01				
GREEK		HUNGARIAN		
Book		His Glorious Appearing (paper) \$.35	Books	His Glorious Appearing (paper) \$.35
His Glorious Appearing (paper) .35		World's Hope .25	World's Hope .25	Steps to Christ (illustrated) (in press)
Tracts			Tracts	
Is the End Near? .01			Is the End Near? .01	Millennium .02
Is Man Immortal? .02			New Testament Sabbath .02	Sleep of the Dead .01
Is the End Near? .01			Second Coming .04	We Would See Jesus .02
Where Are the Dead? .01			Which Day, and Why? .01	
Which Day, and Why? .01				
ICELANDIC		LETTONIAN		
Books		Great Controversy (cloth) 3.50	Books	Christian Temperance .50
Great Controversy (cloth) 3.50		Half leather 4.50	Tract package for missionary use .10	
Half leather 4.50		Steps to Christ (illustrated, cloth) 1.00	POLISH (LATIN TYPE)	
Steps to Christ (illustrated, cloth) 1.00			Books	His Glorious Appearing (paper) \$.35
Tracts			His Glorious Appearing (paper) \$.35	Mystery Unfolded (cloth) 2.00
Is the End Near? .01			Mystery Unfolded (cloth) 2.00	World's Hope .25
Millennium .02			World's Hope .25	
New Testament Sabbath .02			Tracts	
Sleep of the Dead .01			Is the End Near? .01	New Testament Sabbath .02
We Would See Jesus .02			Second Coming .04	Where Are the Dead? .01
Which Day, and Why? .01			Which Day, and Why? .01	
ITALIAN		RUMANIAN		
Books		Coming King (cloth) 2.00	Books	His Glorious Appearing (paper) \$.35
Coming King (cloth) 2.00		Half leather 3.00	His Glorious Appearing (paper) \$.35	Steps to Christ (illustrated, cloth) 1.00
Half leather 3.00		His Glorious Appearing (paper) \$.35	Steps to Christ (illustrated, cloth) 1.00	
His Glorious Appearing (paper) \$.35			Tracts	
Tracts			Is the End Near? .01	New Testament Sabbath .02
After Death .02			Second Coming .04	Where Are the Dead? .01
Bible Baptism .01½			Which Day, and Why? .01	
Does a Christian Rob God? .03				
Is the End Near? .01				
Second Coming .02½				
Two Laws .02				
Waymarks .02				
LETTONIAN		RUSSIAN		
Books		Great Controversy (cloth) 3.50	Books	His Glorious Appearing (paper) \$.35
Christian Temperance .50		Half leather 4.50	His Glorious Appearing (paper) \$.35	Steps to Christ (illustrated, cloth) 1.00
Tract package for missionary use .10		Steps to Christ (illustrated, cloth) 1.00	Steps to Christ (illustrated, cloth) 1.00	
POLISH (LATIN TYPE)		RUTHENIAN		
Books		Coming King (cloth) 2.00	Books	Hope of the World, combined (contains Ministration of Angels and World's Hope) 2.50
His Glorious Appearing (paper) \$.35		Half leather 3.00	Hope of the World, combined (contains Ministration of Angels and World's Hope) 2.50	Ministration of Angels (illustrated, cloth) 1.75
Mystery Unfolded (cloth) 2.00		His Glorious Appearing (paper) \$.35	Ministration of Angels (illustrated, cloth) 1.75	World's Hope (paper) .25
World's Hope .25		Steps to Christ (illustrated, cloth) 1.00	World's Hope (paper) .25	
Tracts			Tracts	
Is the End Near? .01			God's Memorial .02	How Esther Read Her Bible .01½
New Testament Sabbath .02			How Esther Read Her Bible .01½	Is the End Near? .01
Second Coming .04			Is the End Near? .01	Millennium .02
Where Are the Dead? .01			Millennium .02	New Testament Sabbath .02
Which Day, and Why? .01			New Testament Sabbath .02	Second Coming of Christ .04
RUMANIAN		SERBIAN		
Books		Great Controversy (cloth) 3.50	Books	His Glorious Appearing (paper) \$.35
His Glorious Appearing (paper) \$.35		Half leather 4.50	His Glorious Appearing (paper) \$.35	World's Hope .25
Steps to Christ (illustrated, cloth) 1.00		Steps to Christ (illustrated, cloth) 1.00	World's Hope .25	Steps to Christ (illustrated) (in press)
Tracts			Tracts	
Is the End Near? .01			Is the End Near? .01	Millennium .02
New Testament Sabbath .02			New Testament Sabbath .02	Sleep of the Dead .01
Second Coming .04			Second Coming .04	We Would See Jesus



WASHINGTON, D. C., FEBRUARY 5, 1920

EDITOR . . . FRANCIS MCLELLAN WILCOX

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SPECIAL CONTRIBUTORS

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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.

In the New South Wales (Australia) Conference, 156 persons were baptized during the last fiscal year, and the membership of the conference has been increased by 118. Although the state is passing through one of the greatest drouths experienced for many years, the tithe is the largest this conference has ever had.

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THE Gospel by Matthew has been translated and published in Pali, the sacred language of Buddhism, for the special purpose of introducing the Christian Scriptures to Burmese monks. The book of Daniel has been in great demand among these monks of Burma. In Siam an American missionary has succeeded in translating the epistles of Peter into Kamu, although she does not know a word of that language. This seeming impossibility was accomplished with the aid of a Laos teacher who knew no Kamu, and a Kamu colporteur who knew some Laos. This colporteur reads the translation to travelers along the road, and one manuscript has been worn out by constant use. The work has been revised and is now off the press.

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A LOYAL RESPONSE

THIS number of the REVIEW has some particularly interesting features. We direct special attention to the report of mission offerings by Elder W. T. Knox. The overflow from the mission offerings of last year should bring courage and hope to every heart. God has made his people willing in the day of his power. With some of our conferences averaging 40 cents a week per member during 1919, when the goal of their achievement was only 25 cents a week per member, surely we have no reason to feel that we shall come short of raising the weekly goal for 1920; namely, 50 cents a week per member. The needs of the growing work of God demand this increase. To stand still is to retrograde, because we are connected with a progressive movement. The Lord has bestowed large bounties upon us, and he expects a corresponding degree of consecration and liberality on our part. Let us not disappoint his expectation.

AFFILIATION WITH WORLDLY SCHOOLS

"WHY should you seek affiliation with the universities? Your system of education is distinctive from the system of public schools. Why should you spoil your system of education by seeking affiliation with a system of schools whose aims and objects are so utterly at variance with your own?" These, in general, were the questions put to Pres. C. W. Irwin, of Pacific Union College, by the president of the California University. Read this in the report from Prof. W. E. Howell in this number.

These questions raised by the president of the California University may well be considered by many Seventh-day Adventists. Why should we seek recognition from the schools of the world? Why should we seek to copy their standards? We have no criticism of these schools. They are doing excellent work in the achievement of their aims. But their aims and purposes are widely different from the aims and purposes of Christian schools. Their purpose is to educate men and women for positions in the state, in society, to follow worldly callings. Their appeal is to worldly ambition, to the head instead of to the heart, to the intellectual to the exclusion of the spiritual. They employ textbooks which voice the principles of the great systems of philosophy and evolution exalted by the world. They employ teachers who believe these principles. It was that our sons and daughters might escape the corruption of faith and Christian simplicity which too often follows the study of these great errors, that we have established our system of Christian schools. Why, then, after we have gone to this expense, should we seek affiliation with worldly schools or recognition by them?

There is still need that many Seventh-day Adventists study the principles of Christian education, given to this denomination, and learn to differentiate between true and false conceptions of proper standards. And it is time that many Seventh-day Adventist parents awake to the danger of sending their sons and daughters to these schools of the world. By such association thousands have made shipwreck of their faith in Christ. Many Christian leaders and journals recognize these dangers, and are sounding a warning cry against the grave peril threatening the faith of Christian youth. Shall we to whom God has given special light on the subject of Christian education, shut our eyes, and plunge headlong into pitfalls against which we have been faithfully warned for many years?

When Pharaoh demanded that Israel, in departing from Egypt, leave some behind so that there might still be maintained bonds which would draw them back to the land of their captivity, Moses gave this noble answer: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." Separation from spiritual Babylon in these last days necessitates that we withdraw our sons and daughters, as well as ourselves, from its baneful influence. Let us, like Israel of old, determine that neither our possessions nor our families shall be left a prey to the desolating influence of Egyptian darkness.

A CRY FOR HELP!

FOR months the General Conference has been searching for two young men, stenographers and office assistants, for two posts abroad. The call for one of these in the Shanghai (China) publishing house is so urgent that we print this notice here, asking that conferences and institutions help us to find these needed workers for the fields. In each case the worker and his family should be able to pass a medical examination successfully. Address General Conference, Takoma Park, Washington, D. C.

* *

THE MEETING IN AMOY, SOUTH CHINA UNION

AMOY is the headquarters of our work in the Fukien Province. Three foreign families live there, and we have a good school under the management of Brother F. E. Bates. This school is situated on the south side of the island of Kulangsu, and has ninety-eight students enrolled, all boys. About half of these are day students, living in the vicinity. Our meetings were held in the chapel of the school building, which is situated about six rods from a beautiful sandy beach, where excellent swimming may be enjoyed. Most of the ocean craft going to and from Amoy pass the school.

The school has a good dormitory and recitation building, but is much in need of an industrial building, about 20 x 50 feet, in which to house its industries. It is carrying on towel weaving, making a brand of cheap Turkish towels and napkins, but the weaving is done in an old rented building, unsuitable in size and too far removed from the main school buildings.

Across the bay in old Amoy we have a primary school for girls, also a boys' school. We visited these schools, and greatly enjoyed seeing the work that is being done in behalf of these little ones. There were about 100 of them in the meeting, and they were a bright-looking company of children. Altogether there are about 200 students in these schools, and we could have many more if we could care for them.

It had been seven years since I had visited Amoy, and I was pleased to see the progress that had been made. But much more must be done. We need many consecrated, trained evangelists for this language area. Great opportunities await the earnest, hard-working evangelist, and the Lord has many honest souls hidden away in these hills and valleys. It must be our work to search them out.

We were compelled to make a shorter stay in Amoy than we had originally planned for, or fail to meet our next appointment, so we left on Friday evening, reaching Swatow Sabbath morning just in time for service. However, as there was no one present who could speak English, and as we could not speak Chinese, we could not talk to the people. But we could shake hands, and say, "Ping ang" (peace, peace). It is always most cheering and helpful to meet those of like precious faith, even if we cannot speak to one another. We feel that these people are glad to see us, and wish us well. Thus Christians meet and part, and love one another through our Elder Brother, Jesus Christ.

I. H. EVANS.