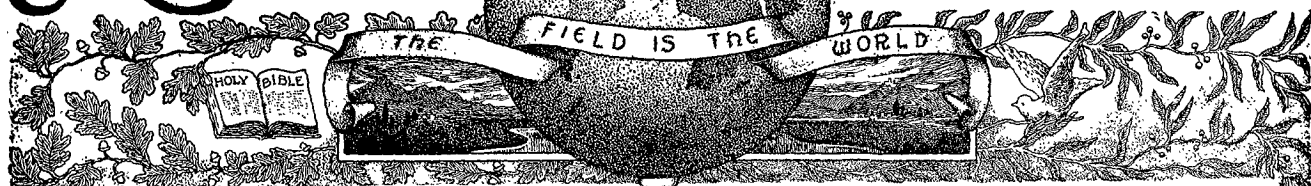


The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, May 13, 1920

No. 20

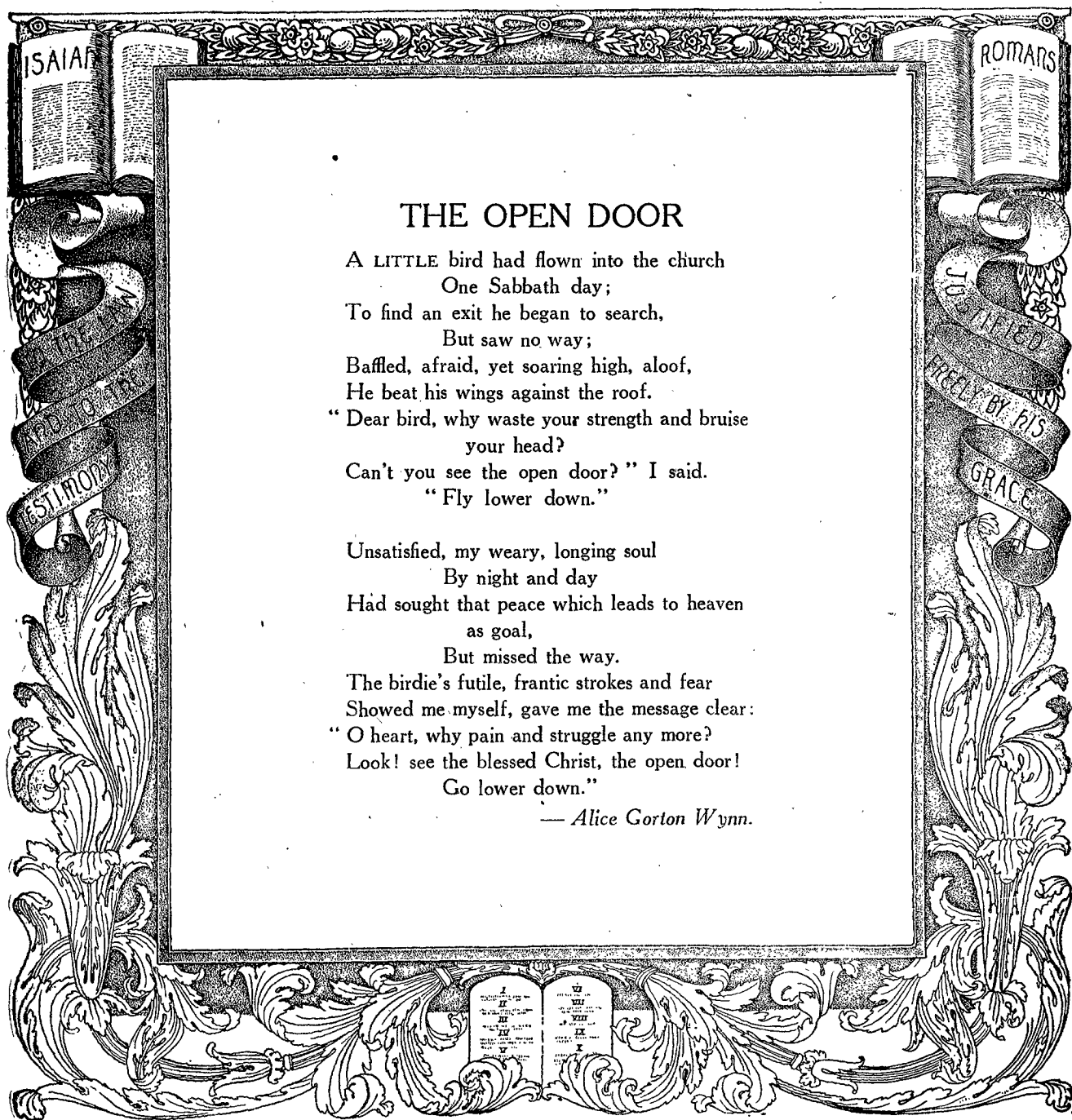
THE GOSPEL TO ALL NATIONS

THE OPEN DOOR

A LITTLE bird had flown into the church
One Sabbath day;
To find an exit he began to search,
But saw no way;
Baffled, afraid, yet soaring high, aloof,
He beat his wings against the roof.
"Dear bird, why waste your strength and bruise
your head?
Can't you see the open door?" I said.
"Fly lower down."

Unsatisfied, my weary, longing soul
By night and day
Had sought that peace which leads to heaven
as goal,
But missed the way.
The birdie's futile, frantic strokes and fear
Showed me myself, gave me the message clear:
"O heart, why pain and struggle any more?
Look! see the blessed Christ, the open door!
Go lower down."

— Alice Gorton Wynn.



The Glorious Consummation --- No. 11

Present World Conditions and Their Relation to the Coming of Christ

THE COMING CRISIS

THE message of Christ for this day warns men against the worship of the beast and of his image, and of the reception of his mark. It becomes, therefore, a question of moment to consider what is represented by these symbolic terms. By reference to the thirteenth chapter of the book of Revelation we find the powers designated by these symbols clearly brought to view. The "beast" is described in the first ten verses of this chapter. This leopard beast, as many Bible scholars agree, is—

A Symbol of Papal Rome

Several leading specifications indicate this:

1. This leopard beast received its power from the dragon beast. Verse 2. The dragon was a symbol of pagan Rome. From this source papal Rome received her authority.

2. This leopard beast blasphemed the name of God (verse 5), representing the titles and prerogatives of Deity assumed by the papal hierarchy.

3. The leopard beast persecuted the saints of God (verse 7), representing the long persecution carried on by the papal church against dissenters.

4. The leopard beast was to exercise this power for forty-two months (verse 5), representing the period of papal domination from 538 to 1798.

5. The leopard beast received a deadly wound by the sword, and was carried into captivity (verses 3, 10), representing the deadly wound inflicted on the papal system during the events connected with the French Revolution, culminating in the taking of Pope Pius VI prisoner.

These particulars, and others which might be specified, have been fulfilled in the history of the papal church.

The following verses of this chapter declare that there will be formed an image to this papal beast, and that men will be compelled to worship the image of this beast and to receive his mark.

The Image to the Beast

What is represented by this image to the leopard, or papal, beast? The papal beast was a religio-political union,—a church dominating the state for the accomplishment of its own ends. An image to the papal beast would be a similar religio-political union dominating the state for its own ends and purposes. Worship of this image to the papal beast—this new religio-political union—would consist in obedience to its mandates and requirements.

The Mark of Papal Authority

What constitutes the mark of the papal beast, which men will be compelled to receive? The mark of the beast is some distinguishing token of its authority. As the beast is Antichrist, the mark of its power would consist of some doctrine or institution, some attempted change in the law of God, whereby it would in effect set itself above Christ and in opposition to his authority.

Openly, of course, no such avowal of opposition to Christ would be made. On the contrary, the papal church proclaims itself the one and only organized representative of Christ in the earth. The opposition to Christ is found in the usurpation of divine prerogatives of which this church has been found

guilty, and the manner in which it has debased the divine requirements by the exaltation of its own laws. It claims authority to change the divine law at will, and to command men under sin. And it presents, as the token or mark of this authority, the following, which we quote from its representative works:

"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.—How prove you that?

"Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power."—*An Abridgement of the Christian Doctrine* (R. C.), Rev. Henry Tuberville, D. D., p. 58.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk About the Protestantism of Today*, Mgr. Segur, p. 213. •

Present-Day Developments

Even now we see developing this religio-political movement of which we have spoken. There is a growing *rapprochement* being effected between Catholicism and professed Protestants. Through the efforts of the National Reform Association, various Lord's day alliances, Christian citizenship leagues, and kindred organizations, a widespread and many-sided movement is gathering force, ostensibly with the object of bringing about the enactment of laws by Federal and State governments which shall compel the observance of the first day of the week as a day of rest. This is foreshadowed by the increasing number of Sunday-rest bills introduced into Congress and into many of the State legislatures.

One great organization, comprising thirty leading religious bodies, with a constituency of 19,000,000, adopted a resolution with the following provision:

(Continued on page 5)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

MAY 13, 1920

No. 20

Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

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

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



"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., MAY 13, 1920

No. 20

News from Russia

THE first word concerning conference affairs that has reached us from the real interior of Russia since early in the war, has been passed on by Elder M. N. Campbell, of the British Union. In a letter addressed to the editor of the British paper, *Present Truth*, the president and secretary of the Middle Russian Conference sent this word from Moscow. We print it just as sent, notwithstanding it includes an order for supplies. Even this order is of interest, for it shows how our brethren in Russia have desired to get in touch with Sabbath school study and missionary progress as quickly as possible. They have been shut in these years, and the first effort to establish communications will be of interest to all.

"DEAR BRETHREN:

"We are glad to let you know that God's work in our country at the present time has great prospects before it. To all people is given religious liberty, and much work should be done. But there have arisen many other difficulties which make the progress of the gospel very difficult. We have very great need of Bibles and our other religious literature.

"Please send us some copies of the Sabbath school lessons for the years 1919 and 1920. We need new lessons very much. And if it is possible, send us also two Year Books or other records of the progress of our movement throughout the world. Since 1914 we do not know how our truth is going in other lands.

"Of some sorry tidings I must inform you. Our beloved Brother J. F. Ginter, who was for the last time president of the East Russian Union Conference, died in April, 1919, from typhus. Brother H. J. Loeb sack, the president of the West Russian Union Conference, at the present time is sick with the same disease, but is getting better.

"We thank God for his help in all our experiences."

Mingled with the good news of the prospects before the message in Russia, is the sad news of the death of Elder Ginter. Elder Ginter was a faithful worker in Russia and Southeastern Europe for many years. He attended the 1909 General Conference, as did also Elder H. J. Loeb sack, we believe. It was Brother Ginter who pioneered the way in Rumania, holding meetings in Bukharest in the old days when policemen armed with rifle and bayonet sat on the front seats, with orders to arrest the speaker if he said anything against the Greek Church as by law established. Since early in the war he had been carrying union conference responsibilities. His experience and labors in Russia will be missed in the years to come.

Naturally, we shall now expect that further word will come out of Russia ere long, from our brethren yet farther south and east. This message from the Middle Russian Conference confirms all the news that has reached our brethren in Europe heretofore, to the effect that during all the time the Lord has had a care for his work; and the opportunity for preaching the message has not been lacking in many parts, at least.

With the movement of armies to and fro over vast areas, and the movement of populations, we must expect to hear that many churches have been broken up and the members scattered; but from this news it is evident that we may all join our brethren in Russia in thanking God for his good hand over them and their work amid all the trials.

W. A. S.

* * *

"H. C. L."

IN these days the high cost of living has become such a common subject of discussion that its name has been shortened, for convenience' sake, to the three letters, "H. C. L.;" but the thing itself is far from convenient, as our readers doubtless know from their own experience. Suggestions of remedies to help the situation are numerous, and vary according to the persons suggesting them.

A recent movement to meet the high cost of clothing, and one which is becoming very popular in some sections of the country, is the overall club. Governor Bickett, of North Carolina, is quoted in a recent editorial in the *Evening Star* (Washington, D. C.) as expressing opposition to this overall movement, and as offering his own solution. In this quoted statement he points out the real reason why prices continue to soar. As the editorial is short and well worth reading, we pass it on to our readers in full:

"Governor Bickett, of North Carolina, refuses to join an overall club, saying that there is positive harm in such a movement designed to bring down the price of clothing. It will, he urges, run the price of overalls up to a figure that cannot be paid by those who of necessity must wear them. His own plan to reduce the cost of clothing is as follows:

"I would agree not to pay more than \$5 for a hat. You can get a decent hat for that sum. I would agree not to pay more than \$7.50 for a pair of shoes, nor more than \$3 for a shirt, \$40 for a suit of clothes, 50 cents for a pair of socks, and 20 cents for a collar. So long as people are willing to pay any price for the things they want and are not willing to practise self-denial, all talk about cutting down the high cost of living is gabble."

"This is sound doctrine. What is mainly needed today to bring down the prices is community agreement upon a maximum rate that the consumers will pay, and adherence to that scale. It is not necessary to wear overalls or any other spectacular costume in order to accomplish this result. Already in those places where the overall idea has been adopted, those garments have, as Governor Bickett says, been advanced in price. If the purveyors of clothing are charging extortionate rates, concentrated self-denial will pull the prices down faster than any shift to a particular line of wear."

According to Governor Bickett, and the editor of the *Evening Star* as well, a practice of self-denial in buying is the only hope of bringing prices down before they soar to such heights as to bring financial bankruptcy to the people.

Truly these days of profiteering on the one hand, and of extravagant buying on the other, are just such as the Scripture writers foretold would come in the closing days of this world's history: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

L. L. C.

* * *

Organization for Church Union

WE have been asked concerning the three great religious organizations in the United States, embracing practically all the Protestant churches in this country.

These organizations are: (1) The Federal Council of the Churches of Christ in America, organized about twelve years ago, and still in the field; (2) The Interchurch World Movement of North America, organized a little more than a year ago; and (3) The United Churches of Christ in America, which came into being early this year, but which is as yet in a formative state, or, in other words, with its organization apparently not yet fully completed.

The first of these, namely, the Federal Council of the Churches of Christ in America, is described in the World Almanac for 1917, as "the delegated congress of thirty leading Christian bodies which are constitutionally federated for the purpose of providing this congress, through which to realize their fellowship and united action. The Federal Council, through its commissions and secretaries, seeks to organize efficient State and local federations, to secure co-operation in home missionary work and to promote moral reform and social service by the churches throughout the United States."

The following appears in the official report among the resolutions adopted by the Federal Council in 1914:

"That we ask all public officials for better Sunday laws throughout all our States where such laws obtain, and express an urgent hope that at the earliest possible moment a Sunday law shall be enacted for the District of Columbia and the State of California, where no such laws exist."

This gives an idea of what the promoters of the Federal Council include in "moral reform and social service." The Council, which now embraces thirty-two denominations and claims a total membership of eighteen millions, is unquestionably one of the influences that must be reckoned with in our endeavor to preserve, as long as possible, religious liberty in this country.

The second of these general organizations is the Interchurch World Movement of North America, "thirty denominations co-operating," and claiming a total of "twenty million members," that being the combined membership of all the co-operating churches.

In a meeting held last January in Atlantic City, "seventeen hundred thirty-two men and women, representing," as claimed, "forty-two Protestant communions," to provide a five-year budget, organized a campaign for the raising of a fund of \$1,320,214,551 "to evangelize the world in five years." This campaign is on now, and considerable success

seems to be attending the effort to raise this immense sum. Just how much of it will be spent in the interests of the Sunday propaganda remains to be seen, but it cannot be doubted that that feature of their work will be well taken care of, since it is regarded as so very vital to the success of the gospel which they teach.

The third of these organizations is the United Churches of Christ in America. Representatives of thirty denominations, meeting in Philadelphia, participated in the organization, but none of them was authorized to enter into an organic union. That is, however, the goal they have in view. It was openly stated that they did not want another federal council, but a real union, an organization with "teeth."

Whereunto this will grow it is impossible to predict, but inasmuch as practically all the so-called evangelical Protestant bodies in the country have begun thus to draw together, it cannot be doubted that they will shortly be able to unite upon what are to them the essential points, prominent among which are belief in the immortality of the soul and observance of the Sunday sabbath.

Originally, the Federal Council was a council of "the Protestant Churches of Christ," etc.; several years ago, at a meeting held in Chicago, the word "Protestant" was dropped out. The action was significant. It is not to be expected that we shall ever see organic union effected between Roman Catholics and Protestants, but that they will be able to unite on what both deem the essentials, there is little room to doubt. And what are these "essentials"? — Natural immortality and Sunday observance. We can now see that the long-foretold but seemingly far-off, if not impossible, union between Protestantism, Romanism, and Spiritualism need no longer be regarded as remote, but as near; and not only as possible, but as very probable, looking at it from the human viewpoint merely. "Revolutions never go backward," and this revolution that is bringing together these three apparently antagonistic elements or systems will not prove an exception to the rule.

C. P. B.

* * *

"The Crisis in Church and College"

UNDER the above heading, Rev. G. W. McPherson, in the *Sunday School Times* of April 3, 1920, asks, "What is the remedy — the remedy for the crisis in educational institutions of the church brought about by the teaching of evolution, the destructive criticism of the Bible, and 'the new social gospel'?"

That there is a real crisis on concerning this question, there is no doubt. This writer says that the condition in these educational institutions is such that many young men who are seeking a preparation for the work of the Master do not feel free to go to the theological seminaries. He says that what our young men want is "a real, a whole, and not an emasculated Christ and Bible. They do not wish to carry in their future work a burden of doubt and unbelief, the thing which they feel called upon to banish from our world. These warm young hearts are crying out for more faith, more hope, more love, a clearer vision of Him who veiled his deity in our humanity that all men might know the Father." With this we most heartily agree.

We believe this is the yearning cry of many of the youth of the land. We think of the thousands who thus yearn who are gathered in our schools. Outside our schools infidelity in angel robes surrounds them, seeking to sap the vitals of their faith. Inside the walls of our schools, the spirit and teaching should be such as to inculcate faith in God and his word, and establish the feet of the students upon the fundamentals of this message.

Concerning the situation in the educational institutions of the land, Mr. McPherson says:

"When recently a religious paper invited the seminaries of a certain denomination to disprove the numerous charges against their teaching, by publishing in that paper a statement of what they believe and teach, the response furnished the churches with fresh evidence of the religious crisis. Only three of the eight seminaries made a positive statement regarding Christian doctrine; the other five evaded the challenge. Why did these hedge, and refuse to furnish the churches (upon whose gifts they exist, and whose boys they seek to educate) with a plain statement of the character of their work? The seminaries have on their faculties many noble and devout men. If it be true that these institutions have not compromised the truth, then why this silence? These men should be the first to declare their belief in the deity of the Son and salvation through his blood, but they remained mute while heaven and earth were waiting for their testimony. It is just such conduct that has greatly strengthened the growing suspicion that there is a crisis in our religious education, even in those sources of knowledge where the Bible, as the word of God, should be most strongly defended, where the light of the gospel should burn most brightly."

While destructive criticism has done, and is doing, a baneful work in the institutions of learning in the world, and has robbed thousands of unsuspecting youth of their belief in God, and taken from them their reverence for the inspiration and authority of his word, the spark of faith still burns. We rejoice to see the sledge-hammer blows which are being delivered by the *Sunday School Times* against the inroads of infidelity. We fear that these infidel teachings have such a strangle-hold that the efforts against them will be too late to effect complete deliverance. But some will be saved; some will be delivered from the maelstrom into which so many are being drawn. "The Bible, and the Bible only!" should continue to be the Protestant cry.

G. B. T.

* * *

"The Plight of Europe"

UNDER the above heading, the Manchester *Guardian*, an influential English paper, in its issue of February 13, said:

"Peace has its calamities scarcely less tragic than those of war. The population of Europe as a whole must have suffered far more intensely since the armistice than in any previous period of equal length."

After dwelling at some length upon the widespread famine situation and the absence of strong governments able to stabilize society, the *Guardian* says:

"In default of these the position can only continue from day to day, going from worse to worse. That means that a larger proportion of the children of Central Europe are growing up incapable of carrying on industrial life, that the town population is thinning away, and the central and eastern part of the Continent relapsing into conditions of barbarism."

The picture is a dark one. The world has never before seen such a time as this. Not only are governments going to pieces, but society itself seems to be disintegrating. Underproduction in all lines gives rise to abnormal prices, and in many instances

there is not only destitution and hunger, but actual starvation, and an abnormally high death rate from diseases that always prey upon those who are poorly nourished. Indeed, we are told that there are now more deaths every day than there were daily from all causes combined during the war.

It seems impossible for the stricken countries to recuperate. Governments are weak and without credit, therefore unable to stabilize business. The situation is not only distressing, but it seems well-nigh hopeless. Trade, industry, and even agriculture are paralyzed. Seed is scarce and high; farm stock is frequently unobtainable; labor is scarce, and whole populations are not in condition physically to perform farm labor. To cap it all, the people are too often disheartened to the extent of apathy. And the world finds no remedy for these conditions.

C. P. B.

The Glorious Consummation

(Continued from page 2)

"That we ask all public officials for better Sunday laws throughout all our States where such laws obtain, and express an urgent hope that at the earliest possible moment a Sunday law shall be enacted for the District of Columbia and the State of California, where no such laws exist."—*Annual Reports of the Federal Council of the Churches of Christ in America, for 1914, p. 160.*

In the past, as these un-American propositions have been urged upon our national legislators, they have had discernment to recognize the true character of these measures, and have resolutely and patriotically refused the behests of the religio-political reformers urging their enactment. That the "reformers" will, however, at last secure recognition of their demands, the prophecies of the Scriptures clearly teach.

The United States throughout its history has championed the civil and religious rights of mankind. Its pioneers came to America, as stated by one writer, to "found a church without a pope and a state without a king." During the recent war its voice, through its official representatives, was raised in behalf of the downtrodden and oppressed. And that others might share the same liberty and peace enjoyed by its own people, millions of its sons were sent to the battlefields of France, thousands of whom gave their lives a willing sacrifice on the altar of their country. In view of this noble record it is the more regrettable that evil and sinister influences will operate in the future to corrupt these noble principles.

Eliminating Disloyal Elements

We would not confound in any mind this persecution of religious dissenters which we believe will arise in the future with the recent efforts of the Government to curb disloyal propaganda. We believe that the Government is fully justified in the measures which it has employed in ridding the country of radical elements which would seek the overthrow of all properly constituted law and authority. This is entirely different from the oppression of inoffensive and law-abiding citizens, whose only offense is that they worship God in harmony with the instruction of his word, but contrary to the idea of those who would commit the Government to a violation of the great principles of religious and civil liberty upon which it was founded.

Those who on religious and conscientious grounds oppose the efforts of these national reformers, seeking to preserve inviolate the principles of civil and religious liberty upon which this Government was established, will be counted the enemies of mankind, traitors to the government, and will become objects of persecution. Declares the *Christian Statesman*, organ of the National Reform Association:

"Whenever any one's theory of liberty leads to the invasion of the liberty of others, it is surely fallacious. Whenever it invades the right of the nation itself, it is doubly fallacious. Opposition to Sabbath laws does invade those rights. But when it would uproot the fundamental principle of government—that nations sustain relations to God and his law—it is treason."

Is it indeed treason to teach as Christ taught, that duty to God and obedience to his law are paramount to the commands of men? that government has no right to invade the sacred domain of religion, and regulate man's personal relationship to his Maker? This principle of the separation of church and state is an underlying principle of the United States Constitution. It was the conservation of this principle that brought the United States Government into existence. And they who hold to this principle against every effort of the religio-political reformers to modify it, stand as loyal adherents of true Americanism.

Principles, Not Men, at Fault

Many who urge these reform measures are honorable men, and some of the objects for which they are laboring—such, for instance, as the teaching of the principles of Americanization, the suppression of the liquor traffic, the elimination of vice, the betterment of social conditions, the curtailing of the great divorce evil—are worthy of the hearty support of every citizen. But intermingled with these good purposes is an effort to commit the Government to religious legislation, a course which has been attended in every age with the most disastrous consequences both to the church and to the state. It was the "honorable women" in Paul's day who were used by the enemies of the cross to incite persecution against the apostles. (See Acts 13:50.)

Reception of the Mark

The mark of the beast will be received as the climax of the great final controversy between truth and error. In the final division, when Christ separates between those who are his own and those who belong to Antichrist, upon each life or character will be stamped the spiritual sign or seal denoting the master to whom he belongs. We do not believe that as yet the lines are fully drawn, or that in general final decisions have been made; nor do we judge any man. Only the all-wise Judge can determine when any man has filled up his measure of opposition to gospel truth or his resistance of the Spirit's pleadings, passing the boundary which seals him definitely as a worshiper of Antichrist. The man concerned does not know. It therefore behooves every soul to give careful heed to the voice of enlightened conscience, and to follow faithfully the instructions of the word of truth—that word by which he will be tested and tried in the last great day.

The Coming Crisis

There is a crisis on in the affairs of men. The next few years will determine who will stand true to the principles of civil and religious liberty which

brought this nation into existence and have made it an inspiration to all men, and who will repudiate these principles. Men will not be left in darkness as to the issues involved. As Heaven has sent messages to the church in the past, warning of impending doom, so the all-merciful Father will warn his children of the events coming upon the earth. As we have seen in the preceding article, Christ has a message for the people of this day and generation. To that message many will give faithful heed. Thousands of honest men and women who now seem inclined to a wrong course, will yet prove their loyalty to the Master by taking their stand firmly on the side of truth.

F. M. W.

* * *

TWENTY-THIRD PSALM

F. J. GREENWOOD

(Republished by request, from *Review* of Sept. 21, 1911.)

O LORD, my Shepherd, since 'tis thou who leads,
I'm led in love, and love meets all my needs.
Let me not wander to the barren hills,
Nor long to drink from far-off, bitter rills,
With vision blinded to green pastures near,
Ears deaf to murmur of still waters clear;
But let my fainting soul, by these restored,
Walk in right paths with thee, my loving Lord.
No evil can befall me as I tread
Down the dark path to join the silent dead;
For he who trod that shadowy way before,
To comfort me will tread the way once more.
The feast which thou so freely dost provide,
My enemy shall taste it by my side.
In overflowing cup we'll pledge new love;
Our heads will be anointed from above.
O Shepherd kind! if I but follow thee,
Goodness and mercy e'er shall follow me,
Until, with gathered flock, I lie at rest
Within the fold by thy sweet presence blest.

* * *

THE SUPREMACY OF LAW

SAMUEL BENJAMIN

Lo, from Mt. Sinai's lofty peak
The great Jehovah condescends to speak
To mortal man! Oh, hear his voice,
Ye people of his love and choice!

Our Father, God, we hear thy voice,
And in thy love and care rejoice.
Oh, give us grace and heavenly power
To love and serve thee every hour;
And onward to life's setting sun,
Teach us to pray, "Thy will be done."

In every life let truth and virtue shine—
Like Jesus, pattern all divine.
If life be ours, or death, oh, then
Thy will be ours, O Lord. Amen.

Granby, Conn.

* * *

"JOHN WESLEY preached, on an average, fifteen sermons a week. Instead of breaking down under it, when seventy-three years old he wrote that he was far better able to preach than when three-and-twenty. His brow was smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor he ascribed to continual travel, early rising, good sleep, and an even temper. 'I feel and grieve, but by the grace of God, I fret at nothing.'"

* * *

"THEY shall see His face; and his name shall be in their foreheads."

The Advent-and-Judgment Psalm

TYLER E. BOWEN

THE fiftieth psalm contains instruction and admonition for remnant Israel. It might appropriately be called the advent-and-judgment psalm. How majestically it opens!

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined." Verses 1, '2.

The one true God is speaking. He who created the earth,—all upon which shines the sun, from its place of going forth unto where it goes down,—he it is, the perfection of all that is good and true and beautiful, who speaks. Then the psalmist bursts forth into an exclamation, as one who has but removed his eyes from the prophetic scene that is to be the climax of the world's present existence, the coming of this same God down at the end:

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Verses 3-6.

Earth's harvest has come. He who has witnessed oppression and sin in silence until the wicked have come to believe there is no God, rides forth in devouring fire, with a storm before him such as the inhabitants of earth never before witnessed. With the voice of the trumpet he descends to a place near the earth, whence he commands his saints to be gathered unto him. The Judge of all the earth has come. The eternal separation of his saints from the wicked is about to take place. The heavens above are called upon to witness to the righteousness of this day's acts.

Since the year 1844 the work of judgment has been going on in heaven. The scene depicted above shows this judgment work completed, and the Judge himself appearing to gather to himself his own. What a day is this! Not yet here, but just ahead! And who are gathered? Those who have "made a covenant with Me by sacrifice."

Then the psalmist, seemingly still addressing those who down at the end of time shall participate in these thrilling scenes, continues, using the phraseology of the forms of worship employed by Israel in David's time:

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" Verses 7-13.

These verses might be expressed in more modern language thus: O my people, do not get the impression that I am personally dependent upon your gifts. Do not gain the impression that your gifts to carry forward and maintain my work in the earth are to be brought unto me in the spirit of being *compelled*. My favor is not thus bought. Given in the spirit of "I must," they lose all their sweet-

ness for me. I am not needing your offerings in the sense that I am dependent upon your gifts. Ah! no; the world is mine with all its fulness. What is it, then, the Lord desires?

"Offer unto God thanksgiving: and pay thy vows unto the Most High." Verse 14.

It is as if he should say: Let these offerings, these vows of yours, come in unto me as an expression of the gratitude and love thou hast for me because of my manifold loving-kindnesses bestowed.

"And call upon me in the day of [your] trouble: I will deliver thee, and thou shalt glorify me." Verse 15.

What a precious promise is this! How sweet and tender the tie uniting the helpless, dependent child of earth, bringing his humble gifts in love, to the loving, abundantly rich and powerful yet tender, Father above. "I will deliver thee," my dear, trusting, loving child on earth, and "thou shalt glorify me."

Then the distinction, the different attitude assumed by the God of all the earth toward those who have chosen to know him not, is revealed. To those who have cast behind their backs his revealed will—his word—this word is spoken:

"Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Verse 16.

Still speaking prophetically of those living near the end of time, the psalmist gives one the impression that he sees a class of people who count themselves the people of God. They pose as being in covenant relationship with God, professing to be commandment advocates. Yet something is lacking. The account goes on regarding these:

"Seeing thou hatest instruction, and castest my words behind thee." Verse 17.

Nehemiah uses almost this identical language, which throws light upon the expression "my words:" "Nevertheless they were disobedient," speaking of rebellious Israel, "and rebelled against thee, and cast thy law behind their backs." Neh. 9:26. And is not this exactly what thousands of professed Christians are doing today? When one calls their attention to the seventh-day Sabbath commandment of the law, which gives instruction regarding the keeping of God's holy Sabbath day, how quickly he learns that this "instruction" is hated; and further, that the words of God, even his own law, are cast behind their backs.

The psalmist then goes on to depict the real heart condition of those who thus forget God by casting behind their backs the words—the law—of their God. And these words hew close to the line for every one of us, even for those of us who know and teach the truths of the advent near, and that the solemn judgment hour has come:

"When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Ps. 50:18-20.

Are we given to doing any one of the things listed here? Notice that sitting and speaking against a brother, and slandering those of our own house-

holds, are listed as sins belonging in the same category with those which to us seem more sinful, such as lying and adultery. God puts them all in one class together.

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes." Verse 21.

If we take the reproof now, as God by his Spirit places these sins in order before our eyes, well and good. Confessed and forsaken, these sins may go

beforehand to judgment, being separated from us, but if not —

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver [when he shall come, "and it shall be very tempestuous round about him"]." Verse 22.

The psalm closes with these precious words of assurance:

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation [life] aright will I show the salvation of God."

The Power of Example

DANIEL H. KRESS

WHEN Mary Magdalene came to the sepulcher of Christ and found no one in it, she ran and gave the information to Peter and John. They at once started to go to the sepulcher; "they ran both together." John, being the more fleet of foot, outran Peter and came first to the sepulcher. He stooped down, and "looking in, saw the linen clothes lying. . . . Then cometh Simon Peter following him, and went into the sepulcher." "Then," we are told, "went in also that other disciple, which came first to the sepulcher." John 20:1-8.

This is a simple narrative, but it has in it a lesson we are likely to overlook, and that is the power of example. John came first to the sepulcher. He did not enter. Peter came. He entered. "Then went in also that other disciple." It illustrates the power of unconscious acts. It is not so much what we say, as what we do, that influences those with whom we associate. We teach most effectively by what we practise.

Some years ago, when visitors were being taken through the sanitarium with which I was then connected, as they entered my department I was introduced as follows: "This is Dr. Kress. Once he preached, now he practises." The one who introduced me meant that I was in the ministry before I engaged in the practice of medicine; which was true. The little incident made a lasting impression on my mind. We usually preach before we practise. We may get a bright idea, possibly in regard to diet. It may, or it may not, be a practical one. It has not been put to the test. But we urge it upon others, and it results in disappointment to them and destroys confidence in one who should teach with authority.

Before giving out information on matters pertaining to the health of communities, governments conduct laboratory experiments. Having fully demonstrated the value of certain measures, they then urge them upon the people. Governments cannot afford to accept every theory advocated and call upon the people to practise it, and thus experiment in wholesale manner.

It is best first to practise in private what we are desirous of teaching in public. If our theories prove to be practical and helpful, we shall be able to teach authoritatively. By the adoption of this method, many of the ills of the past which resulted from the adoption of untried theories, may in the future be obviated.

Jesus began both to do and to teach, until the day he was taken up. (See Acts 1:1, 2.) He first

did, and then he taught what he did. For more than thirty years he practised in private what he taught during three and a half years in public. Of course his teaching had a different ring to it from that of the scribes, who said and did not. They "were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." "Never man spake like this man," was the testimony of the officers who were sent to arrest him, when they returned without him. John 7:46.

Of the scribes Jesus said, "They say, and do not." Matt. 23:3. "Do not ye after their works." Their words fell to the ground. They lacked authority.

Every true preacher and teacher should be able to say with Paul, "Be followers together of me, and mark them which walk so as ye have us for an example;" and, "Those things, which ye have both learned, and received, and heard, and seen in me, do." Phil. 3:17; 4:9. This is true and effective teaching and preaching.

Anciently the time came in the experience of the church when the leaders had to live out before the people the lessons God desired to teach them. At one time, when a great calamity was about to come upon the Jewish people because of their iniquity, and their sons and daughters should fall by the sword, language could not be employed sufficiently impressive to influence the people. They had to be taught by an object lesson. The prophet's wife, the dearest treasure he possessed, was taken from him by a "stroke," suddenly. The words of the Lord to him were: "Neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead." Ezekiel carried out the instruction given him. He said: "At even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?" Then his opportunity had come to bring to them God's message with effect. He said: "Your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done. . . . Ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do." Eze. 24:16-24.

The best and most effective way to teach the principles of health is to live them. If they are reliable, God's blessing will attend their adoption as truly as in the case of Daniel.

Today mere words are empty things. They no longer impress the people. To do effective preach-

ing in these days, it is essential that we first practise what we aim to preach, and practise it a sufficient length of time to demonstrate the value of our theory, and to call the people's attention to it, that they may be led to inquire, "Tell us what these things are to us, that thou doest so."

To his faithful warriors, Gideon said, "Look on me, and do likewise: . . . as I do, so shall ye do." Judges 7:17. These words contain the true principles of successful leadership, not alone in military service, but in any other kind of service.

The true Shepherd "calleth his own sheep by name, and leadeth them out: . . . He goeth before them, and the sheep follow him." John 10:3-5. A leader is one who leads, one who goes before. He is one who does what he calls upon others to do.

As teachers, let us do all we would teach others to do, and let us be what we want them to be, and thus make straight paths for our feet, lest that which is lame be turned out of the way by a wrong example. Teaching and example must harmonize in order for the teaching to be effective.

In Partnership with God

CARRIE WHITE-ROSER

This last year, when so much wheat was sown in order to get the large price offered by the Government, many saw the necessity of elevators for handling the large crop. Many were not able to build elevators themselves, but such combined with others, and formed a company for that purpose.

In this section of the country a partnership was formed, and a stockholder holding a hundred-dollar share received a ten-dollar dividend, and nearly twenty-five dollars' credit toward a new share. Thus, from a money viewpoint, the stockholder felt that a good investment had been made.

Many people join some lodge that offers personal gain, and receive an insurance that leads them to think they have shown more wisdom than if they had invested that money in the gospel work. But have they? How many business failures there are!

Of the gospel work God says, "My word . . . shall not return unto me void." Isa. 55:11. To one who believes this, a partnership with God cannot be a failure, but is the greatest partnership that can be formed. God desires each of us to be his partner. He does not ask us to unite with him for money-making, nor does the Christian who understands God's invitation, take part in this partnership for mere money-making.

True, it takes money to carry on the work; but as it was with the missionary Carey, who said that cobbling was not his business, that he only worked at it to make expenses, so it is with God's partners; the money-making is to defray the expenses of carrying on the gospel.

Another thing about this partnership with God is that one may have little of this world's goods, and yet be drawing as much of a dividend as many who have more means.

Does some one say, "We have to wait so long for the dividend"? Jesus said that we should receive a hundredfold *in this life*. Mark 10:29, 30. If one is not receiving what he believes is his share of the dividend, let him study these verses closely in connection with Luke 15, where we learn that Jesus said there should be joy in heaven "over one sinner that repenteth;" and with John 17:13, where Jesus expresses clearly his desire that his partners may have this joy—"my joy," he calls it—fulfilled in themselves: then let him go to work and be the means of bringing one soul into this partnership with God; and he will receive such a dividend of "joy, glad joy" that he will rejoice with the angels, and seek yet another soul.

Burlington, Kans.

"That Blessed Hope"

JOHN M. HOPKINS

THERE is a difference between hope and a wish, or desire, though there cannot be hope without a wish, or desire. The difference is this: One may wish, or desire, a certain thing, yet have no well-founded reason to expect it; while, if he hopes for it, not only is the wish present, but also an expectation of obtaining the thing desired.

That which makes the thing hoped for certain to us, is the character, the certainty, of the foundation upon which our hope rests. The Christian has the word, the promise, of the eternal God, the Maker of heaven and earth, as the foundation for his hope. David exclaims: "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. But Paul comes forward with the strong assurance: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19.

It is not the possession of wealth, position, or fame that can fully satisfy. True, for a time, one may be

so absorbed and so fully occupied with riches, with ambition, with pleasure, as to be satisfied; as to have little or no thought concerning holiness of heart and life; may lose sight of the fact that these earthly things cannot satisfy when he comes to the threshold of eternity. Then, "as the whirlwind passeth, so is the wicked no more." Prov. 10:25. The wicked are even now "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

A gentleman of wealth, speaking of his efforts and of what he had accomplished, said to me recently: "But what is the use? for soon we must lie down and leave it all." "Without Christ," "without God," "having no hope"—how unwise are all such! how deplorably sad is their condition!

Death enters the home; loved ones are snatched away. We know that provision has been made, and a sure word of promise given, that we may again meet

our loved ones; but we are too busy, too indifferent, too careless, to accept the conditions upon which the promise of the "blessed hope" is given, and so we struggle on and on, for years it may be, then we too die "without hope."

As we look out over the troubled world today, with its unrest and perplexity, with its thousands of instances of absolute hopelessness so far as a betterment of life conditions are concerned,—as we consider this, we are indeed grateful and glad for the "blessed hope." We are glad that our Lord, in whom we believe and trust, will soon return to earth for his waiting people; that then we shall be forever with him, our loving Redeemer; that then there will no longer be sin to separate from God; that then we shall meet the dear loved and lost ones, never again to say, "Farewell." An eternal life, an eternal home, in the kingdom of our God! "Blessed hope!"

Oh, we long to be there! We are tired of the sins, and temptations, and weariness, the painful disappointments, the separations, and the tears, of this sin-burdened earth. We want to go home to our Father's house.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"Our citizenship [A. R. V.] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his

glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." Heb. 6:19, 20.

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight.

"There is a lovely star
That lights the darkest gloom,
And sheds a peaceful radiance o'er
The prospects of the tomb.

"There is a cheering voice
That lifts the soul above,
Dispels the painful, anxious doubt,
And whispers, 'God is love.'

"That voice from Calvary's height
Proclaims the soul forgiven;
That star is revelation's light,
That hope, the hope of heaven."

"Blessed hope!" Read it; pray it; sing it; live it.
Roseburg, Oreg.

Selling the Heavenly Inheritance

E. HILLIARD

IN the days of our Saviour, a rich young ruler came running to him, and kneeling down, asked the most important question ever asked in this world: "What shall I do that I may inherit eternal life?" When he was told, "If thou wilt enter into life, keep the commandments," and told to sell what he had and give to the poor, he went away sorely grieved, "for he had great possessions." Mark 10:17-22; Matt. 19:16-22. Through disobedience he bartered away the imperishable riches of heaven for the perishable wealth of the world.

The sadness of heart we experience in parting with that which we dearly love, but which will eventually result in our eternal ruin, is light indeed, compared to the soul-rending anguish those will experience who refuse to make the sacrifice. Such, with weeping and gnashing of teeth, will awaken too late, and find they have sold the heavenly inheritance for naught.

Are not many today selling the life to come for much less than the young ruler did, and without interest enough even to ask what to do to gain the life beyond the tomb?

It is grievous for some who profess to be followers of the meek and lowly Saviour, to give up the ridiculous fashions of the world, or to cease to adorn their feeble, mortal bodies that are appointed to death and decay. There is a rich Bible lesson recorded in the history of the children of Israel at Mt. Sinai. When Moses tarried in the mount for a number of days, the mixed multitude came to Aaron with the request that he make them a god to whom they could attribute their deliverance from Egyptian bondage. He said to them, "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and

bring them unto me." How willingly and quickly the people obeyed! "All the people brake off the golden earrings which were in their ears, and brought them unto Aaron." A golden calf was made and worshiped. Ex. 32:2-4. This idolatrous people were willing to sacrifice their ornaments to a false god. How much more willingly should those who prize the word of God heed the injunction, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold." 1 Peter 3:3. It seems that many are more willing to yield up their coveted treasures to the influence of Satan than to the Saviour of men.

It is not surprising that worldlings follow the fashions of the world, no matter how unhealthful, ridiculous, or indecent. When the professed followers of Christ change with every new fashion, which are they following, Christ or the world? The answer is so clear it need not be given. What a striking contrast would be seen could one dressed in the fashions we see in our streets today stand side by side with Him who wore the seamless coat and the crown of thorns!

It is not those who are given to pride and worldly pleasure that gain the heavenly inheritance. It is those who seek first the kingdom of God and his righteousness who will at last stand among the white-robed throng; it was those that the apostle John saw in holy vision. To the question, "What are these which are arrayed in white robes?" the answer was given, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

Why sell the heavenly inheritance for the trivial, perishable things that attract the attention of proud

worldlings? Great honor will be bestowed upon those who, through Christ, conquer pride of heart. Such will be "before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Verse 15.

Robes of white, crowns of glory, and mansions of rest await all who renounce the insignia of Satan's dominion, and don the plain, neat apparel, so fitting to the humble wayfarer on his heavenly journey.

Montevideo, Minn.

God's Language

EDWARD J. URQUHART

IN God's dealings with us he is ever seeking our good, daily sending his messages to us in a thousand ways. We quite often fail to hear them, or having heard, misconstrue them. It is so hard to comprehend his leading while passing over the rough places of life; for it is contrary to nature to understand that such "yieldeth the peaceable fruit of righteousness," or really and truly to believe "that all things work together for good." Our eyes are shortsighted, making the future, at best, a vague, misty unreality.

Yet it would not be thus if we had the faith of Job. We could then say in the assurance of that faith, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23:10. Or if he should choose to speak through his word, or through nature, or the experiences of others, we might comprehend his voice as clearly and obey it as readily. Such must have been the experience of those righteous men of old, who "walked with God." And it is as evident that such must be our experience, or the "latter rain" will pass us by for others who can comprehend the voice of God in whatsoever guise he speaks; for, as says the Scriptures of the followers of Jesus, "They know his voice."

I too long to know his voice and to understand his language, that whether it is revealed through pain or joy, through nature or world events, or

through the angry elements or the still more fierce passions of men that rend the world today, I may comprehend it. Thus I sing:

O that my sense were keener,
My mind divinely broad,
That I might always understand
The language of my God!

For, oh, my eyes are heavy,
My ears are slow to hear!
And so I miss his message,
Or fail to catch it clear.

But God's divinely patient,
He tarries with me still,
And I am learning slowly
The language of his will.

Some day, his language knowing
As now I know my own,
I'll hear his words as music
Descending from the throne;

And, hearing, be obedient
Unto the King's commands,
And give unto his service
My heart, my mind, my hands,

That when this life is over,
I, having won the race,
May engage in conversation
My Saviour, face to face.

Seoul, Chosen.

Criticism

If he is poor, he is a bad manager. If he is rich, he is dishonest.

If he needs credit, he can't get it. If he is prosperous, every one wants to do him a favor.

If he is in politics, it is for pie. If he is out of politics, you can't place him, and he's no good to his country.

If he doesn't give to charity, he is stingy. If he does, it is for show.

If he is actively religious, he is a hypocrite. If he takes no interest in religion, he is a hardened sinner.

If he shows affection, he is a soft specimen. If he seems to care for no one, he is cold blooded.

If he dies young, there was a great future ahead of him. If he lives to an old age, he has missed his calling.—*Selected.*

* * *

Dissecting Character

"KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreci-

ating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

* * *

Don't Get Irritated

WE are sometimes tempted into thinking that this would be a very much better and happier world if other folks would only agree with us and see things as we do. But really the chances are that this tremendously radical change in affairs would be no improvement. This conflict of judgment and clash of opinions is not the bad thing that we sometimes take it to be. It is a way — yes, even a divine way, of progress. The radical who stirs up our inert conservatism may not be altogether agreeable to us, but we may need him just the same; and the man who opposes some of our pet plans and policies may be our good, though much disguised, friend. To agree to differ is sometimes much better than to agree. Conflicts of judgment will never cease, but contempt of other folks' judgment ought to.—*Christian Guardian.*



THE SERMON

The Solid Truth

J. L. SHULER

"THAT thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

The Lord wants us to know the certainty of what we have been taught. He wants us to make sure that we are on the right track. "Prove all things; hold fast that which is good." 1 Thess. 5:21. "Ponder the path of thy feet, and all thy ways shall be ordered aright." Prov. 4:26, margin.

The Need of Certainty

If there is anything in this world that we should be perfectly sure about, it is our religious faith and experience. So much depends upon it. We depend on our religious faith to enable us to live right in this world and to secure for us eternal life in the next world. In order that our faith may accomplish for us these blessed results, we must make sure that we are holding to the right faith. We must build on the solid rock of truth, if we would stand the test and be accepted at last. Matt. 7:24-27.

How to Be Sure

We must know the certainty of our belief. Now, are we absolutely sure that in accepting this advent message we thus take hold of the very truth of God for these last days? Have we positive evidence that this movement to which we are giving our lives is really of God and destined to a sure success? How can we be sure of this?

An Illustration for Us

Let us read a verse from Paul's writings:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

If you will read the preceding verses of this chapter, you will see that the expression, "these things," refers to the experiences that befell the Israelites in their journey from Egypt to Canaan. Paul makes it plain that this movement in the days of Moses, was a type of a similar movement which would take place in the last generation, "upon whom the ends of the world are come." The thesis which I propose to defend is this: The exodus movement in the time of Moses and Joshua, which took the people of God from the land of bondage to the Land of Promise, was a type of this Advent Movement in these last days, which is destined to take the people of God from this world of sin to the bright, glorious world above.

A Basis for Faith

It is easy now for any one to believe that God was in that exodus movement. A full account of that movement is recorded in the Bible itself. Any one who believes that Bible record is bound to admit that God was in that movement. You know that the great God of heaven certainly called them out of Egypt. You know that God himself led that movement by the pillar of cloud by day and the pillar of fire by night. You know that the eternal

God was behind that movement, and by his mighty power it was carried forward. You know that this movement carried the people of God triumphantly into the Land of Promise.

Important Questions

How can we be just as sure that this movement in which we are engaged today is as much of God as was the exodus movement? Can we be equally certain that the God of heaven is leading this Advent Movement today, and that it will as surely lead to victory as did the exodus movement of old?

These are important questions. To answer these two questions we will compare these two movements, and if we find the latter is a counterpart of the former, then we shall have sure ground for confidence today.

Leading Purposes Identical

Let us first compare the fundamental purposes of each movement. Why did God call Israel from Egypt to be a separate people?

"He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws." Ps. 105:43-45.

Note, they were called out of Egypt, "that they might observe His statutes, and keep his laws." The leading object of that movement was to develop an obedient people for God—a people through whom God could make known the principles of the truth to the rest of the world.

Why is God calling out a people in this Advent Movement today?

"I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Note that the call today is to come out of Babylon, that we "be not partakers of her sins." Sin is transgression of the law. 1 John 3:4. If we are called out that we may not transgress the law, then by putting the call in the positive, we can say that we are called out to keep the law of God. It is a decision to keep all the commandments of God, that causes people today to separate themselves from other people and identify themselves with this movement.

The Real Object of the Movement

The Israelites were not called out of Egypt merely to start a separate nation. So this Advent Movement was not started by some man just to found a separate church, or just to get members from other churches. But the great God of heaven has raised up this movement to develop an obedient people for himself. In Revelation 14:6-14, where the work of God's last message is so fully described, it is plainly stated that the object of this message is to secure an obedient people for God. Note the description in verse 12 of those who accept the message: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The Same Purpose

So when we compare these two movements, we find that they both start out with the same object in view.

We look back there to the exodus movement and we see God calling his people from Egypt to keep his holy law. We examine this Advent Movement, and we see God calling out a people today to obey his law. As surely as God called Israel out of Egypt to keep the ten commandments, just so surely is he calling a people out of Babylon today to keep the same law. So we can drive down a stake here to indicate that both movements began in the same manner.

Same Test in Both

In the call from Egypt the keeping of the seventh-day Sabbath was the point on which God tested his people. Ex. 16:4, 5, 26. The preparation of a double portion of food on Friday may seem to some persons a matter of small consequence. But this was the very thing on which God tested them, whether they would walk in his law, or no. It was on this question that people were lined up—on either the right or wrong side. Those who made the necessary preparation on Friday, and kept the seventh day holy, proved themselves to be loyal and obedient to God. But those who did not make the preparation on the sixth day, broke God's holy Sabbath, and showed themselves to be disloyal to God. Verses 27, 28.

So today in the call from Babylon, the keeping of the seventh-day Sabbath is the point on which God is testing the people. As the Israelites had to a large extent lost sight of God's holy Sabbath during their stay in Egypt, so today nearly all the Lord's professed people have lost sight of the true Sabbath.

God's Test for Today

All Christians acknowledge the authority of the nine commandments of the decalogue, but many excuses are put forward to get around keeping the seventh day of the fourth commandment. This is why the test today comes on the keeping of the fourth commandment. The test could not come on any of the other nine, because all admit the authority of these. The test comes on the one which the people have lost sight of, and are trampling underfoot.

Some people are inclined to treat the keeping of the Sabbath as a matter of little importance. They say, "It doesn't make any difference what day you keep." But, remember God is testing the people on this very point today. According to Revelation 14:9-12 and 7:1-3, the keeping of the Sabbath—the seal of God versus the mark of the beast—is the last great test to the people of this world, the test which will decide their eternal destiny.

It behooves us to be careful how we keep the Sabbath. Some grow careless about keeping it. Some do certain things now on God's holy day that they would not have thought of doing when they first learned the truth. Let us remember that every week of our lives, God is testing us on the keeping of the fourth commandment. May God help us to show our loyalty by its proper observance. Isa. 58:13.

Thus we see that the same testing truth appears in both of these movements. As Israel was distinguished from the surrounding nations by the keeping of the Sabbath, so the keeping of the Sabbath today is the sign which identifies those who have the truth for today:

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

Both Came at the Right Time

This movement from Egypt was not just a happen-so. The movement was not started just because Moses had some peculiar ideas which he wanted to carry out. God told Abraham that about four hundred years from his time, the Israelites would be brought out of Egypt. Gen. 15:13, 16. This movement from Egypt was to take place at a specified time, according to God's prophetic plan. In Exodus 12:40, 41, we are told that the very day this prophetic period expired, "the hosts of the Lord went out from the land of Egypt." The movement started at exactly the right time.

So this Advent Movement is not simply a happen-so. It was not started because some man had some peculiar ideas about religion, and then went out and founded a new denomination. The Bible prophecies had pointed out that at the end of the "two thousand and three hundred days," or in 1844, a message was to arise that would restore all the truth to the people of God, which had been buried amid the dust of tradition during the Dark Ages. Dan. 8:12, 14. In that very year this movement arose. We know it is the right movement, because it came at the right time.

It came just as the exodus movement did—at a definite time, previously pointed out in the prophetic word. It was through the efforts made in the interpretation of this prophecy of Daniel 8:14, that this Advent Movement arose.

A Mark of Divine Origin

Some may, with a feeling of pride, trace the origin of their church to a time far back in history, centuries ago. But he who accepts God's last message may be thankful that this movement did not come up in 1744, or in 1544, but in 1844—the right time according to God's time-table. When the hands of God's great clock pointed to the hour for the beginning of the judgment in heaven, the true message for the last days arose down here upon the earth.

Four Great Principles

When we examine the exodus movement, we find the same principles of truth connected with it that are connected with the Advent Movement of today:

1. God gave the Israelites the tithing system, as a means of supporting his ministers. Num. 18:21; Lev. 27:30-33. The same divine financial plan is followed in the Advent Movement of today.

2. The exodus movement had the spirit of prophecy connected with it: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. The remnant church, who keep all of God's commandments, were to have the same gift. Rev. 12:17; 19:10.

3. In connection with their call from Egypt, special instruction was given Israel by the Lord in regard to their diet. (See Deuteronomy 14 and Leviticus 11.) God told them that certain beasts, fowls, and fish were unclean, and should not be eaten. They were told to abstain from unclean meats, in order that they might be a pure and holy people for their God. Deut. 14:2, 3; Lev. 20:25, 26. So it is in connection with this last message; we have special instructions in regard to dietetic reform. 1 John 3:2, 3; Isa. 66:15-17.

4. The exodus movement was an organized movement: It had companies of tens, of fifties, of hundreds, and of thousands. Then there were the sev-

enty elders—a sort of supreme court for rendering final decision on important questions. Ex. 18:18, 21, 22; Num. 11:16, 24, 25; 31:13, 14; Ex. 24:1, 2.

So also is the Advent Movement organized. It has local churches, local conferences, union conferences, and a General Conference.

Both Movements Correspond

We see, therefore, that these same principles of truth find a place in both these movements. These four principles—tithing, spirit of prophecy, health reform, and organization—are all integral parts of God's message today. They were not placed there by man, but by God himself. It is a divine arrangement. The person who gets weak or lax on any one of the four, is liable to drift away from all the others. Let us make sure that in accepting God's message today, we take everything that goes with it, that we may stand complete at the last day. Remember, too, that these principles are not in the message for the purpose of restricting our liberties, but they are designed to be blessings to us, and will prove such to those who conform to them.

Further Parallels

Just before God delivered his people from Egypt, he sent ten terrible plagues on that land. Just before the final deliverance of his people from this world at the end of time, he will send seven terrible plagues on the world. Dan. 12:1; Revelation 16. The Israelites were protected from the last plague by placing a peculiar mark on their doorpost. Ex. 12:23. In the last days God's people will have a special mark placed on them, that they may be protected from the seven last plagues. Eze. 9:6; Rev. 7:1-3. The deliverance from Egypt took place at midnight. Ex. 12:29, 30. So the final deliverance of his people will take place at midnight. Job 34:20.

Both Movements Marked "Through"

This exodus movement led from Egypt through to the Land of Promise. It never stopped until it had fulfilled its mission—brought the Israelites into the land of Canaan. Do you know that if that movement had come to an end in the wilderness,—gone to pieces,—the Bible would not be a true book? The movement simply could not fail. It was marked "through" in God's prophetic word. More than four hundred years before the movement started, God told Abraham that it would carry the people through to Canaan. Gen. 15:13-16. Therefore its triumph was just as sure as the fact that God cannot lie.

This shows how certain this Advent Movement is of success. In Revelation 14:6-12, we are told about God's last great message, which the prophet saw sweep over the world. He saw, as the result of the preaching of the message, a people raised up here on the earth who were keeping the commandments of God. Then, in verse 14 we learn what follows: He sees Christ come to the earth to reap the harvest. Where does he next see the advent people? He sees them in heaven before God's throne on the sea of glass—victorious:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

No Possibility of Failure

Therefore we know that this Advent Movement simply cannot fail. It cannot go down in defeat and oblivion. It will not go to pieces. It is marked "through" in God's prophetic word. Hundreds of years ago God showed his prophet John that this movement which bears God's last message, would sweep over all the world, and then end triumphantly within the pearly gates before the city of God. It is just as sure to succeed as God's word is true.

What a wonderful privilege to be connected with such a movement! We can look into God's own word—in Revelation 14:1-5 and 15:2, 3—and see our own victory foretold. And we know the sure word of prophecy cannot fail. This view of the truth ought to make us the strongest and most courageous people in the world. Who could think of turning back or giving up the message when he can see sure victory ahead? He who has seen this as it really is, will never turn back.

The Song of Moses

Why will those who are victorious with this message at last sing the song of Moses as well as the song of the Lamb? Rev. 15:2, 3. The Israelites sang the song of Moses after their wonderful deliverance from the Egyptians at the Red Sea. Exodus 15. God's remnant people in this movement today will sing this same song, because they will pass through a similar experience in their deliverance from this world, and because that exodus movement was only a type of this Advent Movement today.

A Solid Rock

We have compared these two movements, and we find this latter movement a counterpart of the former. Therefore this Advent Movement is as sure and true as the exodus movement. This gives us a solid rock to stand on today. How thankful we should be for this! Truth is the only solid ground in this world of conflict and doubt. There is no pleasure comparable to knowing that one is standing on the vantage ground of truth.

Thus we have a solid basis for confidence in God's message today. When we know that sure victory is ahead of us, it should be an incentive to cause us to make a full, unreserved consecration of our lives to the speedy finishing of the message. It should lead us to devote our time, our money, and our lives to its advancement.

Sure Victory Ahead

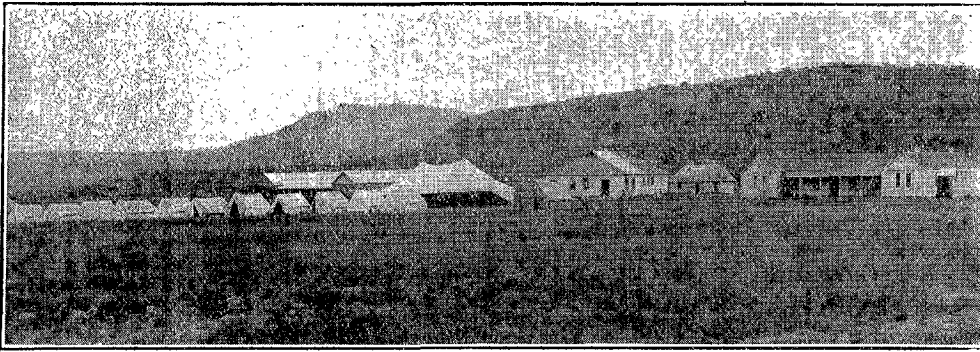
This movement will never stop till it stops on the sea of glass; we can never cease to push the work forward till we reach that blest abode. The movement is going through to victory, and those who hold fast to the message will go through to victory with it. Stay with the message, and it will some sweet day bring you to the sea of glass. In a little while from this we shall stand before the pearly gates and sing, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. The gates will open, and we shall march down the golden street to the sea of glass before God's throne, where we shall sing that mighty song of victory,—the song of Moses and the song of the Lamb. May God help you to be faithful to the message to the very end, that when the truth shall triumph, you may have the eternal joy of triumphing with it.

IN MISSION LANDS

A Blessed Camp-Meeting

W. B. WHITE

THE writer has recently had the privilege of attending a joint camp-meeting of the Natal-Transvaal and the Orange Free State Conferences, held at Spion Kop, Natal, on the site of the South African Training School.



The Spion Kop Camp-Meeting

Desirous of interesting our brethren and sisters more and more in the school that we are building up at this place, the brethren felt that it would be the part of wisdom to have the camp-meeting on the school grounds. Consequently a few tents were pitched about the school buildings, as shown in the photograph, the people occupying these and the rooms in the two dormitory buildings shown at the right and left of the picture.

Our school is eighteen miles from the railway, and we did not expect a very large meeting. However, we thought a few would come, and that even though there were but a few, the meeting would be profitable. But the people came in large numbers for this country, about 225 being in regular attendance. Brethren from different parts of the country came in their motor cars, and these cars were used in transporting the people to and from the meeting. The roads were good, and with eight or ten of these vehicles, the work was quickly done.

The meeting was one of the most spiritual that I have experienced for many years. Unity and harmony graced the proceedings of the conferences, and we enjoyed a very pleasant season together. The first Sabbath of the meeting there was a powerful revival among the people. Nearly the whole camp turned to the Lord with weeping and with mourning, confessing their sins and seeking for victory over their besetments. It was a season that will long be remembered.

About sixty young people were present. These were in charge of Brother E. M. Howard and Brother W. L. Hyatt. Excellent meetings were held with these young people—two ses-

sions daily. On leaving the ground, I was told that not one young person had left without yielding his heart to the Lord.

Last year we had thirty students in the school. This year the number is doubled, for now we have about sixty. We could well have seventy-five if we had accommodations for them. The school was hardly prepared to accommodate so many visitors,

as they were just plastering and finishing up many of the rooms, getting ready for school to open February 12. But they did the best they could, and all were accommodated in some way. The school fed the people on the cafeteria plan.

One of the greatest victories gained was that the most of our brethren who attended became fully satisfied in their

own minds that the Lord had led in establishing the school on the Spion Kop farm, and that it is a good place for their young people. It is a quiet, retired place, away from city influences, and our brethren, after visiting the site, expressed themselves as fully satisfied with the location.

The school now owns two motor cars, which can very quickly cover the eighteen miles between the school farm and the railway, as the roads are in good condition. One of the greatest needs of the institution at present is a school building. This will probably cost us \$9,000. The brethren all saw the need, and willingly subscribed \$12,500 for the further upbuilding of the school. The most of this money has been subscribed by those who are well able to pay, so we feel that our pledges are safe. The building up of the institution is going forward in a steady, substantial manner, and with the addition of a school building, our training school will be quite well equipped. The building program for the coming year is: To finish the ladies' dormitory, add six more rooms to the boys' dormitory, and erect the school building.

During the camp-meeting we all assembled on the site of the new school building while the sod was turned, as shown in the photograph, for this building which will mean so much to our training school.

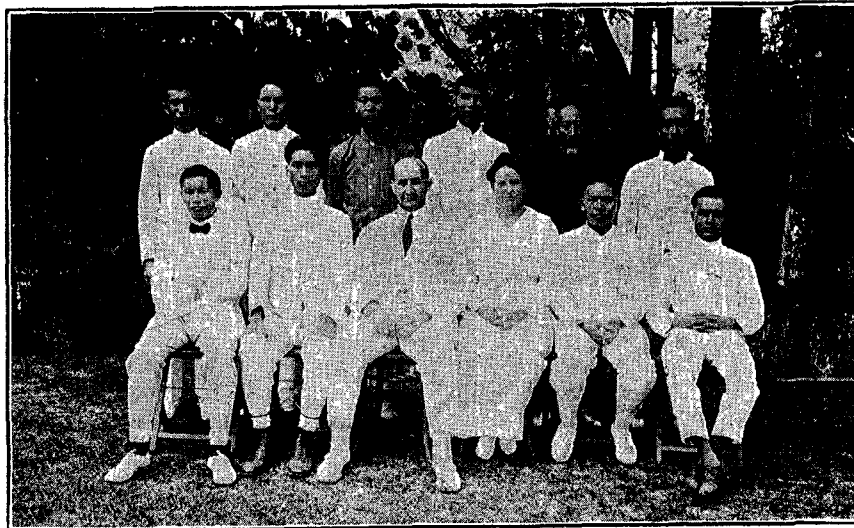


W. B. White Breaking Ground for the New School Building at Spion Kop

In it there will be a business office, principal's office, chapel, laboratory, and six classrooms. The young people of South Africa, during the present year, have pledged \$1,000 to assist in the erection of this building.

At this meeting it was decided to place our mission goal in South Africa at 36 cents a week per member. Our Harvest Ingathering goal for 1920 is \$5 per church member. Our Sabbath school goal is 18 cents a member per Sabbath. We are endeavoring to reach these goals the current year.

All that was done at our meeting at Spion Kop was a great encouragement and blessing to our work in the Natal-Transvaal and the Orange Free State. Elder W. S. Hyatt was elected president of the Natal-Transvaal Conference and Elder G. W. Shone



Workers and School-Teachers at the British North Borneo Mission

of the Orange Free State Conference. The last Sabbath of the meeting Brother J. J. Birkenstock and Brother W. L. Hyatt were ordained to the gospel ministry. May the Lord bless these men and make them of great service in his work.

* * *

Another Letter from Borneo

MRS. ROY MERSHON

ABOUT four months ago I wrote you a letter, telling of some of our experiences. It gives me pleasure now to be able to report results from the country of the "wild man." This year we have been hearing a "sound of a going in the tops of the mulberry trees," and the Lord is blessing our work in a wonderful manner. Early this month seventeen Chinese were buried in baptism at Sandakan. Altogether, thirty-four desired baptism, but some were advised to wait.

When I wrote last, we had just closed our canvassers' institute at Jesselton. This time we have just closed our ministerial institute at Sandakan, the first held in Malaysia outside of Singapore. We thought that Elder F. A. Detamore would be here, but he was called to Shanghai, and we had to conduct it alone. However, the Lord was with us, and the Holy Spirit worked on all hearts present. We had a very good time together. All the workers said they had received a new vision. On the last day of the institute the ordinances were celebrated, and hearts were melted. Confessions were made, and sins put away.

While waiting after the meetings for the sailing of the boat, the Chinese brethren got together and set a goal for themselves. Somehow it is an inspiration to have these men set a goal for themselves, even though they may not reach it. We have reached the time when our work is going forward with rapid strides. Already this year we have baptized and received into the church seven times as many members as we did during the whole of last year. Truly the Lord is blessing his work in "distant Borneo."

This month the work will be opened in Kudat — another advance step. Tsen En Fook, from Jesselton, will have charge of the work there.

At present Mr. Mershon is on the west coast, going over the field, settling new workers, and opening the work at Kudat. There are ten Chinese over there waiting to be baptized. I have just received word from my husband that a Dusun woman is asking for baptism. This is very encouraging to us. We have not been able to open work among these people, because we had no one to carry it on. At the next committee meeting in Singapore we shall make a strong appeal for a man for this work. We believe the time is not far off when we shall be able to open up work for the natives of Borneo.

I believe I did not tell you in my last letter that we had begun work in Papar. Ng Shu Kong is working there. We had to move him from Membakut to fill the place, and we had no one to take his work. The move was made, and shortly after, a young Chinese came to Sandakan from South China, looking for a place in our work. We found that he was a reliable young man, and so he filled Ng Shu Kong's place in the school at Membakut. In moving Tsen En Fook, we have had to send Pan Ki Heng from Sandakan to Jesselton, which leaves all the work here for Ku Yuuk Min to carry. Yesterday we received a letter from a student at Singapore who would like to come to Sandakan to take up Bible work. This is the young woman who sacrificed a meal a day in order to go to school. Thus the Lord works for us. When a vacancy occurs, he sends us some one to fill the place — some one from an unexpected source. We believe we shall get the worker to place among the Dusuns just at the right time.

In the baptismal class there was, among the others, an old lady. She thought she was too old to be baptized. She is more than eighty years of age. We told her there was no age limit with the Lord, and she is rejoicing in a newly found Saviour. We had in the same class a woman with a sore foot, who was unable to walk to the baptismal place, so the members of the church clubbed together and hired an automobile to get her there. Another member, a boy who is working on a rubber estate more than fourteen miles away, walked all that distance to be baptized. Sometimes I think these poor Chinese teach us some good lessons. They walk miles and miles in order to attend Sabbath school and church. It does not matter if it is unbearably hot, or if it is raining, they come to Sabbath school and church just the same.

Some day we are going to ask for a launch to use in our work. We need one badly. Sometimes I think, from the nature of this country, that it would not be a bad plan to have an automobile and an aeroplane. But a launch would satisfy us. When we begin our Borneo native work, then it will be that our need for a launch will manifest itself. We need one now, but we are willing to wait. Sandakan harbor alone receives the waters of fourteen rivers, and along the river banks the natives build their huts, and the "wild man" builds his home in the trees. How are we going to reach these people without a launch?

Mr. Mershon expects to be away from home a month, and I am in Sandakan, abiding "by the stuff." This is a new experience, one that I must admit I am not entirely in love with—that of being alone with natives. Thieves are very busy trying to enter the house. Our trees are stripped of fruit. The situation became so serious that I had to seek the protection of the police. The Europeans suffer from these natives; they rob one of everything they can get their hands on.

Continue to give us an interest in your prayers.

Sandakan.

* * *

Advancement in Korea

C. L. BUTTERFIELD

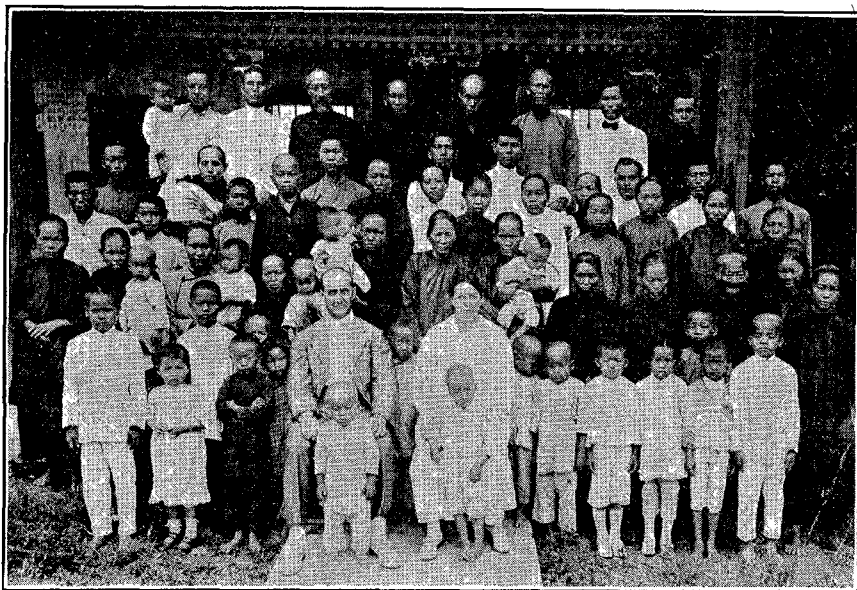
THE work in Korea last year showed a gain in many ways. Our membership grew from 923 to 1,020. This is not a large growth, but when we stop to consider the unsettled condition throughout the country, and that one other denomination lost heavily in membership, we certainly have reason to thank God for the small gain that was made. The receipts in tithes and offerings from Korean believers increased 69 per cent over those of 1918. Literature sales increased from \$3,433 in 1918 to \$7,502 last year. We plan to double that amount this year; and if we continue to do as well throughout the year as we did during January, we shall more than reach the goal. During January of 1919 our sales were \$252, but in January this year they reached \$1,277, or a gain of more than 400 per cent.

During October and November of last year I made a trip into Manchuria to the northeastern part of Chosen, to visit our people in that part of the field. For some years past Koreans have been moving into Manchuria from Chosen, until there are far more Koreans in that part of Manchuria lying adjacent to the border for a depth of perhaps one hundred miles, than there are Chinese. A few years ago some of our believers from the east coast of Chosen moved into this country, and it was not long until they had created an interest among the people. W. R. Smith, while living at Wonsan, visited them a few times, and a native worker was stationed there for a time. But the territory is far removed from the rest of our work and difficult to reach.

Because of shortage of workers in the field, we had been unable to send them any help at all for

about two years. It was decided to send two families of Korean workers into this field, which is now known as the Mission Field of the Chosen Union. I went with the workers when they moved into the country. We certainly had an interesting trip, and we believe a very profitable one. At first we were held up at Wonsan for about a week waiting for a boat which was expected every day but did not come on account of storms and cholera. At last, it came, and we had an enjoyable trip by sea and then by rail to the border of Chosen. And then we found that had we been a week earlier we should have had to spend that time waiting; for there had been much rain, and the rivers were high and the roads bad, so that it would have been impossible to go on earlier.

At that season of the year it is usually very cold in that country, and we feared that the women and children would suffer on the journey; but in the



Seventh-day Adventist Church at Sandakan, British North Borneo

three weeks and more that I spent up there, we did not have any cold weather, and we were able to hold two baptismal services, at which time twenty-two persons were baptized.

We found companies of believers at three places. At two of these places they have good church buildings, which the natives themselves have almost entirely provided. But the conditions at each place were such that it was very apparent spiritual help was needed. I was well received, and at two places there was an excellent interest from the first. At the largest and leading place things went hard for some days. At last the Spirit of the Lord came into the meeting and confessions were made, and twenty-seven took a firm stand for the truth.

Some of those who took their stand at that time had been baptized before, and others were baptized before we left. One man, with his wife, who, although he had not been baptized, had been looked to as the leader there, did not take his stand with the others, and from that time on has done what he could to tear down the work then accomplished. But a letter recently received from the worker stationed there, says that the efforts of this man to unsettle others and to get them to give up the truth have served to establish them, and that the work is going forward instead.

The subscription list to our monthly magazine is now in excess of 6,000. We understand this is more

than all the lists combined of the other Christian papers published in Chosen. As the direct result of this work, several new companies have recently sprung up. Our agents are now beginning to handle our new book, "Patriarchs and Prophets." Miss Scharffenberg completed the translation of this book after she went to the sanitarium at Washington, D. C. It was her last work for the Korean people.

At the rate our agents are working at present, all the books we have in stock will be sold out before July of this year. Therefore we have taken action to print two small books at once. First we shall print the book "From Eden to Eden." Then we shall print "His Glorious Appearing." We wish to put these books out in two bindings, paper and cloth; but as the bookbinding outfit which the publishing houses in the States are giving us this year, has not yet reached us, we shall have to put on paper bindings as we need the books, until the bookbinding outfit comes. The cloth binding will sell better than the paper.

Last autumn, for the first time, the Harvest Gathering work was begun among Koreans and by Koreans. We were surprised at the results. Gifts ranged from 50 cents to \$50. One man in two days received one \$10 gift, twenty \$5 gifts, and \$23 in small amounts. I took in \$37 in one day. We hope to do more this year. Last year when we started in, it was not thought that we could do anything, but the Lord gave us favor, as he has promised to do.

There was never more to do than we face this year; but we have the assurance of the presence of One who has "all power," so we take courage and press forward.

Seoul.

* * *

Colporteur Pioneering in Columbia

G. A. SCHWERIN

BELIEVING that our people are interested in Colombia, I am impressed, while returning from the good bookmen's convention in Cristobal, to write to the REVIEW about that country and its need of the gospel.

One can hardly realize the great extent of territory in Colombia by looking at the map. Colombia is one sixth as large as the United States—500,000 square miles. It has a population of 6,000,000, scattered in small towns, mostly in the interior. The country is very mountainous.

As never before, European countries, and especially the United States, are turning their attention toward Colombia, with its wonderful resources. Railroads are to be built, and its mountains of gold and other metals, almost undiscovered, are especially attractive. Its petroleum fields promise to be the richest in the world, and already American companies have large fields in working order, such as Barranca Bermeja and Tumalameque.

The treaty between the United States and Colombia concerning Panama has turned the eyes of many toward Colombia. People are reading more about this great South American republic. I believe God is opening up Colombia, and all these things will be the means by which the dark superstition, under which she has long been kept, will be dispelled. We find thousands who are calling out for release from such bondage; and the Lord will hear, as he heard

the Israelites. God will speedily give all who desire, a chance to accept the easy yoke of Christ Jesus.

Many places in the interior of Colombia are more than a hundred years behind the times, having no communication with other places except by slow mule train. Today, however, we see desire on the part of its citizens for progress, and to be like other more advanced nations. They are calling for quicker means of travel, and the government is doing, all in its power to build new roads and railways. This is in the providence of God, as he wants the gospel to go quickly to these people.

I have been in Colombia nearly three years. During this time I have sold 1,350 "Practical Guide," about 350 "Coming King," and fifty "Heralds of the Morning," besides other books that I have sold by correspondence. I have given away thousands of pages of tracts. This distribution of literature has caused men to begin to think about their obligations to God. In the department of Caldas, a young man I met in Bogotá in 1917, is now keeping the Sabbath, with his whole family, including father, mother, brother, and sisters, and several friends. He is a barber, and a very bright young man. In one of his last letters he says, "I must close my shop and get ready for the Sabbath, as tomorrow I shall not open, but keep God's commandments with my parents."

A man in the department of Bolivar has bought "Coming King," "Heralds of the Morning," "The World War," "The World's Crisis," "Patriarchs and Prophets," and "Daniel and the Revelation." He recommends them highly, and says he intends to follow their teachings. He is a large tobacco merchant. It will mean something for such a man to obey.

I love the book work, and have resolved to dedicate my life to it. Unite with me in prayer that soon Colombia may have more laborers to send the rays of light from the last message into its darkness.

* * *

Mohammedan Challenge in United States

MOHAMMEDANS are to be found in almost all the big industrial centers of the United States, particularly in Detroit, Mich.; Chicago, Ill.; Milwaukee, Wis.; and in Racine, Kenosha, and other cities of Wisconsin between Milwaukee and Chicago. No missionary effort of any kind is being made to give them the gospel. They are in touch with only the worst side of American life, and some of them have expressed the opinion that it is impossible to live a religious life in their environment.—*Missionary Review of the World*.

* * *

Temperance Education in England

UNDER the war-time restrictions of the liquor control board the number of convictions for drunkenness fell from 183,828 in 1914, to 29,075 in 1918. As soon as the restrictions were modified, the figures leaped forward again; e. g., in England and Wales there were three times as many convictions in September, 1919, as in the same month of 1918; and in Scotland the increase was fivefold. The national drink bill has risen to £400,000,000.—*Christian Advocate*.



OUR HOMES



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

THE MOTHER

MRS. S. L. STOUT

HER work, unheeded, falls upon her knee;
She's dreaming now of old-time melody;
She sees the glamour of majestic hills,
Where happy children play beside the rills
Which skirt the woodland glade;
And there in fancy, 'neath the sun and shade,
She hears the laughter of her son and maid.

She hearkens to the bells of slowly coming kine;
She hears the joyous shouts of happy glee,
As o'er the hills the children climb
With careless grace, and free.
Her hands are still, her work undone,
She's heeding not the westering sun,
She only sees the children come.

She leans from out the window
While the evening sun hangs low,
And wanders forth upon a road
That winds the meadow through;
Her gaze is fixed intently on the dunes of sand,
She sees the children play, as if in fairyland—
Her work is lying idly 'neath her hand.

Sweet wanderings through mem'ry's hall—
Her labored breathings rise and fall;
She lives again her hopes and fears;
She guards her children's tender years;
She hears the summer's dripping rain;
The birds of evening call again.
Her arms are stretched, but all in vain.
She hears the sweet-toned vesper bell,
And folds her work—all, all is well.

* * *

A World Without Children

I KNEW a man of kind and gentle mien, courteous to all, and to children most of all. The little ones went to him instantly, while he loved to have them clamber over him, and hang about his neck as he told some tale, of which he had a great store.

He died last year, and among his private papers was the little story that follows:

I was an ordinary, everyday sort of man, having a wife and two bonny little girls of six and eight. I loved my children dearly, and they loved their daddy in return. What welcome awaited me every evening!

One night I came home from the city tired, and a little out of temper. It had been a wretched day, with a steady drizzle since morning, and the children had been unable to go out; so they hailed my home-coming with glee.

But, as I have said, I was tired—and cross. I pushed them away when they tried to climb on my knee, and finally dismissed them to another part of the house. All their joy had vanished, and I felt a twinge of remorse as I saw the little wistful faces turned to me as they went out of the room.

I was sitting in my armchair before a cheerful fire. My wife was sitting opposite with a bundle of little garments which she was mending. Seeing my mood, she refrained from talking, knowing that I was better left alone for a while.

The grateful warmth began to have a beneficial effect on me. I felt more contented. I would let the children come in again, and I would tell them their favorite story. I would—

"Hello! Where am I?" I thought I was sitting in front of my own fire, and after all, I found I was in my office! I rang for my secretary, and without looking up asked him to send the office boy to me.

"Office boy? We haven't an office boy."

I looked up quickly and said sharply, "What's the matter with you! Send young Smith—" I got no farther. Was that Jenkins standing before me? Jenkins was not more than thirty, and here was a wizened old man. Yet he was very like what one could fancy Jenkins would be when he was old!

I sprang from my chair, and went into the clerk's office. A row of white-haired old men were poring over ledgers and cash-books. Every one of them I recognized as one of my clerks, only grown old—very old.

When I entered, some one looked up with dim eyes, and gravely bade me good morning.

What was the meaning of all this? Had I stayed there, I felt I should have gone mad. Snatching up my hat, I walked into the street, my brain awlirl.

I stepped along the pavement, trying to think clearly, when I stopped short. Something wrong here. The traffic was not nearly so brisk as I had been wont to see it. Autos and carts were jogging slowly along. I looked at their drivers—they were all old.

And the pedestrians—a slow stream of bent, white-haired old men and women! Not a child among them, not a smile to be seen, not a laugh to be heard, only the shuffle of weary feet.

I could bear it no longer, so seizing one of the old men by the arm, I asked him the meaning of what I saw. "Where are the young people and the children?"

"Young people—children? Did you say young people and children?"

"Yes, where are they?"

The old man raised one skinny, claw-like hand to his sunken temples as if in thought. "What are children. I don't know them, and I am sure there are none here."

I turned abruptly away. Where were the little ones? They surely must be somewhere. I would go to the park. There were always plenty there. I wended my way to the park. How I longed to see the chubby-faced youngsters again, and to hear their happy laughter! But instead of the nurses and their little charges, and groups of romping children, there were a few bent old men and women, with lined and wrinkled faces, tottering along the footpaths which should have been thronged with happy little ones. I stopped one of the old women, and asked her how it was that there was no one about but old people, and where the boys and girls had gone. The old dame looked at me for a moment, then her eyes grew dim and tears trickled down her withered cheeks.

"Boys and girls! Why, sir, whatever made you ask for them? I had almost forgotten there ever were any. There are certainly none now. I have not seen a child for nearly seventy years."

"Oh, come! I saw plenty of youngsters playing here yesterday, and besides I have two little chicks myself at home."

The old dame looked pityingly at me. "Poor fellow," and passed on her way.

Confused and ill, I determined to go home. If the awful catastrophe of there being no children anywhere else had happened, I had at least my own little ones to love and cherish; so turning my back on the park, I hastened home. I opened the door, and all was quiet as the grave! No eager little feet ran to meet me. My heartstrings began to tighten. Had anything happened? I hurried to the sitting-room. A little white-haired old lady sat beside the fire knitting. "O John, you are early! I did not expect you for another two hours."

Something familiar in the voice made me look closely at the old lady.

"Jess!" I almost shrieked, "Jessie, my wife, is it you?"

"You are ill, John," she replied. "Sit down and rest. Of course it is I; who do you think I am?"

"But how old you look!" I gasped.

A look of pain crossed my wife's face. "Of course we are both old, dear," she replied gently.

We! Was I old, too? I looked in the mirror, and saw reflected there the face of a skinny and rather ugly old man.

Shaking with an ague, I turned to my wife.

"Where are our children — our little daughters? Oh, don't say they are old and gray, too."

My wife came to my side and laid a thin white hand on my forehead. "You are ill, John, and do not know what you are saying. We have no children, dear. There are none now; we live in a childless world."

I fell back in my chair, great scalding tears running down my cheeks. I seemed to be sinking into a deep, black abyss. Thud! Was that the bottom I had reached?

"My poor, dear daddy's crying," said a familiar little voice in my ear. How full of music it sounded!

I started, sat up, and rubbed my eyes. There, seated in my lap, was my little six-year-old, all fresh and rosy from her bath, looking at me with wide wondering eyes!

I had been dreaming — a horrid dream of a world that had lost its children, a world grown old and gray.

The shock that had awakened me, and which I imagined was contact with the bottom of the abyss into which I had fallen, was in reality my little daughter springing into my lap to wish me "Good-night."

How I hugged that child, pressing her warm, rosy face against my own! My wife, grown young and comely again, looked on with an amused smile. "One would think you hadn't seen her for years."

"I dreamed that I had lost her forever," I answered gravely as I kissed the child again.

From that day to this, and the distance stretches over many years, I have never knowingly been cross or unkind to any child I have ever come across. That dream of a childless world taught me a lesson I have never forgotten.

How well my friend remembered his dream and its lessons, hundreds of little ones could bear testi-

mony. Children never wearied him, and as the evening of life grew on apace and the earthly house of his tabernacle began to crumble away, his spirit seemed to grow more youthful, his grip of the child outlook more secure. He was a great man and true, and now he hath attained to this also — to be at rest. — *The Sentinel*.

* * *

Why Youth Go Astray

G. H. HEALD, M. D.

"EVERY child is as good as the home he comes from," is the subtitle of an article by Dr. Lilburn Merrill, director of diagnosis, which appeared in the 1913 annual report of the Seattle juvenile court. Dr. Merrill was the physician who examined all the children brought before the court. Doubtless his conclusion could be duplicated in other reports. At any rate, the idea that parents are to blame for the waywardness of their children is very old, for the writer of Proverbs made the significant prediction, "Train up a child in the way he should go: and when he is old, he will not depart from it." According to Dr. Merrill, "the one outstanding fact revealed by the children who have appeared in the juvenile court during the last year is the inefficiency of parents. Eighty-five per cent of those children were apprehended for conduct and conditions of neglect which, in most instances, would have been avoided if fathers and mothers had safeguarded the children with a reasonable amount of affectionate companionship."

More than 60 per cent of the misconduct of children was found to be the result of parental neglect, and something less than 40 per cent was traceable to bad companionship. But if the home is what it should be, there will be little or no bad companionship. As Dr. Merrill said, "This separation into two groups [parental neglect and bad companionship] should in no way detract from the vital fact that the source of the trouble is in the home. Generally speaking, there would be no chance for a child to be led wrong by companions, if fathers and mothers kept themselves informed of their child's whereabouts."

The greatest tragedy in the court "centered about the girls, who, in many instances, were encouraged to offend by the carelessness of their parents." Though he appreciated the value of sex knowledge, Dr. Merrill believed that this alone is not sufficient to fortify the young against temptation. Quoting further:

"The intellect of the child will not restrain the emotions. The movement of a child's heart and feet are never secure except a father or mother be near to guide. There can be no intellectual substitute. If the heart of the mother does not provide the safeguarding grip of love, the street, and amusement resorts collateral to it, will provide companions. And when the girl drifts aimlessly into the street, it ill becomes us to debate whether she or the boy is the aggressor by flirty glances or suggestive dress. That both are on the street, impelled by healthy blood and normal impulses, but without moral and mental maturity sufficient to guide, places them both in danger."

"The trouble with girls begins," says Dr. Merrill, "when their interests start to wander beyond the front gate;" and the parents, either blind to the danger or lacking in moral courage to check the evil, let the condition grow until it is too late. There is just one remedy for this evil. "The one safeguard

for the child who would go exploring for social adventure outside the threshold of her home, is with the parent who has devotion of heart to run away with the child." No parent can repress this hunger of the young for adventure and companionship. The mother must be willing to sacrifice sufficiently to share her daughter's search of social adventure, or else she must have the alternative of bitter remorse later.

Fathers too often turn the care of the boys over to the mother. Such shifting of responsibility is unjust; and not only unjust, it is disastrous to the boy, who craves man's companionship; and if he does not have the healthy companionship of his father, he likely finds depraved companionship on the streets. This is not theory, it is hard fact, dug out of the painful experiences that have been unearthed in the juvenile courts. In some cases one is surprised to learn that a boy or a girl of a highly respected family has gone wrong. When the evidence is sifted, the blame always goes back to the parents who, possibly, were too busy with "uplift" work for others, or with some other social activities, to give proper heed to their own children; or else they were too much engrossed in the struggle for the almighty dollar, or for social position.

Where industrial conditions make it impossible for father and mother to give adequate attention to their children, society is at fault; and until society is prepared to remedy the defect, it must pay the bill in increased delinquency and criminality.

* * *

Mothers, Pray On

T. H. WATSON

WHEREVER the name of Christ is known, we find Christian mothers praying for absent sons. The incident which I am about to relate will, I hope, bring renewed courage to these mothers, showing, as it does, that our heavenly Father hears and answers such prayers.

While I was holding services in Skagway, Alaska, one winter, a young man who had recently come in from the interior mining district began to attend frequently. He was a warm-hearted, venturesome California lad named Cal Barkdell.

In those days life in Alaska was full of danger, and one evening I gave a study on the subject of God's care and deliverance. As the study proceeded, Cal appeared very thoughtful, and after its close he related the following experience to me:

When the gold rush on the Taku River began, it found him far in the interior. From there the quickest way to reach the diggings was to paddle down the river in a boat as far as the rapids, then take to the trail and walk the remaining seventy or eighty miles. These rapids were the worst in that whole region, and so dangerous that even the Indians never attempted to go through them in their canoes.

Cal loaded his outfit into a small flat-bottomed boat, and set out. Rowing down the river was easy and pleasant; but not being familiar with the country, his first intimation that he was nearing the rapids was when his boat began to waver and swing. Soon he was dismayed to see, just a little way ahead, a rushing, foaming stretch of water.

Gripping his oars, the young man pulled for the shore with all his strength, but his boat did not respond. Caught in the eddy at the head of the rapids, it began circling slowly around. He sprang to

his feet and paddled desperately with one oar, trying to escape the deadly whirlpool, but it was too late; the boat began whirling round and round with increasing speed.

In this moment of peril the early teachings of his godly mother flashed into his mind, and instinctively he dropped to his knees and began to pray. "Always pray to the Lord in time of danger," had been her instruction; now Cal was obeying.

He did not articulate words; it was more a prayer of dumb entreaty expressed by physical and mental attitude; but the God of heaven heard and heeded. After a short space of time, he noticed that the motion of the boat had changed from the sickening whirl to something steadier and different. Opening his eyes, he found himself in the midst of the rapids. On every side sharp, black rocks showed through the smother of white foam, but between these rocks, at racing speed, his boat was zigzagging sharply, as if guided by an unseen hand, and not once did it even graze the treacherous edge of one of them.

Cal remained on his knees until the race with death was finished, and his boat glided safely out into the smooth waters below the rapids. He then took up his paddles and soon reached his destination.

This experience so impressed upon the young man's mind the efficacy of prayer that ever after, as long as I knew him, he was earnest and thoughtful, seeming to realize that he had, indeed, been delivered by the mighty power of God. I am hoping and praying that, by the working of this same power, I may some day meet him in the earth made new.

Lodi, Calif.

* * *

"BUSY HERE AND THERE"

ELIZABETH ROSSER

"As thy servant was busy here and there, he was gone."
1 Kings 20:40.

A LITTLE son was given me,
A child to train up for the Lord;
To lead by waters pure and free,
To feed in pastures of his word.
The gleam of gold was in my eyes;
The call of pleasure lured me still;
Fame seemed a fair and goodly prize,
And touched me with a feverish thrill.
My heart was overcharged with care;
I labored hard, at dusk or dawn;
While I was busy here and there,
My son was gone.

A neighbor, old and bent and poor,
Lived by me in his loneliness,
Only a stone's throw from my door;
Mine was the power to cheer and bless.
Still I beheld the golden gleam;
And fame still danced before my eye;
Still pleasure lured me like a dream,
And so I let his needs go by.
Then, in an evening still and fair,
His cottage door Death tapped upon;
While I was busy here and there,
The man was gone.

The Spirit called. I made delay,
At morn, till noon; at noon, till night;
Till he in sorrow turned away,
And left me not a ray of light.
Riches, I find, take to them wings;
Fame is a bubble doomed to burst;
Pleasure but Dead Sea apples brings,
When found in ways by wisdom cursed.
And now I have but deep despair,
The gloom of endless night comes on;
While I was busy here and there,
My Lord was gone.

The Family Physician

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

Question.—What is the cause of sciatica, and what is the proper treatment?

Answer.—Sciatica is a neuritis of the sciatic nerve. Pressure on the nerve in the pelvis, due to loaded colon, is a very common cause, and this may exist either in the sigmoid flexure or in the cecum, causing a left-sided neuritis or a right-sided neuritis. Displacements and tumors of the pelvic organs, gout, and rheumatism are predisposing causes. The condition of the blood is often a cause, as anemia will lower nerve vitality. Exposure to cold or wet, chilling the feet, improper standing position because of weak plantar arches, are all active causes. In some cases a diseased tooth or infected tonsils may be to blame. The treatment, of course, is to remove the cause, cure the constipation, bring the arches of the feet up to the proper position, tone up the blood by means of good food, fresh air, sunshine, and increasing the activity of the skin. Hot fomentations to the painful nerve, hot tub baths, electric light or Turkish baths, and much water drinking are all especially helpful. In many cases the use of a vibrator along the course of the nerve will prove beneficial, and the high frequency current or the arc light is also very effective. The diet should be regulated and the protein kept at a minimum, and the sources of the protein should be wholly vegetable.

Ques.—I am troubled with a fine eruption on the skin, which is worse in the winter than at any other time, and which causes a great deal of itching. Can you give me a remedy?

Ans.—Use glycerin one part, rose water two parts, as a lotion. Equal parts of glycerin and lime water are also effective.

Ques.—If poisoned by eating ripe olives, what antidotes and what treatment should be used previous to the arrival of the physician?

Ans.—You would be right in sending for a physician at once. Endeavor to empty the stomach by drinking large quantities of salt water or mustard water, or by the use of a stomach tube if you have one. Give a large enema of soapsuds, or a glycerin enema, to evacuate the bowels thoroughly. Give a large dose of Epsom salts or of castor oil. Use fomentations to the spine and abdomen, with a hot foot bath and warm sponging, or, if possible, use the hot-blanket pack. This form of poisoning is known as botulism, and occurs when salvaged olives or those which have not been sufficiently sterilized in canning, are used. Those put up in glass receptacles spoil most frequently. Boiling will destroy the germ and toxin.

Ques.—My child of four years has occasional attacks of constipation, with gray stools and vomiting. Do you recommend pills, or tablets of bile salts, or veracolate tablets for this condition?

Ans.—No; constipation is best relieved by a diet containing plenty of bran, green vegetables, and fruit. It is well to take an occasional enema. It may be necessary in an emergency to use a laxative, but its habitual use should be forbidden. While they rid the intestines of toxic and disturbing materials, they also lower the resistive power of the intestinal mucous membrane and allow much toxic

substance to filter through, thus resulting in poisoning. The condition of the liver and intestines which is present in your child, is best relieved by the diet just mentioned, with fomentations to the abdomen and a moist abdominal girdle worn through the night. When the girdle is taken off the next morning, the abdomen and the surface over the liver should be sponged thoroughly with cold water.

Ques.—My daughter complains that her hair is turning gray and dying in spots. Can you advise us what to do?

Ans.—This condition is not uncommon and usually is permanent. If due to neuralgia or some transient cause, it may pass when the cause is removed. Careful attention to the general health, much out-door life, and proper local care of the head (massage) is all that can be done, outside of dyeing the hair, which is not to be advised.

Ques.—What can you advise to strengthen one in the spring and to increase the appetite?

Ans.—The treatment for this condition should begin during the winter. Avoiding overeating, and especially of heavy foods, as meats, pastries, excess of protein, and sugar. Keep the digestion in good condition and the bowels regular. At all times get plenty of fresh air, drink much water,—from three to six pints a day,—take moderate exercise at specified daily periods, and use warm bathing at night with cool sponging in the morning. Obtain more than the usual amount of sleep.

Ques.—Do you approve of wearing braces for round shoulders?

Ans.—These may be permissible for temporary help, but the proper braces consist of strong muscles in the back and shoulders, which, with the training of right habits, will keep the body in an erect position.

Ques.—I am troubled with dizziness on arising in the morning. What is the cause?

Ans.—This may be due to torpid liver, to anemia, to nervous prostration, to spinal trouble, to the use of alcohol, tobacco, tea, coffee, or to ear trouble, as wax in the ears. It may be caused by a weakened condition of the heart, or by an excessively acting heart. It is also caused by Ménière's disease, which is characterized by deafness and tickling in the ear.

Ques.—Is baking powder used in bread harmful to the stomach?

Ans.—We believe so.

Ques.—Which is preferable in making bread, soda or baking powder?

Ans.—Neither. Unfermented breads, or yeast bread cut in slices and toasted into zwieback, is better.

Ques.—Is drinking hot water beneficial in disorders of the stomach?

Ans.—In catarrh of the stomach, sipping a glass of very hot water will wash out the stomach. In excessive secretion of acid, a glass or two of very hot water sipped slowly one or two hours after meals will dilute the acid and bring relief. For other conditions, as a rule it is better to drink water at a temperature of 60° to 70° F. From three to six pints a day should be taken. It is said that proper drinking of water will help to avoid stomach troubles, and prevent the formation of calculi in the gall bladder and kidneys.

* * *

"He that walketh uprightly walketh surely."



SOUTHEASTERN UNION CONFERENCE

Report of the President for Quadrennial Period Ending Dec. 31, 1919

THE people of God have great cause for rejoicing today because of the fact that, in a time when the whole world is passing through a mighty upheaval and nations are being overwhelmed, when almost every line of business is suffering very serious reverses, the work of the third angel's message is making unprecedented progress. This is true, not only in our territory here in the Southeastern Union, but in all the world. Word comes to us that in Europe a net increase of ten thousand members was made during the war. During the same time, the Scandinavian Union doubled its membership. One thousand were baptized last year in Japan and the Philippine Islands. From two to four thousand have been won among the cannibals of the Solomon and Fiji Islands during the past two and a half years. Wonderful progress is seen in China, India, Africa, and in all the world; and we are glad to be able to report the same advancement here in the Southeastern Union territory.

The last quadrennial period, covering the time from Jan. 1, 1916, to Dec. 31, 1919, has indeed been marked with progress in every line of work in this field. During this same time 2,054 new believers have been baptized and added to the church. The membership has been increased from 3,253 to 5,057, making a net gain of 1,804. The per cent of gain is 55.4, which is the largest shown by any union in the North American Division, the one coming nearest to it being the Eastern Canadian Union, with a gain of 45.6 per cent. Nineteen new churches have been organized, giving a total of 123 church organizations in the union at the present time, as compared with 104 at the beginning of this period. The above figures include both white and colored members. The membership by quadrennial periods since the time of the organization of the union has been as follows:

1907 (time of organization)	1,833	Increase
1911	2,310	477
1915, December 31	3,253	943
1919, December 31	5,057	1,804

We have as loyal a company of workers as will be found anywhere in the world. Our total force of laborers numbers 194. Of these 29 are ordained ministers, 23 are licensed preachers, and 43 are licensed missionaries, 90 are colporteurs, and 9 are office assistants. We have also a number of self-supporting workers who are devoting their time to sanitarium and school work, largely in the rural districts of the union.

Tithes and Offerings

A total of \$339,431.05 in tithe has been paid by our membership during the past four years. This shows an increase of \$81,842.53 over the tithe of the previous four years, and an increase of \$231,141.82 over the tithe of the first four years of the union's existence. The

average tithe per capita for the year 1919 was \$24.62, as compared with \$9.27 for the first year of the organization's existence — 1908. The following table will show the tithe as reported from year to year for the past eight years:

1912	\$33,560.01
1913	40,287.92
1914	40,084.11
1915	43,656.48
1916	51,959.48
1917	68,418.12
1918	94,504.27
1919	124,549.18

The tithe for the first year after the organization of the union was only \$17,834.90, as compared with \$124,549.18 for 1919.

Our mission funds for the past four years, including all gifts to foreign work, total \$155,230.64. As compared with the previous four years, this shows \$75,572.17 increase. This union never succeeded in raising its full quota of 20 cents a week per member for missions until 1918. Just before the close of that year we were not only able to give our 20 cents a week per member, but we raised a little more than 25 cents a week, thus being able to take our place with our sister unions that had 25 cents as their goal. We notified the General Conference that it would no longer be necessary to assign the Southeastern Union Conference a lower rate than other conferences were raising on the mission funds, because of the fact that the "poor South" no longer existed. Our brethren in the South demonstrated that they were able to raise an amount equal to that allotted to our people in other sections. We felt therefore that we should take our place alongside other fields and raise our full proportion of funds for the general work. During the year 1919, the total amount for missions in this union equaled 28½ cents a week per capita for the white people, and 25 cents for the colored people. The total amount given in excess of the 25 cents a week was \$7,942.57. This goes to the Mission Board as an overflow, and I am sure we are all very happy to be able to send this much more than was asked for.

For many years, in fact since the beginning of our work in this field, we have been dependent upon the General Conference for large appropriations in financing our conference work. This help was gladly given us by the General Conference, because of the fact that this territory was looked upon as a mission field, and the brethren recognized that it was necessary to help us until the work here should become fully established. We were very glad indeed to be able to report the fact that the local conferences in this union have now come to the point in development where they feel that they can finance their own work, and not one of our conferences has asked for any appropriation whatever for the carrying forward of the work for the white people for 1920. Our work for the colored people, of

course, is still dependent to some extent upon the appropriations from the General treasury, but we hope the time will soon come when this work also will become self-sustaining; and we believe it will.

Literature Department

Of all our departments, our literature work has made the greatest growth. All previous records have been broken during the past year; in fact, have been almost doubled. The total sales reported for the last four years amount to \$602,000, as compared with \$205,642.73 for the previous quadrennial period. The sales for the year 1919 were \$263,745.57; while in 1908, when the union was first organized, our total sales were \$24,036. Sales year by year for the last eight years have been as follows:

1912	\$54,077.55
1913	44,805.30
1914	58,725.93
1915	48,033.95
1916	51,240.45
1917	113,257.33
1918	173,776.55
1919	263,745.57

These figures include periodical and magazine sales, which are not included in the publishing house reports. Special mention should be made of the work in the Carolina Conference, where the sales for 1919 amounted to \$120,480.46. This amount is more than the total sales for the whole union conference for many years previous to 1918, and more than double the total sales of the union for any year previous to 1917. One person in this conference during nine months of the last year delivered \$8,000 worth of books, establishing, we believe, a new world record for a single year's work. A number of other persons in the union exceeded \$4,000, which a year ago would have seemed to us quite an impossible goal to reach.

Educational Department

Our educational work has received a mighty impetus during this last quadrennial period. A new training school has been established at Ooltewah, Tenn., which will furnish accommodations, when completed, for about 300 students, and which is intended to serve both the Southern and the Southeastern Unions. Fine homes for both the young men and the young women have been erected, and are now filled to capacity with the youth who are in training for our work. Plans are on foot to complete the entire plant as quickly as possible; and, in fact, considerable money is already in hand for further development. Prof. L. H. Wood is at the head of this school.

A well-equipped academy has been established in Florida, furnishing accommodations for thirty-five young people, and carrying ten grades of work. The Graysville Academy, at Graysville, Tenn., is being operated jointly by the Cumberland Conference and the Graysville church, and is also carrying ten grades of work, furnishing accommodations for about twenty-five boarding students, be-

sides the large number of students living in the immediate vicinity of the school.

The Georgia Conference has come into possession of a farm consisting of about 190 acres, on which a self-supporting school is in operation, and permission will be asked of the union conference at this session for Georgia to turn this school into a conference academy. The Mount Pisgah Industrial Institute, at Candler, N. C., has been made a training school for rural community workers in this union, and is making an excellent beginning. Thus, we have in this union at the present time one large training school, one rural workers' training school, two conference academies, and another conference academy in the formative stage; while at the beginning of the last quadrennial period we had only the Graysville Academy, which, after the burning of the girls' dormitory, had capacity for only about twenty-five boarding students.

Excellent progress has been made by our educational department in the development of our church school work, as well as of the rural community schools.

Sabbath Schools

Our Sabbath school department reports 152 organizations at the present time, with 4,719 members. At the beginning of the quadrennial period, the membership was only 3,671. These Sabbath schools have contributed to foreign mission work during this period \$84,865.21. This shows an increase over the offerings of the previous quadrennial term of \$49,317.45.

Medical Department

For many years the medical work in the Southeastern Union Conference was in the throes of a very severe struggle. Just before the beginning of the last quadrennial period, the Graysville and Atlanta Sanitariums were closed because of financial failure. Since that time both these properties have been sold, and the income from the sales has been applied on the heavy indebtedness of the two institutions. The total indebtedness of the union four years ago, resulting almost altogether from the loss in operation of these two institutions, amounted to \$32,619.68. During the four years, we have been able to raise from the sale of the properties, and in other ways, \$13,875.76, which has been applied on this indebtedness, so that, at the present time, our liabilities have been cut down to \$18,743.92, with approximately \$16,000 available resources to reduce the same.

We are glad to report that, notwithstanding the fact that these two institutions had to be closed, the sanitarium work in this union has not altogether stopped. The Florida Sanitarium has grown very rapidly during the last four years, and has developed into a large, well-equipped, and well-patronized institution. This institution, instead of being a heavy burden, is showing a good gain from year to year. At Reeves, Ga., a sanitarium is in operation, under the supervision of Dr. O. M. Hayward. This institution has a capacity for about twenty patients, and is doing an excellent work. We understand that it is running at full capacity most of the time. Besides these two large institutions, several smaller sanitariums and

treatment-rooms are being operated throughout the union. Some of them are in our large cities, and others are operating in connection with the various rural schools.

Other Departments

The leaders in the evangelistic work, and in the young people's and home missionary work, have been putting forth most earnest efforts to advance their respective departments.

Recommendations

In looking over this field and viewing the status of the work in this union, we feel clear in making a few recommendations. We believe it would be profitable if some one could be found to head the medical department of this conference, who could give his entire time to this line of work. Many of our large churches could receive instructions from time to time in medical missionary work and proper principles of living, from such a worker, and all the children attending our church schools could be given very careful physical examinations at least once or twice during the year. There is an abundance of work that a laborer of this kind could do that would be very helpful to our people.

As we look back over the past history of the work in this field, we thank the Lord for the mighty evidences of his guidance and fostering care. Surely this is an interesting and fruitful field. God has spoken very forcibly concerning it many times through his servant, and such messages as the following have often served to give us courage and to inspire us to greater activities as we have labored to build up the work:

"Brethren, we have a great work before us in the Southern field,—a work that as yet we have only begun. We must not continue to stand as we have stood for years,—dreading this work. . . . My brethren in the Southern field, I ask you, in the name of the Lord God of Israel, to quit you like men. The Lord is at the helm. He will give his servants grace and wisdom. . . . God lives and reigns. He will open the way for the neglected Southern field to be cultivated for him. . . . You will have to meet a doubting, objecting spirit, but this will give way before firm, consistent trust in God. . . .

"To those who are laboring in the South I would say: Be not discouraged by the present feebleness of the work. You have had to struggle against difficulties that have at times threatened to overcome you. But by God's help you have been enabled to move forward. If all in our ranks knew how difficult it was in years past to establish the work in places that have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, 'We will not fail nor become discouraged.' . . .

"My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul saving have, at the beginning, been carried forward amid great difficulty. . . .

"Difficulties will arise that will try your faith and patience. Face them

bravely. Look on the bright side. If the work is hindered, be sure that it is not your fault, and then go forward, rejoicing in the Lord. Heaven is full of joy. . . .

"Never let your courage fail. Never talk unbelief because appearances are against you. As you work for the Master, you will feel pressure for want of means, but the Lord will hear and answer your petitions for help. Let your language be, 'The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed.' Isa. 50:7. If you make a mistake, turn your defeat into victory. . . .

"True workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will see the clouds breaking away, and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness."—*"Testimonies for the Church,"* Vol. VII, pp. 236-245.

We can truthfully say that we have seen the clouds break away as we have endeavored to advance in the work, and we give to God the glory for whatever has been accomplished in the way of progress. I may say that, personally, I have greatly enjoyed the work in the Southern field. I do not know how men and women could have been more loyal than the members here have been while I have been among them. For a number of years we have labored and prayed together for the advancement of the work, and as Mrs. Branson and I leave to go to the Dark Continent of Africa, we want our friends here to know that we shall not soon forget the pleasant associations we have enjoyed with the workers and all our brethren and sisters in the Southland.

W. H. BRANSON.

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ADVERTISING IN THE NORTH PACIFIC UNION

DURING the recent quadrennial conference session of the North Pacific Union, held in College Place, Wash., the Seventh-day Adventist denomination was given considerable publicity through the newspapers of Walla Walla and other cities in the union territory.

Brother G. C. Hoskin and Brother Clyde Lowry, the press committee appointed for this purpose, entered into the spirit of the work with intense interest, with the result that success crowned their efforts. Brother Hoskin wrote for the two papers in Walla Walla, and at the close of the convention found that he had secured the publication of reports totaling 987 inches of space, or seven and one-half pages. Not only were the business proceedings of the meetings printed, but considerable on the message itself was included.

The editors of both the Walla Walla papers assured Brother Hoskin that they were pleased to receive his reports, and attested their sincerity by giving prominent headlines to the reports. Those two papers, the *Union* in the morning

and the *Bulletin* in the afternoon, circulate over a large part of the Walla Walla Valley, thus reaching thousands of persons with facts about the progress of the denomination, and with important Biblical doctrines that are so necessary for the people of this world to know and heed at this time.

Brother Lowry also did well in securing the publication of reports in other cities, and in this manner the advent cause was given much publicity over a wide stretch of territory during this convention.

All similar gatherings should be made known to the world through the newspapers, which are to play such an important part in the consummation of the gospel. As the tent season is drawing on, it is to be hoped that all our evangelists will appreciate the importance of using the newspapers, both to advertise their meetings, and also to give the essentials of the message in reports of sermons, which many of the editors will be glad to print free of charge.

WALTER L. BURGAN.

* * *

NEWSPAPER REPORTING

ABOUT ten years ago, in a metropolitan city of the West, I attended my first camp-meeting. The message had come to me the autumn before; and as its great truths had unfolded to my mind, I wondered why I had never seen anything in the secular press concerning Adventists and their work.

As the time for the camp-meeting drew near, I was further impressed by the elaborate preparations and the number of tents—large and small—being erected, but I looked in vain for any newspaper publicity.

The opening day finally arrived, and the first meeting found the large pavilion well filled. The address of welcome was an inspiration, and although I saw no newspaper representative present, yet I felt sure some one would see to it that the occasion received due recognition in the daily papers of the city. My hopes were doomed to disappointment, however, for no special report was given of that or subsequent meetings, and but brief mention was made of the gathering itself.

During the session I inquired of one of the leaders, who I had reason to believe was in a position to speak intelligently on the subject, why the public was not given the benefit of the wonderful talks on Bible prophecies through the medium of the newspapers. I was told that we did not seek publicity through the secular press, but that we had our own publishing houses and our own periodicals, through which we carried the gospel message and reports of our work to the people.

Soon after this I began to submit to the daily papers reports of our Sabbath services and special meetings, and to send in to the "Forum" department and "People's" columns, signed contributions which, while dealing with popular topics, were used as vehicles for some phase of the present truth. These articles met with favor, and so I continued the work as opportunity offered.

A year or so afterward I was in a city in British Columbia while an effort was in progress, and in a more definite way, took up the matter of se-

curing publicity through the daily press, meeting with very good success, several hundred inches of free reading space being thus obtained during my two years' stay in the place.

Since that time I have, as opportunity afforded and time permitted, made use of the public press in this way. I have clipped and saved much of the matter that from time to time has been thus used; and a recent measurement reveals a total of nearly fourteen hundred inches, or about seventy columns, exclusive of the headings, many of which are of double-column measure. The work has afforded me much pleasure, and has, as well, brought various phases of the truth to many who, very probably, would never have heard about it through any other avenue. At one time in one of the large metropolitan dailies a series of "Forum" letters were printed in the Sunday edition on the Sabbath commandment and Sunday observance.

A sensible and dignified use of the press will result in much good for the Lord's work. I believe that modern inventions are to be made use of in the proclamation of the third angel's message. They have all been perfected in our day in order that a quick work may be accomplished. The press is one of the most effective of these agencies.

I write this little story in the hope that others may be encouraged to take up the work of preparing matter and submitting reports to their local papers. It is not essential that elaborate and detailed accounts be written, which will, in most cases, be rejected, but brief, pointed, newsy articles, which will invariably be given impartial and unbiased consideration.

CHAS. A. COLE.

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ALBANY, N. Y.

LAST summer I moved from Colorado to this field, where I have the oversight of four churches, in as many cities. I also have the oversight of two companies. We have conducted a series of Sunday night meetings in the Albany church, and have had a good attendance and deep interest. A class of about twelve will shortly be baptized, and others later.

Recently we secured without cost the finest hall in the city, for a Sunday afternoon lecture and demonstration of a miniature model of the Mosaic tabernacle. There were present nearly 500 teachers, Sunday school workers, ministers, and laymen, who listened with close attention as we presented the simple service, showing how type had met anti-type in Christ. We feel that the Lord helped us to present truth that will open the way for further work in this city of culture and education. One of the best results of this demonstration has been the allaying of much of the bitter prejudice which has existed for years.

In addition to meetings and Bible readings, we are using a club of nearly 500 *Signs*. The papers are entering as many homes, and already good results are seen. An excellent church school, a young people's society, a live prayer meeting, and four successful men colporteurs are serving to help promulgate the message in Albany.

H. A. VANDEMAN.

PUEBLO, COLO.

I CAME to this place to labor March 28, and found quite a fair-sized church in this city of 60,000 inhabitants. The church here has a hall in which to meet, but hopes for a more suitable meeting place as soon as the Lord opens the way.

We have begun Sunday night services, with a promising attendance.

This church has a fine company of children and youth, and they greatly need a church school. We would welcome a family that has as one of its number a good church school teacher.

Pray for us and our work here.

R. T. NASH.

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THE NEGRO DEPARTMENT

AS we are in the fifth month of this year, it seems fitting that we should give a brief notice of the progress of this message among our people.

I will not tell of my many visits the last few months in various parts of the country, visiting conferences, both local and union, and meeting with a large number of our churches, in the interest of the department; but will simply say that we closed a good year in 1919—a year of general growth and development in the message among the colored people.

I will now proceed to state something concerning the Negro convention-institute which was held at Nashville, Tenn., April 6-14, 1920. This convention was well attended by nearly all our ministers and Bible workers in the United States east of the Rocky Mountains, together with a number of visitors, both from Nashville and from a distance. Quite a number of our leading brethren were present some part of the time, and others throughout the institute, among them being Elders E. E. Andross and W. W. Prescott. Mrs. R. I. Keate, Bible workers' instructor, also took a leading part.

Elder Andross's sermons and the illustrated lectures concerning his visits to mission fields, especially those in Africa, were received with profound interest.

As Elder Prescott presented before us, day by day, Christ as the center of all that is set forth in the whole Bible, our souls were aroused to a purer devotion and service to our God and his truth. There were about 125 ministers and Bible workers present, besides many visitors.

On the Sabbath, at Sabbath school, we took a collection for missions, which amounted to \$611.50, all of which was cash except \$50, which was given in cashable pledges. Of this amount, Mrs. A. S. Steele, of the Colored Home for Destitute Children, Chattanooga, Tenn., gave \$100 in cash. Later in the meeting she gave an interesting talk.

During our meeting a number of important recommendations were adopted in the interests of our work and passed on to the General Conference Committee for approval. The one regarding the raising of \$10,000 for Oakwood Junior College, by a special issue of the *Gospel Herald*, has already been approved, as that demanded haste and immediate action. Also the recommendation concerning the raising of \$100,000 among

our people to finance a sanitarium for our people suitably situated in the North, has been considered with favor by the Committee, but with final action deferred until the Fall Council, with the suggestion that we go ahead with the raising of said amount. About \$2,000 was pledged to this fund by our brethren before our meeting closed.

While the other recommendations sent in by our brethren were received with favor, they were deferred until the Fall Council, to come up before a fuller meeting of the Committee.

In connection with this report it will be in place to insert here a brief statement of the progress of our work during 1919, which is as follows:

Membership, 6,000; tithes, \$125,000; mission offerings, \$75,000. This shows a growth over 1918 as follows: Members, 1,300; tithe, \$35,000; mission offerings, \$30,000.

Aside from all this, it must be remembered that we have sold many thousand dollars' worth of our literature, thus helping ourselves, and also the several publishing houses, to gain a good surplus for the extension of the message.

At our meeting the following brethren were ordained: A. R. Bell, from Louisiana; W. S. North, from Oklahoma; and H. D. Greene, from Texas.

In closing we wish to thank the presidents and managers of the Tennessee River Conference and the Southern Union Conference, and the pastor and colored church at Nashville, Tenn., for the interest they took in our entertainment during our stay there. And also the presidents of conferences throughout the country for the way they responded in sending their ministers and workers to the meeting.

W. H. GREEN, Sec.

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A GREAT DAY AT THE CLINTON THEOLOGICAL SEMINARY

THE first week in April was so bleak and cold that we hardly knew what the Sabbath day would be like, though the students were planning to spend it at the lake, where some of their comrades were to be baptized. But Sabbath afternoon the sun shone in all its splendor, and not the least breeze was blowing. At 3 P. M. the banks of the artesian lake were lined with quiet spectators. Prof. F. R. Isaac led in the singing. After a few songs had been rendered, nine candidates stood in their baptismal robes upon the shore, ready to follow their Master into the watery grave. Elder John Isaac invoked God's blessing upon all.

It was a beautiful sight to see the earnestness of these young people as they stepped down into the water, for they understood that it meant burying the old man of sin. These dear young people had given their hearts to God during the Christmas and Spring Weeks of Prayer. They have been true during these months, and we pray that they may remain faithful until the end.

The instruction in a Christian school consists not alone in the development of the mind, but also in creating in the pupil a desire to surrender the heart and life to Christ Jesus. As these students come in contact with godly teachers, sitting at their feet daily, learning

lessons of faith and trust, the thoughts become changed and molded. In the kingdom to come each Christian teacher will have many stars in his crown.

May these dear students remain true until Jesus comes.

J. T. BOETTCHER.

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GLEANINGS FROM THE FIELD

NINE persons have been baptized, and thirteen added to the church, at Lone-star, North Texas.

THE newly organized Sabbath school at Ft. Lauderdale, Fla., has a membership of forty-five.

FROM the Inter-Mountain Conference comes the report of the baptism of eleven persons at Rulison.

A NEW church, with a charter membership of forty-five, has been organized at Belding, West Michigan.

A MISSIONARY VOLUNTEER SOCIETY has been organized in connection with the Lucknow (India) church. Twelve young people attended the first meeting.

A NEW church building for the use of colored believers at Blythe, Calif., was recently dedicated to the service of God. This church was organized last December, with a membership of eighteen. In the four months of its existence the membership is reported to have doubled.

THE total retail value of books shipped from the Shanghai (China) publishing house during the year 1919 amounted to \$73,623.18 (Mex.), and the retail value of periodical sales during the same period totaled \$23,544.44 (Mex.). This gives a grand total of \$97,167.62 (Mex.). The cost of material and the discounts allowed have been such as to make difficult entire self-support. Some subsidy is still being received by the house from the Mission Board in order that it may conduct its work on a mission basis, supplying matter at the lowest possible cost. It is hoped that during the present year the sales will be sufficient to cover all the costs of material and to lay aside enough for the salaries of the foreign workers.

We quote the following note from the *Asiatic Division Outlook*: "The statistical returns for the fourth quarter of 1919 are now coming in from the various unions in the Far Eastern Division. The total promises to be in excess of anything hitherto reported. The baptismal record is a good one. During the year Chosen reports 124 baptisms. In South China during 1919 there were 250 baptisms. The reports from the Philippine Union for the first three quarters of last year, give a total of 350. When the reports for the fourth quarter are in, this union will show more baptisms than any other portion of our field. Although the reports are not complete, yet already the Japan Union and the Manchurian Union show an increase in their baptismal record. We are anticipating increases in other unions. Less than ten years have passed since the entire number of believers throughout the Far Eastern Division was not greater than the number now being baptized annually.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, May 15:
The Hawaiian Mission

"THE year 1919 has been a very prosperous one for our mission," writes Elder L. L. Hutchinson. "With the Lord's help we have been able to purchase a beautiful mission property, which gives us permanent headquarters for our work. Our mission building includes two large schoolrooms, besides mission offices and living-rooms for workers. A new church has also been erected this year to accommodate our increased membership. This church is within a block of our mission, and near a beautiful city park. We are conducting a church school of eight grades, and we plan to add the ninth and tenth grades in the near future. C. R. Webster and his wife are conducting treatment-rooms in Honolulu, and William MacMillan and his wife are conducting treatment-rooms in Hilo. F. E. Stafford is rendering valuable service in our Oriental work, and H. G. Rowland, our regular canvasser, is doing important work in connection with the work in all these island fields."

The home missionary work in this field is progressing. Brother R. J. McKeague, the secretary and treasurer of the mission, is faithful in sending in reports of missionary work each quarter. In a recent letter he states: "We desire to see the home missionary work grow in this field, and want to lay plans to that end. Our people are aggressive, and love to do missionary work. We crave an interest in your prayers."

Report of Home Missionary Work in the Hawaiian Mission for One Year

Highest membership during any quarter	224
Largest number reporting during any quarter	102
Letters written	1,468
Letters received	158
Missionary visits	3,663
Bible readings or cottage meetings held	1,180
Subscriptions taken for periodicals	60
Papers sold	1,987
Papers mailed or given away	4,439
Books sold	1,295
Books lent or given away	253
Tracts lent or given away	8,250
Hours of Christian help work	1,076
Articles of clothing given away	1,270
Meals provided	92
Treatments given	34
Number of conversions	34
Offerings to home missionary work	\$142.55

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A LITERATURE MISSIONARY

SISTER PHOEBE PRESS is one of our oldest literature workers in San Francisco. For twelve years she has worked incessantly, save for a vacation of four weeks, and has called at practically every door in that city three times. During these twelve years, she has distributed almost 374,000 copies of our periodicals. Most of these were sold. In addition to this, she has sold many books, secured subscriptions for the *Signs*, distributed hundreds of tracts,

and found thirty persons interested in the study of the message.

Any one acquainted with the city of San Francisco will understand something of the amount of hard toil represented by such a report. The city is very hilly, and built flat upon flat. Sister Press has probably made at least a million calls at the doors of San Francisco homes, and climbed many million stair steps. None can ever know the full results of this sister's work for the Master till heaven's books open to the gaze of human eyes. The same, of course, may be said of the loyal service of many other faithful literature workers. Thus a lay worker may labor on in comparative quiet and obscurity; but heaven takes account and makes faithful records—and rewards.

The world today is in need of thousands of such willing circulators of our heaven-sent message. We need more heralds on the platform, but the greatest need today is for God's people, with hearts warm and sympathetic, to carry on a systematic evangelism with literature among the homes of the land. Our time is short. Many around us are being ensnared in Satanic delusions. With the Bible in our hearts, and the literature in our hands, let us go forth in still larger effort to warn and help the people.

ERNEST LLOYD.

Medical Missionary Department

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

PURPOSE OF OUR NURSES' TRAINING SCHOOLS

Our training schools are established primarily to fit nurses to enter the many branches of our own work. While there are exceptions to the rule, and not all nurses can enter directly the organized work of our denomination, yet it should be the earnest endeavor of those who have influence in our training schools, to place before the students during their three years' course the encouragement and inspiration which is necessary properly to mold the minds of our youth and direct them into this great work. Especially should this be done in the senior year. It is during this year that the mind of the nurse is exercised as to what he should do

in the future, and encouragement and helpful advice at the opportune time will often mean the saving to this cause of some valuable worker. True happiness lies in service for others. Opportunities are many and broad in the field, but the reapers are few. May our young people who are in training in our schools feel and realize this need to such an extent that they will be willing to give all in his service.

KATHRYN L. JENSEN, R. N.

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OUR HEALTH AND TEMPERANCE SABBATH

A CHANGE in date is to be noted this year in observing Health and Temperance Day, it being set for Sabbath, June 5. No change has been made in its object or aim, but everywhere the importance of carrying out its object should be urged upon all. The purpose of the day is to interest and instruct our people concerning our medical missionary activities, and to solicit their support, both moral and financial.

With the increasing sickness and suffering, the need for this work of relief grows. Today hospitals and sanitariums are crowded with the sick. There is a marked shortage of nurses everywhere. It is already a serious problem to medical authorities to make provision for the proper care of the sick.

Our own sanitariums meet their share of the difficult conditions created by the increase of disease. In some instances, the patronage of recent months has been more than we have been able to take care of. Some of our institutions have had to turn away many patients. Increased facilities, additional room, and larger provision in general, have failed to accommodate all who have applied.

In all this increase in sickness and suffering, our own people share more or less. The sick poor among us, as always, need help. With the extraordinary rise in prices of everything, the needs of the poor become more pronounced.

There is no indication that these conditions will materially improve. Sickness will increase; everything in the world tends that way. The unrest showing everywhere makes people nervous. Perplexity causes men's hearts to fail. Physical conditions predispose to the inroads of disease, acute and chronic, as well as those which appear in epidemic form.

With the troubles in the financial world growing, the difficulties between labor and capital showing little, if any, improvement, and nonproduction of necessities leading to still higher prices, as predicted by many, there is not much hope of relief for the poor.

Those who recognize the true conditions in the world and realize what they all mean, are the ones to give every possible help. Especially should our own sick poor have our sympathy and support. Our Sick Poor Fund should not diminish now, when it is needed more than ever.

It will be recalled that an arrangement exists whereby our conferences can join with our sanitariums in caring for our sick poor. The institutions make a special rate for caring for such as are recommended by the conference officers.

The conference is responsible for the payment of bills for these persons. All details for the care of patients coming under this arrangement, are left to the conference officers and the sanitarium.

On Sabbath, June 5, a collection should be taken in all our churches for the Sick Poor Fund. Let it be a liberal one. Where it is desired, a special program can be arranged. Suitable attention to this important matter should be given everywhere.

Our Duty to the Needy

The following, from "The Ministry of Healing," offers excellent matter for our Health and Temperance Day, in connection with the presentation of our duty to the poor:

"Lo, I Am with You All the Days"

"For three years the disciples had before them the wonderful example of Jesus. Day by day they walked and talked with him, hearing his words of cheer to the weary and heavy-laden, and seeing the manifestations of his power in behalf of the sick and afflicted. When the time came for him to leave them, he gave them grace and power to carry forward his work in his name. They were to shed abroad the light of his gospel of love and healing. And the Saviour promised that his presence would be always with them. Through the Holy Spirit he would be even nearer to them than when he walked visibly among men.

"The work which the disciples did, we also are to do. Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity.

"All may find something to do. None need feel that there is no place where they can labor for Christ. The Saviour identifies himself with every child of humanity. That we might become members of the heavenly family, he became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints.

"Millions upon millions of human beings, in sickness and ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we



Senior Class, 1920, Washington Sanitarium and Hospital

desire them to do for us? All this, so far as lies in our power, we are to do for them. Christ's rule of life by which every one of us must stand or fall in the judgment is, 'Whatsoever ye would that men should do to you, do ye even so to them.' . . .

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake beside which he loved to teach, and the hills and valleys on which his eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find his footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation.

"We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless.

"The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evil-doer than will the sword or the court of justice. These are necessary to strike terror to the law-breaker, but the loving missionary can do more than this. Often the heart that hardens under reproof will melt under the love of Christ.

"The missionary cannot only relieve physical maladies, but he can lead the sinner to the great Physician, who can cleanse the soul from the leprosy of sin. Through his servants, God designs that the sick, the unfortunate, and those possessed of evil spirits, shall hear his voice. Through his human agencies he desires to be a comforter such as the world knows not.

"The Saviour has given his precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and even in the 'regions beyond,' whose results shall be as far-reaching as eternity.

"To Christ's followers today, no less than to the first disciples, these words are spoken:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.' 'Go ye into all the world, and preach the gospel to every creature.' — *Pages 104-106.*

"The Helpless Poor

"When all has been done that can be done in helping the poor to help themselves, there still remain the widow and the fatherless, the aged, the helpless, and the sick, that claim sympathy and care. Never should these be neglected. They are committed by God himself to the mercy, the love, and the tender care of all whom he has made his stewards.

"The Household of Faith

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.'

"In a special sense, Christ has laid upon his church the duty of caring for the needy among its own members. He suffers his poor to be in the borders of every church. They are always to be among us, and he places upon the mem-

COLPORTEURS' SUMMARY FOR MARCH, 1920

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	14	986	\$ 1771.22	\$ 173.95	4507	\$ 676.05	\$ 548.25
Greater New York	20	1592	4832.75	947.58	1453	217.95	1336.95
Maine	12	1012	1812.40	1927.25	827	124.05	106.50
Massachusetts	16	814	1851.30	631.00	2717	407.55	470.10
N. New England	2	136	651.75	1293.90	350	52.50	33.00
S. New England	11	1150	1847.20	1684.50	1324	198.60	454.50
W. New York	9	843	1735.90	3384.35	1788	268.20	286.20
Totals	84	6513	14502.52	10042.53	12966	1944.90	3235.50
CENTRAL							
Inter-Mountain	..	....	.....	204.00	10	1.50	11.25
Colorado	..	....	.....	498.55	1133	169.95	58.50
Kansas	..	....	.....	1309.95	1365	204.75	181.50
Missouri	..	....	.....	509.75	1448	217.20	308.90
Nebraska	..	....	.....	412.25	990	148.50	63.75
Wyoming	..	....	.....	347.10	385	57.75	46.50
Totals	..	....	.....	3281.60	5331	799.65	668.40
COLUMBIA							
Chesapeake	11	967	1670.65	1385.55	2822	423.30	234.75
District of Columbia	10	268	1929.95	3140.55	1612	241.80	112.50
E. Pennsylvania	17	1233	2182.44	2613.28	1745	261.75	142.65
New Jersey	6	....	529.43	1922.16	2715	407.25	250.95
Ohio	16	1873	3922.45	1351.20	6875	1031.25	444.45
Virginia	20	1493	5598.45	4840.25	615	92.25	63.00
W. Pennsylvania	16	1292	2462.15	1506.48	1746	261.90	78.90
West Virginia	13	844	2837.05	797.05	63	9.45	23.25
Totals	109	7970	21132.57	17565.52	18193	2728.95	1350.45
EASTERN CANADIAN							
Maritime	..	....	.....	306.80	495	74.25	277.50
Ontario	2	275	1061.25	455.20	1185	174.75	251.55
Quebec	2	197	295.00	.....	200	30.00	56.25
Newfoundland	..	....	.....	.....	50	7.50	.....
Totals	4	472	1356.25	762.00	1910	286.50	585.30
LAKE							
Chicago	9	735	1153.20	2105.90	4972	745.80	570.75
E. Michigan	..	....	.....	910.30	534	80.10	59.70
Illinois	24	2047	3090.15	1760.70	1129	169.35	294.00
Indiana	23	1577	3684.44	1304.00	1007	151.05	131.25
N. Michigan	4	188	731.00	431.55	334	50.10	32.25
N. Wisconsin	11	1281	2745.45	400.00	1263	189.45	41.40
S. Wisconsin	3	176	205.00	368.70	722	108.30	116.55
W. Michigan	6	665	1229.90	1230.20	2791	418.65	109.20
Totals	80	6669	12839.14	8511.35	12752	1912.80	1355.10
NORTHERN							
Iowa	5	895	1662.15	581.95	5585	837.75	850.05
Minnesota	4	424	955.70	1063.85	1998	299.70	155.25
North Dakota	..	....	.....	771.85	2263	339.45	6.00
South Dakota	2	135	725.75	47.00	660	99.00	36.30
Totals	11	1454	3343.60	2464.65	10506	1575.90	1047.60
NORTH PACIFIC							
Montana	..	....	.....	1902.43	801	133.65	40.50
S. Idaho	..	....	.....	1523.90	568	85.20	71.10
S. Oregon	..	....	.....	.....	250	37.50	50.25
Upper Columbia	..	....	.....	1439.80	1110	166.50	42.75
W. Oregon	..	....	.....	2345.45	1470	220.50	203.85
W. Washington	..	....	.....	1670.70	6297	944.55	363.75
Totals	..	....	.....	8882.28	10586	1587.90	772.20
PACIFIC							
Arizona	4	403	1082.15	419.55	290	43.50	43.50
California	8	591	875.05	363.83	4032	604.80	598.65
Central California	5	463	1058.55	1109.45	874	181.10	115.50
N. California-Nevada	..	....	.....	730.35	951	142.65	27.00
S. California	6	670	1970.20	1733.90	3603	540.45	655.50
S. E. California	5	358	1161.90	386.45	673	100.95	57.80
Utah	..	....	.....	.....	78	11.70	.....
Totals	28	2485	6147.85	4793.53	10501	1575.15	1497.45
SOUTHEASTERN							
Carolina	22	2792	12357.40	7380.15	560	84.00	89.10
Cumberland	10	888	1926.60	1897.25	119	17.85	30.75
Florida	12	928	2092.70	2962.80	414	62.10	69.45
Georgia	18	2323	7294.15	6019.04	1097	164.55	76.50
Totals	62	6931	23580.85	18259.24	2190	328.50	265.80
SOUTHERN							
Alabama	19	1967	5097.75	5464.70	629	94.35	89.85
Kentucky	18	2162	5189.90	5533.70	726	108.90	37.50
Louisiana	21	1671	6295.80	3090.90	924	138.60	69.00
Mississippi	20	2302	5223.75	3925.45	140	21.00	4.35
Tennessee River	22	2051	3376.55	2512.28	155	23.25	184.05
Totals	100	10153	25183.75	20527.01	2574	386.10	384.75
SOUTHWESTERN							
Arkansas	13	1059	3048.65	3427.90	637	95.55	101.25
N. Texas	..	....	.....	1452.95	931	139.65	50.25
Oklahoma	25	1537	6053.57	3276.43	1848	277.20	232.80
S. Texas	13	1102	3148.75	2207.85	1112	166.80	219.00
Texico	7	234	713.06	82.50	280	42.00	10.50
Totals	58	3932	12964.03	10447.63	4808	721.20	613.80
WESTERN CANADIAN							
Alberta	..	....	.....	.....	323	48.45	74.25
British Columbia	..	....	.....	275.40	1134	170.10	27.75
Manitoba	..	....	.....	478.50	632	94.80	96.75
Saskatchewan	3	121	412.50	.....	1067	160.05	111.75
Totals	3	121	412.50	751.90	3156	473.40	310.50
Foreign and miscellaneous	..	....	.....	.....	9027	1354.05	1477.65
Mailing lists	..	....	.....	.....	50387	7558.05	5871.75

FOREIGN UNION CONFERENCES AND MISSIONS

British	60	3301	\$ 5201.89	\$ 2895.12	101621	\$ 4803.81	\$ 3121.21
Scandinavian *	87	14516	31119.11	12476.01	26889	3503.40	629.99
Latin	14	1399	848.33	888.63	4773	243.51	242.78
South Africa	..	..	..	2918.28	..	..	268.14
Hawaiian †	1	306	985.00	..	375	71.25	..
Korean	..	..	..	14.15	..	..	296.66
Japan *	..	..	426.78	..	7107	600.50	..
South China	11	..	305.50	486.00	3104	255.46	141.75
West China ‡	5	..	389.17	..	960	38.25	..
Malaysian	..	..	..	326.56	..	..	..
Philippine	..	..	..	4777.00	..	..	714.00
Salvador *	2	267	274.50	421.50	87	10.47	..
South Caribbean *	11	1349	1894.75	2143.23	..	..	..
West Caribbean *	14	1314	3642.35	..	..	..	..
Guatemala	4	241	303.65	144.00	..	..	..
Cuban *	11	768	8407.20	1837.50	..	..	..
Venezuela	5	160	565.20	429.80	..	..	..
Mexican	3	388	70.92	27.83	3156	184.23	110.19
Bolivia	..	..	..	198.00	..	..	45.64
Brazilian	43	3850	4198.09	33907.86	..	201.20	5964.98
N. Brazil	52	4633	2170.63	..	..	385.94	..
Inca	16	1346	5210.95	1315.40	..	92.55	51.45
Austral	42	4004	9339.33	..	..	237.63	..
Foreign totals	381	37932	75303.35	65206.87	148072	10628.20	11586.79
North American totals	539	46700	121463.06	106289.24	154887	23233.05	19436.25
Grand totals	920	84632	\$196766.41	\$171496.11	302959	\$33861.25	\$31023.04

* Two months. † Three months. ‡ Four months. || Brazil before divided.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57.
Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 200,079 copies, value \$11,663.01.
March, 1919, 299,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127738	131934	July	97324	218770	
February	134197	105253	* 86037	August	230127	156199	
March	180187	129575	154887	September	164517	179007	
April	150181	225992		October	103332	146615	
May	117178	159621		November	177861	107042	
June	220177	224707		December	146646	150484	

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	123480.24	251307.66	
May	107987.69	106602.30	136453.74	160112.53	244584.54	
June	151199.10	174415.86	237014.24	276413.96	381166.58	
July	170546.02	192033.15	265004.04	336262.65	531282.95	
August	119773.18	143185.26	203010.57	207615.34	343730.50	
September	78364.70	96001.38	172855.15	137462.98	231475.12	
October	76102.53	85128.41	116501.72	133803.11	199530.88	
November	69660.16	86248.56	107545.23	101093.49	173967.04	
December	69145.88	71060.58	87121.50	117592.42	131193.54	
Totals	\$108890.64	\$127589.39	\$167543.56	\$185434.09	\$288605.62	

* Beginning with February, 1920, the Watchman Magazine is figured on the 25-cent basis.
† Multiply number of magazines in any month by fifteen cents to get value.

bers of the church a personal responsibility to care for them.

"As the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is the 'household of faith' to care for its needy and helpless ones. Upon no consideration are these to be passed by." — Page 201.

"A Test of Character

"'Ye have the poor with you always,' Christ said, 'and whosoever ye will ye may do them good.' 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests his professed followers. By our love and service for his needy children we prove the genuineness of our love for him. To neglect them is to declare ourselves false disciples, strangers to Christ and his love." — Page 205.

L. A. HANSEN.

FROM Tatsienlu, in Szechwan, China, near the borders of Tibet, Dr. Andrews writes:

"I have just completed one of our standard 'Law of God' charts, filling it out in Tibetan, to be reproduced and printed from. We are happy indeed in getting off this first sheet in this new language, and are glad also that it is God's law, with the many good texts which it contains. The last text says, 'The law of God is perfect, converting the soul.' Somehow the converting power of the law of God is oftentimes overlooked or not fully realized. We are praying that some Tibetans may be influenced in favor of the gospel message by means of reading this law chart. It has taken much hard work by both my lama teacher and myself to get out this chart. The lama is considered an excellent writer, one of the very best in this district; but in order to make the chart perfect and in correct proportions, he had to rewrite some of the matter several times, and make sure that the large amount of lettering contained no errors. We both believe that as it stands now, it is accurate throughout."

Publishing Department

N. Z. TOWN - Secretary
H. H. HALL - Associate Secretary
W. W. EASTMAN - Assistant Secretary

OUR MARCH SUMMARY

THE accompanying report of our colporteur sales for the month of March is encouraging, in that it shows a gain in book sales in both home and foreign fields. There is also a gain shown in magazine sales. Some of the missing reports reached us just too late to be included; could they have been used, they would have made our gain considerably larger.

In spite of the high cost of living, and the difficulty people find in meeting their bills, the demand for our literature continues to increase month by month. Colporteurs are reporting most encouraging experiences. In many instances larger sales are reported this year by colporteurs who are reworking territory with the same book, than were reported last year.

The largest single report this year comes from Cuba, where a colporteur, during their recent Big Week, in five days took orders for and delivered \$710 worth of one of our large subscription books. This is truly marvelous, especially when we remember that it was done in Catholic territory, where only a few years ago it was with great difficulty that we could sell our books at all.

Apparently, our greatest difficulty now is to secure enough material to enable our publishing houses throughout the world to make these books and papers that are in such great demand. Let us pray that the work may not be hindered.

W. W. EASTMAN.

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UNION COLLEGE COLPORTEUR BAND

THE students at Union College have been making preparations for work during the coming vacation. They formed a colporteur band early in the year, and they have enlisted nearly one hundred of their number for the work. Recently the field secretaries of the Northern and Central Union Conferences held an institute with the band, which lasted a week. The faculty made liberal arrangements, so the sessions of the institute did not conflict with the class work of the students. In Union College the colporteur work is regarded as a part of the training of young people for giving the message. Many of these young people have their hearts set on going to foreign fields, and the experience they gain in selling our publications and in personal work for souls will be a great help to them in taking hold of the work wherever they may be placed.

The students have estimated that they should sell \$60,000 worth of our books during the coming vacation. Last vacation the total sales of many of them amounted to sums ranging from \$500 to \$2,500. The precious experiences these students had with the people have been an inspiration to others, so their number has been increased.

The institutes we have held in the academies of this union, and the general institutes, have been well attended. In all we expect to hold thirteen institutes this spring.

J. B. BLOSSER.

Missionary Volunteer Department

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

LOVE AND COURTSHIP

WHEN God created man, he imbued him with that part of the divine nature—love. The warm breath of love is over all the universe. It is the key in which the melody of earth and heaven is written. It is the framework of all that contributes to human happiness, the pulse of all that ennobles or inspires. Love cannot be held within iron bars; it seeks an outlet. Love is not content within the single breast; it seeks companionship. S. D. Gordon defines love as “the thoughtful outgoing of one’s whole nature to another.” It is recognized by certain unfailing signs,—an intense longing for the one loved; carefulness not to hinder or burden the one loved; faithfulness, self-forgetfulness, willingness to sacrifice; a longing for fellowship.

Love’s closest, finest, fullest fruitage can exist only between the two God meant for each other—man and woman. Herein is perfected the love-plan of God. When two hearts feel the touch of the holy flame, it is then that the sweetest, purest joy of youth finds its early expression in courtship—its most sublime expression in marriage.

Courtship is the outgrowth of a choosing love. The drawing power of this love depends on likes and differences, things in which the two are akin and other things in which they are different, yet always with the differences fitting into each other so nicely as to make a perfect union. Happiness is the uppermost thought in the mind of both. But there is a nobler thing than happiness, of which each must make sure. Can she make him a better man, truer, larger, worth more to the community, worth more to the church, worth more to God? Shall he, loving her, develop in her the finer womanhood, make her worthier, show her a broader outlook? To reach this ideal there must be something in common besides mere youth and fancy. Birth, disposition, environment, education, aims, and religion should all be considered. The college young man who sees his ideal in the pretty, fickle, high-school girl will, in all probability, find what he supposed to be love but transient infatuation. The accomplished young woman from the home of culture who gives her hand to the man who never heard the birds sing nor noted the glory of a western sunset, may, in turn, rue her wedding day. Above all should the lovers be of the same mind in spiritual things. Husband and wife should be able to kneel together in mutual prayer and childlike humility before the throne of God. This is why Paul writes, “Be ye not unequally yoked together.”

Wealth and splendor do not enter into true love. A girl should be sure the young man loves her for herself alone. And she should be sure that she loves him because of his nobility of character and the qualities above mentioned. Never should a girl who is being courted seek to have her lover lavish gifts upon her or spend his money for foolish pleasures. Such a girl cannot but prove an extravagant and thoughtless companion. Indeed, it is improper for a young man to embarrass his friend by imposing upon her gifts which she is reluctant to accept. Sincere love shields the loved one from folly or embarrassment.

When a full understanding is realized between the lovers, when the two have weighed the joys and responsibilities of the future, when each sees in the other the being upon whom may be lavished freely and fully the love and devotion of the heart, when both have sought earnestly the wisdom and will of the Omniscient One, then and *only then*, may the lovers pledge their vows of eternal fealty to each other. When these sacred vows have been made under such consideration, there will be little danger of mistake, few instances of broken hearts.

Marriage is holy; courtship, therefore, should be as holy—and is as holy, when it is genuine. And miserable pretense at courtship is all unholy and satanic. Amos Wells says, “One of the meanest, most contemptible wretches on earth is the person who makes love with no intention of marrying. Play with fire, if you will. It won’t hurt you so much as to play with the warm human heart. . . . God is love. Flirting is a graven image of God, a travesty on the most sacred thing in all the universe.” The young men and women who indulge in little flirtations, who bestow or allow unconventional privileges, are gradually exiling themselves from all the love and happiness of honest-spoken men and loyal-hearted women.

In the sunny vales of California grows the beautiful magnolia tree. Touch one of the great white waxy petals of its blossoms and a dark spot soon appears about the finger print. So it is with the human blossoms. When a young lady allows caresses and undue favors, the modesty and bloom of maidenhood is lost; when a young man so indulges, the purity and nobility of manhood begins to wane. To play with love is to waste forever its spirit, freshness, and chastity—the priceless gifts which belong only to the one wedded. I once heard a beautiful and noble woman say that the happiest moment of her life was caused by the great and tender joy in her husband’s face, when, after the altar service and they were alone, she told him that his was the first arm that ever embraced her, his the only lip that had pressed the sacred kiss upon her cheek.

To the engaged couple come special privileges; but here, too, a warning is due lest the intense flame of love, left uncontrolled, burn tiny holes in the respect each holds for the other. “Familiarity breeds contempt” is a faithful and true saying. A young man once confessed that a certain young lady was his ideal of all womanhood until after their engagement, when she, impelled by him, allowed too many privileges,

granted too many favors, which gradually caused a reaction of sentiment to follow. The prolonged strolling after nightfall, the late hours too frequently indulged in, often do not bring the sweetest remembrances or the deepest respect, and sometimes lead even to weariness and indifference. But under proper restraint, love and utmost devotion, coupled with integrity and deference, make these hours of fair hopes and plans ones of supreme happiness. Heaven will pour its choicest blessing on such love and courtship.

“God never loved me in so sweet a way before;

’Tis he alone who can such blessing send;

For when his love would new expression find,

He brought thee to me, and said,
‘Behold a friend!’”

MRS. L. E. WESTERMEYER.

* * *

MINISTERS AND THE STANDARD OF ATTAINMENT

A DENOMINATION without ministers is inefficient; a movement without young people is spiritless; and a minister without an interest in young people is handicapped and disqualified for his highest service. An intelligent, consecrated body of young people is a most valuable source of strength to the message; and the minister who recognizes this and exerts himself to develop that strength, will surely attain success in his own church, and render the cause a lasting service by inspiring and training future workers. Here is an avenue of great possibilities.

I wish to relate an incident as concrete proof of my assertions: A few months ago a capable, enthusiastic young minister came into our conference to take the pastorate of one of our largest churches. He found there a large number of excellent young people, but young people whose religious experience was at a standstill and whose ambitions in life and for the work were hovering around zero. His diagnosis of the case was quick and accurate. Their great need was Christian sociability, a broad, clear vision of the movement, and a definite knowledge of how to do their part.

He tactfully suggested these needs to them, and arranged that the young people meet together one night each week, at different homes, in a sort of educational band. The first part of the evening was to be devoted to the Standard of Attainment, the second part to the training of the members along some other educational line. This plan has met with most remarkable success.

In three months’ time the young people have acquired a thorough working knowledge of our denominational history, and are ready for the examination. Their interest in the success of the message has been multiplied many times. And the other educational features have been equally fruitful. One evening it is a discussion of current events, another evening it is a spelling match. Sometimes the subjects are taken from history, again from art, and again from literature. Etiquette has had its turn, along with other social and religious subjects, and one night there was a general question box. The young people are beginning to find out really how much there

is to be known, and how to use a library and other sources of information. At least two young men have become interested in the truth through these meetings, and a general spirit of consecration and usefulness has taken hold of the young people of the church.

Ministers, in all your labors for the church and for the advancement of the message, no efforts will bear such abundant fruitage as those exerted for the young people. Realizing your interest in them, they will become your staunchest coworkers. May our efforts in their behalf, through the Lord, be crowned with sure success.

DONALD WARREN.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference

Massachusetts, South Lancaster	June 24 to July 4
Southern New England	Aug. 12-22
Northern New England	Aug. 19-29
Maine	Aug. 26 to Sept. 5
Eastern New York	Oct. 7-17

Central Union Conference

Wyoming	June 24 to July 4
Inter-Mountain	July 2-12
Colorado	Aug. 12-22
Missouri	Aug. 19-29
Kansas	Aug. 26 to Sept. 4
Nebraska	Sept. 2-14

Columbia Union Conference

Virginia	May 20-30
West Virginia, Parkersburg	June 10-20
Chesapeake	June 17-27
West Pennsylvania	June 24 to July 4
New Jersey	July 8-18
Ohio	July 15-25
Eastern Pennsylvania	Aug. 19-29

Eastern Canadian Union Conference

Ontario	June 3-13
Maritime	June 10-20
Quebec	June 17-27

Lake Union Conference

Indiana, Cicero	June 3-13
East Michigan	June 10-20
North Wisconsin	June 17-27
South Wisconsin	June 24 to July 4
Chicago	Aug. 13-21
West Michigan	Aug. 19-29
North Michigan	Aug. 26 to Sept. 5
Illinois	Sept. 2-12

Northern Union Conference

South Dakota	May 27 to June 6
Minnesota	June 3-13
North Dakota	June 10-20
Iowa	Aug. 19-29

North Pacific Union Conference

Southern Oregon, Sutherlin	May 26 to June 6
Western Oregon	June 1-13
Upper Columbia, Coeur d'Alene	June 10-20
Montana	June 11-20
Idaho	June 24 to July 4
Western Washington	Sept. 2-12

Pacific Union Conference

Arizona, Phoenix	May 20-30
Central California, Visalia	May 27 to June 6
Northern California, Lodi	June 10-20
Nevada	June 21-27
California, Oakland	Aug. 5-15
Southeastern California, San Diego	Aug. 12-22
Southern California, Los Angeles	Sept. 1-12

Southern Union Conference

Kentucky, Louisville	June 3-13
Tennessee River, Nashville, Tenn.	June 3-13

Southeastern Union Conference

Georgia	Aug. 5-15
Cumberland	Aug. 12-22
Carolina	Aug. 19-29
Florida	Oct. 7-17

Southwestern Union Conference

South Texas	July 22 to Aug. 1
Arkansas	July 29 to Aug. 8
North Texas	Aug. 5-15
Oklahoma	Aug. 12-22
Texico	Aug. 26 to Sept. 5

Western Canadian Union Conference

British Columbia	June 10-20
Manitoba	June 24 to July 4
Saskatchewan	July 1-11
Alberta	July 15-25

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REQUESTS FOR PRAYER

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

An anxious mother in Florida desires prayer for the conversion of her son.

A sister in British Columbia requests prayer for the conversion of her husband.

Writing from Missouri, a sister asks prayer for the healing of an aged friend who can neither walk nor talk; that a friend who has used tobacco for thirty years may have strength to overcome this habit; and that she herself may be restored to health.

* * *

ADDRESSES WANTED

Information concerning the whereabouts of R. E. Burke, formerly of Bisbee, Ariz., is desired by Mrs. Clara Covington, Quitman, Miss.

Information concerning the whereabouts of Mr. Piper, formerly pastor of the Alpena (Mich.) church; also of Mr. Friday, of Alpena, is desired by Mrs. L. Hull, R. F. D. 4, Corvallis, Ore.

Information concerning the whereabouts of Mr. H. H. Gilbert is desired by the Seventh-day Adventist church at Sedro Woolley, Wash. Address the clerk, Ella Dewey, Sedro Woolley, Wash.

* * *

Orders for more than one million copies of the Spiritualism number of the Signs have been received by the publishers, and at this writing, April 20, orders are still coming in at a lively rate. That this issue of the Signs is having an influence throughout the country is evident from the numerous letters coming to the publishers regarding it. The majority of these letters are highly commendatory of the splendid articles this issue contains. On the other hand, letters have been received denouncing in severe terms some of the articles. The language employed by some of the writers is anything but Christian. We have been reminded quite frequently of the expression in "Early Writings," page 59, which reads as follows: "I saw that soon it would be considered blasphemy to speak against the rapping." This statement was made in 1850, two years after Spiritualism started. Many of the letters received indicate clearly the source from which they originated.

This special issue of the Signs discloses so forcefully the origin and deceptive influence of Spiritism, the awful effect it has on soul and body, that it does seem as if every believer should put forth a most enthusiastic effort to place copies in as many homes as possible. We plan to keep a good stock of this issue on hand for a number of months to come. Any size order will be cared for promptly at the following prices:

100 to 5,000 copies --- 2½ cents each
10,000 and up --- 2 cents each

Send all orders to your tract society.

J. H. Cochran.

DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

The tenth session (second biennial) of the District of Columbia Conference Association of Seventh-day Adventists, will convene in Ephesus church, corner Sixth and N Sts., N. W., Washington, D. C., at 5 p. m., Wednesday, June 2, 1920, to elect officers for the ensuing term, and to transact such other business as may properly come before the association.

R. E. Harter, Pres.
E. L. Workman, Sec.

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DISTRICT OF COLUMBIA CONFERENCE

The tenth session (second biennial) of the District of Columbia Conference of Seventh-day Adventists, will be held June 2, 1920, at Ephesus church, corner 6th and N Sts., N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to number, and to one additional delegate for every ten members. The first session will be held June 2, 1920, at 2:30 p. m.

R. E. Harter, Pres.
E. L. Workman, Sec.

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MARITIME CONFERENCE OF SEVENTH-DAY ADVENTISTS

The biennial session of the Maritime Conference of Seventh-day Adventists will convene at Memramcook, N. B.; June 10-20, 1920, to transact such business as may properly come before the delegates at this meeting. The constitution provides for one delegate to represent each church organization, and one delegate for every fifteen members. The opening meeting will be held at 10:30 a. m., June 11.

J. L. Wilson, Pres.
Amy Frank, Sec.

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KENTUCKY CONFERENCE

The second biennial session, which is the eleventh session, of the Kentucky Conference of Seventh-day Adventists will be held in Louisville in connection with the annual camp-meeting, June 3-13, 1920. The purpose of this meeting is to elect officers for the ensuing term, and to transact any other business which may properly come before the conference. Each church in the conference is entitled to send one delegate for the organization, and an additional delegate for each ten members or fraction thereof. The first meeting will convene at 10 a. m., Friday, June 4, 1920.

R. I. Keate, Pres.
Burton Castle, Sec.

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KENTUCKY CONFERENCE ASSOCIATION

Notice is hereby given that the second biennial session, which is the eleventh session, of the Seventh-day Adventist Conference Association of Kentucky, will be held in connection with the annual camp-meeting in Louisville, Ky., June 3-13, 1920, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the association. The first meeting of the session will convene at 10 a. m., Monday, June 7, 1920. The legal constituency of this association are the duly elected delegates of the Kentucky Conference of Seventh-day Adventists.

R. I. Keate, Pres.
Burton Castle, Sec.

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NOTICE

The Loma Linda Nurses' Training School will receive application from earnest, consecrated young men and women for the course beginning Aug. 15, 1920. Pupil nurses spend a portion of the time in training at the White Memorial Hospital in Los Angeles. An affiliation has also been arranged with the Children's Hospital in Los Angeles. Write for calendar and application blank, to Mrs. Elizabeth Chapman, Superintendent of Nurses, Loma Linda, Calif.



WASHINGTON, D. C., MAY 13, 1920

EDITOR FRANCIS MCLELLAN WILCOX

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W. T. KNOX J. L. SHAW E. E. ANDROSS

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

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

WORD has been received at the General Conference office that the party consisting of Elder and Mrs. A. G. Daniells, and Elders F. M. Wilcox, A. V. Olson, M. E. Kern, and L. A. Hansen, who sailed on the S. S. "Bergensfjord" for Norway, April 23, has made a safe journey.

LAST week Brother and Sister M. H. Wentland, of Oregon, left New York ticketed to Hamburg, Germany, on the way to the Czech-Slovakian field in Southern Europe. Brother Wentland has been invited to take the presidency of one of the conferences of this newly organized union. They are our first missionary appointees from this side since the war to be sent into this section of Europe.

W. T. SMITH, president of Walla Walla College, writes us:

"The work of the school is going along quietly and prosperously. We are enjoying this year the largest enrolment in our history,—425 above the eighth grade. I am looking forward with interest to the special college number of the REVIEW. I believe it will prove to be a valuable issue of your paper, and that it will bring courage to the hearts of our people everywhere, when they learn of what is being done by our schools."

It sounds like real progress for our mission fields, when, as in the Malaysian Mission, with their new publishing plant but recently installed, the superintendent is able to pass on a word like this: "We voted to get out a 10,000 edition of 'Our Day' in Malay, and to put into tract form the same number of a collection of chapters for missionary purposes. We are getting out tracts in Siamese, Battak, and Nias, besides the Arabic Malay." A few years ago it was thought a publishing plant could not exist financially without doing much commercial printing; now all our presses, the world over, are having more than they can do to provide literature for this last-day gospel movement due the world.

During Elder Daniells' absence in Europe, all correspondence concerning matters in North America, which formerly went to him, should be addressed to Elder E. E. Andross, Vice-President of the General Conference for North America.

In a recent letter Brother E. D. Dick, president of the Canadian Junior College, gives a statement concerning the work in that school this year, which we pass on to our readers:

"The Lord has richly blessed us in our school work this year. It seems to me that we have had the best year in my experience of five years in this field. Our total enrolment is 226. The Lord has blessed us with an excellent class of consecrated young people, and I find much joy and comfort in endeavoring to do my bit in leading out in this very important branch of the Lord's work. I appreciate the confidence your letter expresses, as well as the tenor of the counsel given in the Educational Council at Washington last spring. Your words have helped me to encourage our faculty here to follow closely the leading of the spirit of prophecy."

In a letter from Brother G. A. Ellingworth, of the Malamulo Mission, referring to Elder J. L. Shaw's second article entitled, "Shall I Go to the Mission Field?" he says to our young people in the homeland:

"I feel deeply interested in the paragraph which reads, 'O, but,' says one, 'a call like that of Abraham or the apostle Paul, or the call I have heard Hudson Taylor or Bishop Thoburn had, — I would be satisfied with that.'"

"To every young man or woman in North America who has completed ten or more grades in school with a teacher's training, I would say: After you have read your marching orders (Matt. 28: 19, 20), Africa calls you in no uncertain tone. Africa says:

"'Millions of my children are awakening from their long sleep, and need teaching. As they have known nothing but fear, this should appeal to you to teach them about the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They have never had an opportunity of reading God's word because not many of you have as yet heard my call to teach them to read. Although very few of them have attended school, you will find them quick to learn about God, and in some cases to learn your language, so that they can interpret for you while you are learning their language.

"Of course, parts of my country are troubled with malaria, but that should not deter you; you have it on your own continent. Besides, many Europeans come to my country to get wealth, so why should you fear fever, since cinchona bark has enabled thousands of your color to dwell here for the sake of worldly gain?

"As I look over my country, I see a few schools, some with hundreds of pupils in them, learning about God and his last message to my people; and occa-

sionally I see larger gatherings, which I think you call "camp-meetings," in which sometimes more than a thousand Sabbath keepers cry to God to hasten laborers into his harvest.

"In places I see some of your European friends grievously overburdened, trying to follow the openings that God has set before you, but cannot because the work is too great for them.

"Young man, young woman, if you have education and training, and what one missionary calls the "three essentials,"—Grace, Gumption, and Go,—will you not heed the call I make on behalf of millions of my children who know not that God is cutting short his work in righteousness, who will have to die in their sins unless you come over and help them before it is forever too late?"

A SISTER in Akron, Ohio, in a recent letter writes:

"I would not know what to do without the regular visits of the REVIEW. After reading it, I lend it to a friend. She reads it, as well as her daughter, son-in-law, and brother. None of these are in the church, but they are interested in reading the REVIEW. Next I mail it to my stepmother and her seventeen-year-old daughter, and they read it gladly. Thus you see I have six good reasons for keeping up my subscription."

THE academy building at Walderly, North Wisconsin, was destroyed by fire on the night of April 2. The only thing saved was the contents of the safe. The dormitories were left uninjured, and the students soon adjusted themselves to the resulting inconvenience, and school work is continuing without interruption. It is hoped that rebuilding may begin very soon.

EUROPEAN RELIEF FUND

Donations Received to May 3, 1920

Previously reported	\$20,202.58
Mrs. H. McAlexander and Celestine Grove	5.00
C. Kenzie	2.00
Mr. and Mrs. J. F. Moody	2.50
Mrs. Alice Wren	1.00
James Putrin	1.50
Mrs. H. M. Klock	1.00
F. Baker	3.00
C. Esler	2.00
K. Schulz	5.25
F. Soklofske	30.00
E. J. Schwartz	2.00
D. Schnuder	2.00
K. Schulz	1.00
Rud Doering .....	.50
John Winter .....	.50
A. A. Diebert	1.00
J. Bet .....	.50
Jacob Zaof .....	.50
Gotfred Soklofske	6.75
Robinson (N. Dak.) church	19.75
Norman Quackenbush	20.00
J. M. Moore	5.00
Laura W. Moore	3.00
Frank Moore	1.00
Roma Moore	1.00
Rosalie Wickline	5.00
Mr. and Mrs. LeRoy B. Dye	15.00
Total	\$20,340.33