

The Advent Sabbath

# Review and Herald



THE FIELD IS THE WORLD

Vol. 97

Takoma Park, Washington, D. C., Thursday, July 1, 1920

No. 27

## In Jesus' Name

"In Jesus' name"—they're but three words,  
Three words that mean so much to me!  
What wealth, what power, I may see,  
My Father, when I come to thee  
In Jesus' name!

"In Jesus' name"—what can it mean?  
I'm "one with him"? Yes, true it be  
That I'm identified with thee!  
O, precious truth, revealed to me  
In Jesus' name.

In Jesus' name I cried to God  
To save, when I with sin was worn;  
And O, the love and mercy shown  
When he reached down to claim his own,  
In Jesus' name!

The more abundant life I sought.  
God said, "My child, yield all to see  
A deeper fellowship with me."  
I did; but this could only be  
In Jesus' name.

Now in his precious name I find  
My all. Whate'er the lack in me  
He doth supply; I've but to flee  
To Father, with my only plea,  
"In Jesus' name."

"In Jesus' name!" Yea, Lord, I know  
When I am glorified with thee,  
My song of praise can only be,  
Through ages of eternity,  
In Jesus' name!

— Hazel M. Pierce.

# Conventions and Conferences in South America

SAILING from New Orleans February 4, Elder Charles Thompson, Prof. W. E. Howell, and the writer, routing by the west coast of South America, reached Buenos Aires one month from date of departure. Soon we found ourselves in the midst of a series of conventions, held in the interests of the home missionary, the colporteur, Sabbath school, educational, and Missionary Volunteer departments. Then came four days of ministerial institute, which was followed by the South American Division Conference session, and later by the Austral Union Conference session. The whole series of meetings was held in the same hall in Buenos Aires, and lasted nearly a month.

Each convention had a well-outlined program covering different phases of its work, with persons appointed for the presentation of each topic. Though several days late, we considered it a great privilege to unite with such an interested, earnest, and wide-awake company of workers in the discussion of their common problems. The delegates were as follows:



DELEGATES AND VISITORS ATTENDING THE SOUTH AMERICAN DIVISION SESSION

Representing the executive board for South America, O. Montgomery, J. W. Westphal, F. W. Spies, W. H. Williams, E. F. Peterson, Henry Meyer, J. H. McEachern, and H. U. Stevens; representing the Austral Union Conference Committee, G. E. Hartman, A. A. Cone, C. P. Crager, R. T. Baer, F. L. Perry, Dr. R. H. Habenicht, W. W. Wheeler, Everett Everest, J. S. Marshall, Santiago Mangold, J. T. Thompson, G. E. Emmenegger, and A. R. Sherman; ordained ministers and licensed workers not previously named, E. W. Thomann, G. W. Casebeer, Edgar Brooks, A. G. Nelson, O. Oppgaard, O. H. Maxson, Godofredo Block, C. E. Krieghoff, L. A. Rojas, Pedro Cartoccio, T. E. Saviano, F. H. Westphal, J. L. Brown, V. E. Thomann, Nels Johnson, Abraham Berchin, Otto Schulz, Walter Shubert, Nicolas Hansen, Julio Ernst, Matilda Gentile, G. P. Block, Julio Weiss, Anna Roscher, Federico Mangold, Mrs. A. T. de Brouchy, Pedro M. Brouchy, H. F. Newman, together with other workers and believers from the Austral Union; from Brazil, T. W. Steen, W. E. Murray; from the Inca Union Mission, E. H. Wilcox, F. C. Varney, H. B. Lundquist, and J. M. Howell. The entire list numbered eighty or more.

A very desirable hall in Belgrano, a good residential section of Buenos Aires, had been secured for the meeting. Back of the rostrum was the following motto in Spanish, setting forth our aim in every land: "*El mensaje del advenimiento de Cristo a todo*

*el mundo en esta generación*" (The message of the coming of Christ to all the world in this generation).

A considerable number of our people in and about Buenos Aires attended these conventions and conferences. On Sabbath the attendance reached three or four hundred.

One day was given to the South American Division Conference preparatory to the termination of this organization in harmony with the action of the General Conference at San Francisco recommending the discontinuance of division organizations in all parts of the world field. O. Montgomery, vice-president for South America, presented a comprehensive report, setting forth the growth, the needs, and the unentered fields. From this we gather the following data:

The South American Division embraced all the territory of the South American continent excepting Colombia, Venezuela, and the Guianas. The population of the eight republics of the continent and the Falkland Islands numbers more than fifty-one

million. During the four years thirty-one new workers were sent to this field, not including the wives of the missionaries, who, if added, would increase the number to nearly sixty. There were 4,313 baptisms, with a net gain in membership of 3,500, making the total membership 8,403. The total

(Continued on page 18)

## 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

JULY 1, 1920

No. 27

Issued every Thursday by the

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

### TERMS: IN ADVANCE

One Year .....	\$3.00	Three Years .....	\$8.00
Two Years .....	5.50	Six Months .....	1.75

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.

# The Advent Review And Sabbath Herald

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

VOL. 97

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## Incidents of European Travel— No. 3

THE Copenhagen Institute for Conference Workers opened May 7. Representatives were present from the various sections of the Scandinavian Union Conference. The attendance aggregated about 125. It was interesting to meet here workers from some of the outposts. We met representatives from Iceland, from the Faroe Islands, and from Finland. These brethren brought only words of cheer and courage from their fields. God is abundantly blessing their labors, and the steady march of the message proves that there is in the Second Advent Movement a vitality that is of heaven.

It had been a long time since these workers had enjoyed the privilege of attending a workers' institute, where they could study together plans and methods of labor, and they entered with zest into all the exercises of the gathering. They appreciated also the privilege of again meeting with their brethren from America, and this feeling was heartily reciprocated by the American delegates. Elder A. G. Daniells, president of the General Conference; Elder L. H. Christian, associate vice-president of the General Conference for Europe; Elder M. E. Kern, secretary of the General Conference Missionary Volunteer Department; Elder L. A. Hansen, secretary of the General Conference Medical Department; Elder A. V. Olson, president of the Latin Union Conference, together with Elders Lewis Johnson and Steen Rasmussen, were present from America, and took a leading part in the instruction at the institute. The following program was carried out quite fully as outlined:

- "The Life of the Minister—in the Home, the Pulpit, and the Church," A. G. Daniells and L. H. Christian.
- "Growth and Progress of the Churches," L. H. Christian.
- "Home Missionary Work," Steen Rasmussen.
- "Missionary Volunteer Work," M. E. Kern.
- "Educational Work," M. E. Kern.
- "Sabbath School Work," A. V. Olson.
- "Our Book Work," L. H. Christian.
- "Qualifications of Conference President and Committee Members, Also Their Duties," A. G. Daniells.
- "Spiritual Growth and Progress of the Ministry," A. G. Daniells and L. H. Christian.
- "Public Meetings—The Hall, Advertising, Subject, Lecture," J. C. Raft.
- "Tithes and Offerings," L. Johnson.
- "Missionary Work at Home and Abroad," L. H. Christian.
- "Our Organization," A. G. Daniells.
- "The Prophetic Gift, Its Value and Proper Use," A. G. Daniells.
- "The Proper Place of the Medical Missionary and Health Reform Movement in the Proclamation of the Message," L. A. Hansen.
- "Baptism and the Lord's Supper," J. C. Raft.
- "Ordination," J. C. Raft.

"The Importance of the Study of the Holy Scriptures," M. E. Kern.

"Industry and Perseverance," L. H. Christian.

"A Wise and Practical Economy," J. C. Raft.

The instruction given was practical, and the devotional meetings were seasons of rich spiritual refreshing. The institute made a fitting prelude to the meetings of the Scandinavian Union which followed.

The writer was prevented from active participation in the institute by a severe cold which he contracted during the ocean trip. He felt, however, its good spirit, and shared with others the privilege of prayer for its success and the fruitage of the earnest, faithful labors of his associates.

F. M. W.

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## Medical Missionaries

As a people we have been intrusted with a message which is to go to all the world. As an integral part of that message we have been given the true principles of healthful living, for we have been told that the medical missionary work is to be the right arm of this message.

Passing by the praiseworthy work which has been done in medical lines in Protestant countries, let us consider for a few moments what the status of our medical work is in non-Protestant and heathen lands. As a basis of comparison let us take the figures which appeared in the *Missionary Review of the World* a few months ago as to the number of doctors and hospitals now found in mission fields under the operation of the various missionary societies. With these figures we place in the following table those of our own denomination according to the latest report of the statistical secretary, which covers the whole world, namely the report of 1918:

	PHYSICIANS				HOSPITALS	
	MEN		WOMEN		General	Ours
	General	Ours	General	Ours		
Africa .....	106	0	15	0	85	0
Japan .....	8	0	1	0	10	3
Korea .....	34	1	9	0	22	1
China .....	270	3	81	2	265	9
Philippines .....	14	1	2	0	10	1
Siam and Indo-China	13	0	0	0	10	0
British Malaysia .....	1	0	1	0	0	0
Ceylon .....	1	0	2	0	4	0
Dutch East Indies .....	8	0	2	0	31	0
India .....	122	2	159	1	183	11
Persia .....	13	0	6	0	10	0
Arabia .....	4	0	4	0	5	0
Turkey and Syria .....	48	0	10	0	35	1
Oceanica .....	10	0	0	0	5	4
Latin America .....	19	8	9	3	10	3

The foregoing table does not, perhaps, do full justice to the medical missionary work we are doing, inasmuch as some of this work is done by men and

women who would not be classified as physicians, and much is being done in dispensaries that would not be included in the term "hospitals." It must also be borne in mind that these figures do not give the work done in any so-called Protestant country; for example, our sanitarium in Africa is not included, since it is located in the Cape Colony.

Taking these figures as they stand, it does not look as if we had a very large number of physicians at work in these foreign lands. Perhaps a more just basis of comparison, however, is to consider the number of foreign missionaries to each foreign medical missionary. Again, for the figures in the first column we are indebted to the *Missionary Review of the World*, while the second represents our own calculations, with the data of the statistical report as basis.

	General	Ours
China .....	14	17
India .....	20	30
Africa .....	44	129
Philippines .....	6	12
Oceania .....	47	75
Japan and Korea .....	28	26

It will be noticed that our ratio of medical foreign missionaries to total foreign missionaries, is less than the general ratio of all other denominations in all the countries listed, except in the case of Japan and Korea, where it is slightly better.

These figures may not be absolutely accurate, but they are as accurate as we have been able to make them, and they should serve as a challenge to our young men and women who have taken the medical training or are now doing so, to give themselves as never before to the carrying of the message of physical as well as spiritual salvation to mission lands. It is not fair that our sanitariums and hospitals should be so largely located in Protestant lands. Shall we not pray for means and men to strengthen our medical work, and to establish the necessary medical institutions in the needy lands beyond?

L. L. C.

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**"The Outlook in the Near East"**

UNDER this heading the Manchester (England) *Guardian* printed recently some extremely interesting, or we might say alarming, facts and opinions from various representative sources. While Americans are so deeply engrossed in nominating conventions and the coming Presidential election that they can think of little else, Europeans are anxiously watching the trend and progress of events in the Near East, or in other words, in Constantinople and Western Asia.

The *Temps*, semiofficial organ of the French government, in its issue of May 13, referring to the peace dictated to Turkey, with one month to consider it before signing, said:

"One may prove or condemn the stipulations of the Turkish treaty, but one need only be without prejudice to perceive the contradiction in the Eastern policy of the Allies. If the Allies wanted to take away Adrianople, Gallipoli, and Smyrna from the Turks, divide up Asia Minor in zones, and place the Ottoman government under the régime of a condominium, the Turks should have been radically disarmed at the armistice, and peace should have concluded in the atmosphere of victory and 'with drums beating.' But since the Turkish troops were not disarmed, while the Allied armies have been demobilized, . . . Turkish national sentiment should have been spared and a peace made acceptable to the more reasonable and in-

fluent among the Turks. This could only be achieved by allowing Turkey to subsist as an independent state, capable of existence."

This is not only a mild disapproval of the peace terms imposed upon Turkey, but is at the same time an intimation that even though these terms may be signed, they may not be long observed.

Commenting upon the same subject, *Echo de Paris* (National organ) complains that the defeat of Germany has not established France "in the first rank in the East," but for the time being, at least, puts England in the lead, with scarcely anybody satisfied, and with evidences of discontent and threatened uprisings on every hand. The question is asked, "Is it too late to react?" Then are given reasons as follows for considering the present situation unsatisfactory and the outlook disquieting:

"The organization which we are presuming to give to the East seems hardly a stable one; Turkish Nationalism is in full revolt; Armenia, ill-defined, vainly awaits her mandatory; the fate of Kurdistan is not final; Emir Feisal is eluding England, the source of all his greatness, and evinces extremist tendencies. The Bolshevik wave which has reached Persia complicates still further the situation. A formidable effort will be required of England if the situation is to be grappled with. Is she prepared to make this effort? Does she not understand that in extending her ambitions without measure, that by including in the greatest empire that ever was, peoples proud of their past, she is preparing problems for herself which even the traditional liberty of her administration will not be able to cope with? Might not an England convinced of these truths and inclined to moderation be prepared to come to terms with a France resolved on exercising all her rights and on carrying out all her duties in the East as elsewhere?"

Another French Nationalist organ, *Action Française*, complains that "the Turkish treaty evicts France from the greater part of her possessions," and adds: "But it is not likely to profit its principal beneficiaries, England and Greece." Then follow the facts which in the French editor's mind justify this opinion:

"From Thrace and the Caucasus to Syria, Islamic agitation has not ceased to grow. William II failed to stir up a 'holy war;' the Supreme Council has succeeded in provoking it. . . . Yesterday the report of a junction between Bolshevism and Turkish Nationalism . . . was confirmed. Caught between Bolshevie Russia and Turkey, what will become of the Armenian state? And who will assume the task of defending it? Asia is in revolt against Europe. Asia today begins at Moscow. The upheaval is spreading through Egypt to Africa. 'It is the beginning of a struggle which is assuming the form of a mighty insurrection of races and religions against Western civilization. We are returning to the dark times of the Middle Ages. The men who presumed to set up a new order did not know that, in destroying the bases of the old, they were conjuring up forces which Europe at one time had difficulty in repelling before they were mastered. But these forces have been set in motion as much by gross cupidity as by ignorance. That is what is called progress.'"

The *Humanité* (official organ of the French Socialists) is of the opinion that—

"Strong action is about to be taken by the Islamic world which is likely to influence international relations. Mustapha Kemal's troops have routed the regular troops of the sultan and are now on the border of the Dardanelles. On the other hand, French troops are struggling with Arab tribes along a considerable front. Now that Emir Feisal has been proclaimed king by a congress at Damascus, he refuses to render account of his activities to England and France, and he has not accepted the invitation to the Paris conference. 'It seems that between him and Mustapha Kemal, who has become more powerful than the sultan, an agreement has been reached against European imperialism. Pan-Turkism and Pan-Arabianism, which originally were opposed to each other, are for the moment joining hands against the "infidel." A war of

religious fanaticism, supported by more modern sentiments, by rebellion against their being subjected to Western capitalism, is discernible from the Sea of Marmora to the Persian Gulf. Finally, the much-canvassed agreement between the Soviets and the Turkish Nationalists is becoming a reality. The treaty reported by the Tiflis press requires confirmation, but there is no doubt that the Russian revolution and Mustapha Kemal have the same enemies. The Moscow government is well aware that the London and Paris cabinets have not renounced the idea of overthrowing it, and it knows also that the most vulnerable parts of Great Britain's armor are in Central Asia and India. A formidable barrier is therefore being raised . . . from the White Sea to the Straits of Bab-el-Mandeb."

A leading Dutch paper scents trouble soon to come in the Near East, saying:

"So the treaty has been formulated. But 'there's many a slip 'twixt the cup and the lip,' and Mustapha Kemal has already shown that the Turks do not intend to resign themselves passively to their fate. They can rely on the aid of the Arabs and of the Bolsheviks who have recently risen to power in the Caucasus. 'The fine plans of the Allies will be unpleasantly thwarted. . . . The Peace Treaty does not solve the Turkish question. On the contrary, that question is only now coming to the fore, and it is fraught with the gravest dangers for the East—and for the West as well.'"

The *Bund*, a Liberal Swiss paper, makes this comment:

"The Turkish treaty would have been better kept in the hothouse atmosphere of the conferences, for it is such an artificial and fragile creation that it can scarcely bear the rude air of reality and the light of this world. This tender plant will always need the support of bayonets if it is to keep alive. We understand now why Nitti right from the start denied his parenthood. . . . Turkey is the last plunder to be divided up. With it the last and perhaps the greatest appetites had to be sated, but it seems as if there were too many hungry ones for all to be satisfied."

And so it seems that even with Allied warships controlling the waters about Constantinople, and with British troops policing Jerusalem and Palestine generally, the Eastern Question is not yet settled. Turkey is still a nation, with a portion at least of its territory drained by the Euphrates; and the mutual jealousy of the great powers still operates to prevent a permanent settlement of the great question that has so long threatened the peace of the world, and that threatens it even more now than at any time in the past.

Students of prophecy will still keep their eyes upon Turkey, or perhaps more accurately, upon the Moslem world, for of the 220,000,000 adherents of Mohammedanism in the world, more than 200,000,000 are under other than Turkish rule, but must be reckoned with in the final settlement of the Eastern Question. Asia has 160,000,000 Mohammedans, Africa 56,000,000, and Europe 3,500,000. British India alone has 63,000,000.

These figures are formidable enough from a purely political viewpoint, but much more so when we remember that fourteen per cent of the world's population are followers of that fanatical faith, and under certain conditions are potentially responsive to a call from the recognized head of their religion.

To all this, which is serious enough in itself, must be added the aggressive attitude of the Russian radicals. Referring to their movements and methods, the *Washington Post* of June 11 said this:

"With the Bolsheviks keeping up their attacks upon Poland, invading Persia, threatening India, and moving toward China and even Japan, where their propaganda is now taking root, the mission of M. Krassin and his associates now in London must look hypocritical even to the keen eyes of Mr. Lloyd George."

It will be understood that this reference to Mr. Lloyd George is not intended to be personal, but concerns the fact that the British government has been arranging to resume trade relations with Bolshevik Russia. And here again is seen cropping out the conflicting interests and policies of the Western powers. Right here indeed is the great danger, that which makes any permanent settlement of the Eastern Question impossible, except that foretold in the Scriptures; namely, the drying up of the great river Euphrates, the battle of Armageddon, and the coming of the Lord.

C. P. B.

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## By the Way

MANY a kindly providence is mentioned with grateful thanks by the workers going to and fro. Too often in the rush we fail to put them on record. Here is a paragraph which we quote from a letter just in from Elder E. M. Trummer, president of the West Caribbean Conference, who accompanied Brother Robert Treible and his little family on the voyage by sailboat from Colon to San Andres Island:

"All along the two-hundred-forty-mile voyage we asked the Lord to give us enough wind to keep going, and to let the rain pass around us so that we would not have to go inside the cabin, which was so very small. The baby is only eleven weeks old, and his rations were getting smaller. For the baby's sake we were anxious to reach our destination. Thursday eve a shower passed around us, and a calm set in. 'Such a calm this month may last for days,' the captain said. We asked the Lord to bring the delicate mother and the baby safely to their mission field. In half an hour the sails filled, and the captain gave command to tighten up. This wind we called 'the Lord's wind,' and it carried us on faster toward the haven than any former wind we had had."

So all up and down this world the workers are finding that God is watching over them and their ways by sea and land. Heaven is with us in hurrying on with the message to unreached peoples.

W. A. S.

\* \* \*

## CREATION'S ANTHEM

Romans 1:20

ELIZABETH B. KING

O SONG bird, how my heart you thrill  
As now I listen to your trill,  
So sweet, so pure, so full of praise.  
Where did you learn your joyous lays?

"They're echoes from the home above,  
Where all is joy and peace and love.  
To you a glimpse of heaven I bring;  
And this is why I sweetly sing."

O Father, from creation may  
I learn of thee from day to day.  
The hills, the dales, the meadows fair,  
All speak of love and tenderest care.

And flowers of every hue and shade,  
The woods and rills and sunny glade,  
Show forth thy wondrous power and skill;  
Thy praise is sung from vale and hill.

Then let the heart of man sing, too,  
An anthem deep and rich and true.  
All praise to him—Redeemer, Friend!  
His praise from all his works ascend.

\* \* \*

WE have need to use all the common sense God has given us.—*Wesley*.

# The Abiding Sabbath

GEORGE W. MORSE

"FOREVER, O Lord, thy word is settled in heaven." Ps. 119:89. The acts of the Almighty are performed with reference to eternity. With him there "is no variableness, neither shadow of turning." James 1:17.

When the Sabbath question is considered in the light of these inspired declarations, it seems unaccountably strange that any one should attempt to maintain that God ever ordained or sanctioned a change in the day of the Sabbath.

The fourth precept of the decalogue refers to three historical facts as constituting the reason for the existence of the Sabbath; namely, (1) God's work of six days in making "heaven and earth, the sea, and all that in them is;" (2) God's act in resting upon the seventh day; (3) God's act in blessing and hallowing the Sabbath day.

If these were sufficient reasons for instituting the Sabbath (and certainly no one would presume to say that they were not), then they are sufficient for its everlasting maintenance. So long as these reasons for the institution exist, just so long will the institution continue to exist.

Since it will always be impossible to abolish the historical facts given in the Sabbath commandment as the reasons for its existence, it will forever be an impossibility to abolish or change the Sabbath.

Advocates of a change of the Sabbath from the seventh to the first day of the week have no right whatever to quote the fourth commandment in teaching the observance of the first day. The conditions set forth in that commandment cannot in any possible way be made to apply to the first day of the week.

Furthermore, there is not a single statement of Scripture that can with fairness be quoted in support of the claims for the sacredness of the first day of the week. That institution rests upon nothing but human authority, and therefore there is no sacredness in it, for only God can make anything sacred.

God's act in hallowing the Sabbath at the time of its institution was an act of consecration for holy and sacred purposes, for this is the meaning of the word "hallow." Therefore, from that moment of time, every recurring seventh day throughout eternity has been and will be a Sabbath; for, "forever, O Lord, thy word is settled in heaven."

The first eight words of the Sabbath commandment recognize the fact that has just been stated—"Remember the Sabbath day, to keep it holy." By his decree, God made all the Sabbaths for eternity at the time of the establishment of that institution. By his wonderful prerogative, God speaks of things that are not as if they were; and so in his commandment he speaks of the Sabbaths for all eternity and calls them "holy." His instruction to all mankind is that they are to recognize and maintain the holy character of each and every Sabbath as it is reached in the march of time.

To maintain that God designed and sanctioned a change of the Sabbath from the seventh to the first day of the week, is to charge him with supreme folly. The psalmist declared: "The law of the Lord is perfect." But this would not have been a true statement if, as many claim, a change was to be made in the fourth precept of that law a few centuries later.

*De Land., Fla.*

## The Twofold Mission of Christ

H. M. KELLEY

JESUS CHRIST was both human and divine, and his work was twofold. He came from God, and himself was God, that he might glorify his Father. He came to men, and himself was man, that he might save men. His mission was, first, to glorify his Father; and secondly, to save the lost. He came not to mature plans for a universal kingdom, to work miracles, to explain the only true code of morals, to display the method of the divine government, to remove the evils from a sin-sick world, to correct political dogmas, to leave a perfect example, to die a martyr; but to save men from sin, and thus to glorify his Father in heaven.

In accomplishing his mission, he did all these things and much more; but all this was incidental. Both the life and the death of the God-man were for men, that they might be saved from sin; and for God, that he might be glorified. It was God dying in man, for man, that man might live in God and for God. Hear what Jesus said:

"Believe me that I am in the Father, and the Father in me." John 14:11.

And again:

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches:

he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 5:4, 5.

### God Misrepresented by Satan

The character of God had been misrepresented by Satan; and the offer of God the Father to give his only begotten Son, and the willingness of the Son to give himself for the lost, removed suspicion respecting the character of God from the minds of all the heavenly intelligences. Christ cleared up the situation by manifesting the character of God in man on earth. It was not strange that he, being God, could reveal the character of God in himself; but the mystery lies in his ability to impart the righteousness of his own character to others, enabling them to show forth his praises, and thus undo what sin has wrought.

It can be understood how he could give his possessions, even life itself, but there is a mystery in his power to take it again. He said:

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

He died and was buried, and the third day rose again. He died that we may never die the second



death, and he rose again that we may live eternally. He was the mediator between God and man. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19. He brought light out of darkness, peace out of sorrow, and life out of death.

#### Qualifications of the Mediator

Certain qualifications were requisite on the part of the mediator, and the high character of the parties to be reconciled made the demands exalted and imperative. God was one of these parties, and he was infinite; man was the other, and he was finite. The requirements were that the mediator be the only begotten of the Father, the Son of God, Deity incarnate; and all this he was and even more,—he was one with God, he was God; and being God, he was possessed of infinite qualifications; and being the Son of man, the seed of the woman, he is our elder brother, and finite—the infinite-finite Mediator.

If he were not infinite, he could not meet the demands of a broken infinite law; finite obedience or finite suffering would not be sufficient; but he was infinite, and did pay the infinite price for us—praise his name!

He must be divine, or else he could not re-create the moral image of God in man; but this he has done through the infinite power vested in him, by which he conquered all our enemies, and overcame death, hell, and the grave.

But if he were divine only, he would be infinitely removed from us; his mediation would be too exalted to be efficacious. But he was man even as he was God, made of a woman like unto his brethren. He partook of flesh and blood even as they, that he might be a faithful high priest, having been burdened with all our infirmities.

"As God and as man, as God-man Mediator, he stands between the infinite and the finite; between his Father in heaven, and his brethren on earth."

#### Christ Met the Demands of the Law

"There is a popular and prevalent idea that, somehow or in some way, Christ as mediator modified the demands of the law; that in virtue of his work, something of the justice of the divine government was held in abeyance. To believe thus is totally to misunderstand the nature of his mediation. I am not come, said Jesus himself, to destroy the law or the prophets, but to fulfil; for until heaven and earth shall pass away, not one jot or tittle of the law shall pass away until all be fulfilled. Now, in order that the mediation of Jesus Christ may be made efficacious to the saving of sinners, he himself must obey the precept, and so endure the penalty of the law, that it is forever magnified and made honorable. And, in fact, the mediatorial work of the God-man, so far from modifying the claims of the law, has afforded to the whole intelligent creation the very highest possible proof of the infinite rectitude of the divine government, and the majesty of the divine law. God is just, even when he justifies the ungodly.

"Whatever claim God ever had upon man, was and must have been holy, just, and right; whatever obligation man was ever under to obey—or failing to obey, whatever obligation he was under to suffer penalty—was holy, just, and right. God could not modify or lessen or abrogate his claim, when in its very nature the claim was holy, just, and right; the Mediator, in view of the character and claims of God, could not modify or lessen or abrogate man's obligation to obey or to suffer, since that obligation was, in its own nature, holy, just, and right. There is an absolute necessity that the Mediator shall respect every claim of God and every obligation of man.

"Human nature has sinned, hence human nature must suffer; and the Son of God, who comes as Mediator, must be partaker of human nature, so that in the likeness of sinful flesh, and as made flesh, he may obey and suffer for man, who had sinned. He assumes a true body and reasonable soul, and suffers in the room and state of man.

"As the Son of man, he is sufficiently humbled to meet the wants of man; as the eternal Son of God, he is sufficiently exalted to meet the claims of God, and to vindicate the majesty of the divine law."—"Ecce Deus," pp. 44-48.

## "To Them Gave He Power"

DANIEL H. KRESS

"As many as received him, to them gave he power to become the sons of God." John 1:12.

All the power that Jesus himself possessed he gives to those who receive him. The power is in him. He was able to cast out evil spirits by his word. His disciples who received him, were able to do this also. "Even the devils are subject to us through thy name," they said to Jesus.

Seeing the power exercised by Paul, certain men concluded they would command evil spirits to come out of a man in the name of Jesus, whom Paul preached. But the evil spirits fell upon them, and would have killed them had they not fled. Their word was not with power. They exercised no authority, because they had not received Christ into their lives.

The one who receives him becomes a man of authority, one who can command. He can say to this evil thought, Go, and it goes; and to that virtue, Come, and it comes. He is able to control not merely his actions, but his thoughts. He is master of his appetites and passions.

The religion of the Pharisees had to do entirely with the outward acts. Outwardly they appeared to be what they were not; they appeared righteous unto men. In his efforts to conform to all the commandments, Paul failed in but one, and that was

the one which reads, "Thou shalt not covet." This commandment had to do with the thoughts and intents of the heart. Before it he stood helpless. It condemned him. He wanted to do what he felt unable to do. Then he exclaimed in despair, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin.

But he found the remedy, and added, "I thank God through Jesus Christ our Lord." He could now say: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*." He referred to this as the mystery "which had been hid from ages and from generations, but now is made manifest to his saints, . . . which is Christ in you, the hope of glory."

Outwardly it is possible for a man to be a commandment keeper; that is, he may keep the Sabbath, not bow down before images, etc., and yet the motives which prompt these outward acts, which in themselves are right, may be all wrong. God looks at the heart. He judges not by the seeing of the eye or by the hearing of the ear. He judges righteously.

Nicodemus was a good man outwardly. He kept the Sabbath, paid tithe, and was liberal in his offerings to the cause of God. He was a leader in Israel. When he came to Christ, saying, "We know that thou

art a teacher come from God," Jesus replied, "Except a man be born of water and the Spirit,"—born from above,—“he cannot enter into the kingdom of God.” He gave the young man to understand that his hopes were not reliable, and that not merely must there be a change in his ways, but in his thoughts; that the religion of God had to do entirely with the heart and with the motives and not merely with outward acts. This was an experience Nicodemus knew nothing about. “How can these things be?” he asked.

It is possible to be outwardly a commandment keeper, and yet be inwardly a commandment breaker. And it is possible to seem outwardly to be a commandment breaker, and inwardly be a commandment keeper. No man is therefore able to judge another, for God alone can read the hearts of men. He alone understands the motives which prompt the outward acts.

To the rich young ruler who came to Christ with the inquiry, “What shall I do that I may have eternal life?” Jesus said, “Keep the commandments.” He replied, “All these have I kept from my youth up: what lack I yet?” “One thing thou lackest,” Jesus replied. It was the all-important thing—the new birth. Here was the test: “Sell that thou hast, and give to the poor, . . . and come and follow

me.” There must first be a detachment from cherished idols, before there could be made the divine attachment and he become a partaker of the divine nature. Being unwilling, as many now are, to detach himself, he “went away sorrowful.”

Outwardly he was a commandment keeper, but inwardly he was a commandment breaker, for the commandment demands that we love our neighbor as ourselves; that means to feel just as much concern about our neighbor's welfare as about our own. This itself will keep men from accumulating much wealth so long as poverty exists about them. Men are powerless so long as they are Christless.

Because outwardly they obey the ten commandments, too many say, “We are rich and increased with goods,” when the one thing needful is neglected. To those who feel self-satisfied, Jesus says, “Behold, I stand at the door, and knock.” He is on the outside still. Therefore the motives and intents of the hearts of all such must be selfish. Jesus is the only temple cleanser. When he is admitted, he will again speak with authority, saying, “Take these things hence,” and they go. Selfishness will disappear.

“How can this be?” we naturally inquire. It is a miracle of grace. No explanation can be offered; it must be experienced.

## Am I a Christian?

CHARLES P. WHITFORD

MANY times have I been led to ask myself the question which appears at the head of this article. To answer this question correctly requires an understanding of the principles which go to make up a Christian. As I have considered the matter, I have been led to realize that it means much more than many of us think.

The apostle Paul, in addressing Christians, says:

“Sin shall not have dominion over you: for ye are not under the law, but under grace.” Rom. 6: 14.

According to Paul, a Christian is a person over whom sin cannot hold dominion. A real, genuine Bible Christian is one whose profession and life correspond with the teachings and example of Christ. A Christian will live the same kind of life that Christ lived. A true Christian would live the Christ-life even if there were no future life to be gained by doing so, because he loves that kind of life. A person who does not like the principles which governed the life of Christ, does not love Christ, and therefore is not a Christian. He may belong to the church, outwardly keep the Sabbath, pay tithe, and observe all the requirements of God in form; but if the law of God has not been written in his heart, so that he has a real love for every principle contained therein, he is not a Christian. It would not be safe to take such a person into the kingdom of heaven.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Col. 3: 1-3.

This scripture teaches that the Christian is dead. Sometimes we hear professed Christians say: “I am exceedingly sensitive, and often get very angry.” But dead people are not sensitive. “How shall we,

that are dead to sin, live any longer therein?” Rom. 6: 2. Can you tell? If a person dies of typhoid fever, can that person continue to live in the disease of which he died. When a person dies to sin, as, for instance, having his conversation in the lust of the flesh, will he continue to talk as he did before he died?

One may say all the good things he can think of, above the grave of a dead person, and there is no response. The dead will not be exalted by words of commendation. He may say all the bad things he can think of, and the dead will not be offended. We read in Galatians 2: 20 that the apostle Paul died; and if Paul had to die before he became a Christian, you and I will have to die before we can become Christians. But if we die in Christ, we come into possession of more life than we had before we died, even the life of Christ. Eph. 2: 1-3; Rom. 6: 7, 11.

We are taught in many scriptures that the Christian is dead to sin, and dead to the world. It may be of interest to speak of some things a dead person will not do:

A dead man will not get angry and abuse his wife and children. He will not be offended when men do not speak well of him. He will not resist them in any way. They may kick him, or shake him up in any way they please, but he does not resist the treatment. A man who is dead to sin believes at all times and under all circumstances that “all things work together for good to them that love God, to them who are the called according to his purpose.” Rom. 8: 28.

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We should think just as though our thoughts were visible to all about us. Real character is not outward conduct, but quality of thinking.—*H. Wood.*





# THE SERMON

## *The Sure Triumph of the Message*

JOHN L. SHULER

As in the exodus movement God put forth his hand to gather his people out of Egypt, so in the last days he will put forth his hand the second time in a similar movement, to gather from all the world a special people for his name. We find this set forth in a prophecy, written by Isaiah about B. C. 713:

"It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

### **A Last-Day Prophecy**

This prophecy, beginning with the preaching of the gospel to the Gentiles, will find its complete fulfilment in a movement to be inaugurated just before the coming of the Lord; hence it should now be in process of fulfilment. We should be able today to see the great movement here predicted at work in the earth.

### **A World-Wide Gathering**

This prophecy indicates that in the last days God will send a message that will gather out a special people for himself in all the countries of the world, even in "the islands of the sea." The countries mentioned in this verse do not sound familiar to us today. But we need to remember that the prophet wrote this more than seven centuries before Christ was born, about two thousand seven hundred years ago. This prophecy was given even before the time of Nebuchadnezzar. Comparing the list of countries—Egypt, Assyria, Pathros, Cush, Elam, Shinar, and Hamath—with a map of that ancient world, we find that Isaiah mentions the leading countries of his time. This last-day gathering is to be a world-wide gathering, from "every nation, and kindred, and tongue, and people" (Rev. 14:6), even from "the islands of the sea." Isaiah 11:12 says plainly that they will be gathered "from the four corners of the earth." Therefore the prophecy must refer to a world-wide gathering.

### **Who Will Be Gathered**

The prophecy tells us who will be gathered in this last-day, world-wide movement. He will recover his "remnant." But how can we tell who are meant by his remnant? Revelation 12:17 will enable us to identify them:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

From this scripture we note that God's remnant will be a people who are obedient to all his commandments, and who will also have the testimony of Jesus, which is the spirit of prophecy (Rev. 19:10). God's law will be the highway (Ex. 16:4) for his remnant (Isa. 11:16). Then in order to find this movement called for in Isaiah 11:11, we must find a people who are keeping all the commandments, the fourth precept included, which requires the observ-

ance of the seventh-day Sabbath, and a people who have not only the gift of prophecy among them, but who are explaining the prophecies to the world. There is only one such people in the world today, and that is the people who are giving to the world the message found in Revelation 14:6-14.

### **The Second Versus the First**

The prophecy says that in the last days God will "set his hand again the *second* time" to recover his remnant. Isa. 11:11. Why does the prophet specify the *second* time? Because more than seven hundred years before this prophecy was given, God had put forth his hand in the exodus movement, when he called his people from Egypt and brought them to Canaan.

In that movement, which took Israel from Egypt to Canaan, we have a direct manifestation of the putting forth of God's mighty arm in behalf of his people.

"The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it." Acts 13:17.

Moses told them that they were brought out of Egypt "through a mighty hand and by a stretched-out arm." Deut. 5:15. This exodus movement was the putting forth of God's hand the first time in the gathering out of a separate people for himself. Deut. 14:2.

### **A Last-Day Movement**

Now, Isaiah predicts that in the last days God will put forth this same mighty hand the second time, in gathering out a special people for himself. In other words, we shall see a similar movement near the close of time. The exodus movement of that day was a type of the advent movement in the last generation. The former was the putting forth of his hand the first time; the latter is the putting forth of his hand the second time.

In the first gathering his people were called from only one country, because they were all in one country at that time. In the second gathering they will be called from all the world. Isa. 11:11. In the first call they were all gathered out at one time in one great body. In the second gathering the message of God will gather the honest-hearted out one by one, as it finds its way into the various parts of the earth.

"It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." Isa. 27:12.

### **A True Conception of the Movement**

In view of all this, what is the Advent Movement? It is the mighty arm of God put forth to gather out of this world a people for his name. This movement presents the final fulfilment of the prophecy of Isaiah 11:11, where it was predicted that in the last days God would set his hand the second time to gather the remnant of his people. That movement is now in progress before our very eyes, and is gathering out a people in all the different nations. This gives us

a solid rock on which to rest our confidence in this last message.

#### The Movement Cannot Fail

This shows us that this Advent Movement can no more fail than the arm of God can fail. "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:27. God can do everything. "With God nothing shall be impossible." Luke 1:37.

When you put your hand to a certain task, a hundred things can happen to prevent you from accomplishing it; but when God puts forth his arm to do a certain work, what can happen to hinder him from doing it? What he determines is sure to be done. What he purposes will certainly be accomplished. What he says is sure to come to pass. His counsel will always stand, and he will do all his pleasure. He works all things after the counsel of his own will.

"All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

#### Success Is Certain

God has put forth his hand in the Advent Movement to gather out of all nations a special people for himself. Then the movement is just as sure to succeed as that there is an all-powerful God in heaven today. We know it will go through to victory, because his mighty arm is behind it.

The mighty power of God, as manifested in the creation of all things that are around us, should bring to us a message of confidence and trust in this movement; because all this wonderful power is pledged to the success of the work today.

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." Jer. 32:17.

The same mighty arm that was outstretched in the creation of all things, is behind the message of God today. This is a sure guaranty of its success.

#### How It Should Affect Us

This view of the truth ought to make us the strongest and the most courageous people in the world, to do exploits for our God. Dan. 11:32. If all the people in the world should oppose the message, we need not be afraid or dismayed, because there will be more for it than there are against it. 2 Kings 6:16. Those who may oppose God's truth have only the arm of flesh on their side, while those who accept God's last message have the mighty arm of God on their side. When the Lord is with us, to help us and to fight our battles (2 Chron. 32:7, 8), we are sure to win.

"One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you." Joshua 23:10.

#### Value of This True Conception

This enables us to see that the giving of this last message, in which we are now engaged, is the mighty hand of God put forth to gather out an obedient people for himself, and thus we have an everlasting arm (Deut. 33:27) to lean upon and to carry us through to certain victory. It shows us that in this message we have an everlasting foundation, which will never sink nor give way. This gives us an anchor to our souls, both sure and steadfast, in the hour of

trial. It gives us the assurance that in carrying forward this work the hand of God will be with us, to give us success. "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:21.

What a wonderful privilege to be connected with such a movement! How thankful we should be that God has sent us so wonderful a message!

"He turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke 10:23, 24.

The greatest thing in the world today is to be connected with such a sure and victorious message.

#### His Mighty Power Manifested

The exodus movement was carried forward triumphantly by the mighty arm of God. The Red Sea was divided. Bread rained down from heaven for forty years. The flinty rock was made to give forth water. The swift-flowing waters of Jordan were checked. The walls of Jericho were thrown down. Mighty victories were gained, and great nations were subdued. All these things were accomplished in that movement, because the mighty hand of God was behind it. Joshua 4:23, 24. In every crisis, God's hand was present to give them victory, because in that movement his hand was set the first time to gather out a people for himself.

In the song of Moses, mention is made thrice of the arm of God being with them to give them victory:

"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." "Thou stretchedst out thy right hand, the earth swallowed them." "Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased." Ex. 15:6, 12, 16.

#### Man Cannot Stop It

Pharaoh mustered the great power of his kingdom in opposition to that exodus movement. He refused to let the Israelites go. He attempted to kill them after they left. The enemy said, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Ex. 15:9. But did he stop the movement or shatter it in pieces? Not for one moment. Only Pharaoh's host found a grave in the Red Sea. All the nations in the world could not have stopped that movement. God had stretched forth his mighty hand to bring them out (Ex. 3:19, 20); hence none could have stayed the progress of that movement. (Ex. 23:27.) It was sure to go through to victory. God never drew his arm back till his people were safe in the Promised Land.

"He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers." Deut. 6:23.

#### A Strong Assurance to Us

Thus we may surely know that God is with the Advent Movement, to carry it forward victoriously through every crisis, by his own mighty power. Pushed forward by his divine arm, it is destined, without fail, to sweep over all the world to gather out his people. No earthly power can stop it. If

(Continued on page 13)



# 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."

## HOME

O HOME — restful home! theme of praise and of song!  
Where the heart has its refuge, unfailing and strong;  
Where the cares of the world sign a partial release,  
And the soul can lie down to a sweet sleep of peace!  
The mine whence we dig out affection's pure gold,  
The fire where we warm our poor hearts when they're cold!  
The grand, tender chorus, by love's fingers stirred,  
Where all the sweet tones of the soul-life are heard!

But he who in thy praises was sweetest and best,  
Who wrote that great song full of soothing and rest —  
"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home," —  
He who, in a moment unfettered by art,  
Let that heavenly song fly from the nest of his heart, —  
He wandered the earth, all forgot and alone,  
And ne'er till he died had a home of his own!  
He wandered the earth at his own dreary will,  
And carried his great heavy heart with him still;  
He carried his great heavy heart o'er the road,  
With no one to give him a lift with his load;  
And wherever he went with his lone, dreary tread,  
He found that his sweet song had flown on ahead!  
He heard its grand melodies chime o'er and o'er  
From great bands that played at the palace's door;  
He heard its soft tones through the cottages creep  
From fond mothers singing their babies to sleep;  
But he wandered the earth, all forgot and alone,  
And ne'er till he died had a home of his own!

Of course — be it said to the poor fellow's shame —  
There was no one on earth but himself to blame.  
God meant, when he made this world cheerful and bright,  
Then looked it all over and said 'twas all right,  
Then stole Adam's rib while he lay fast asleep  
And when he awoke gave it to him to keep —  
He meant that this world, as he gazed on it there,  
Should blossom with homes, rich and radiant and fair;  
That his chain of love-gold, flung from heaven's glittering  
dome,  
Should be forged into links, and each link be a home.

— Will Carleton.

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## A Study in Tact

"BETTER than getting ahead of your enemies is keeping abreast of your friends," we are told in a pointed sentence. Jacob must have felt the force of the thought contained in these words when he realized that he was about to meet a brother whom he had bitterly offended in past years. The memory of his deceptive hours was very keen in Jacob's mind, and he naturally concluded that Esau had not forgotten how he had been deprived of his birthright by a brother's treachery.

A bit of strategy was displayed by Jacob, which indicated that he was a man of resources. Just what might be the attitude of Esau when they should meet he could not tell. Jacob was facing a fateful hour, even as the brothers who had guiltily disposed of Joseph had to look each other in the face with both shame and sorrow when in later years they appeared in his presence in Egypt and learned that the man high in honor and great in responsibility was the brother they had plotted against in the days of his youth. Jacob, however, had the advantage of knowing what he was likely to encounter, and hence

he was able to make his plans in advance, and he proceeded to do the same with great adroitness.

"Tact is extracting the sting from the stinger without getting stung," is a definition which contains a bit of homely philosophy. Experience had taught Jacob the force of this statement. The hour was approaching when he desired to win back the good will of his wronged and offended brother. His plans, therefore, were made in harmony with the statement found in Proverbs 15:1; and, acting on this principle, every possible effort was made by Jacob to conciliate his brother before the actual meeting occurred. The artfulness of Jacob, now expressing itself tactfully, and not deceptively, as on a much earlier occasion, won. A wise word was uttered by Jacob Riis when he said, "Men have a trick of coming up to what is expected of them — good or bad."

Tact is better than threat or force. Dr. Nehemiah Boynton, successful both as a pastor and as a worker among young men in military service, has given an incident from his own experience which shows how tact will enable one to meet a difficult situation with success. An urgent and unusual invitation was sent to him some years ago to visit a military academy in which the students had mutinied, in the hope that he could possibly be of some service. The boys had rebelled against everything except eating — lessons, study hour, and drill — "everything except meals, to the bugle call for which they responded, like all healthy boys, in their usual military fashion."

The first suggestion of Dr. Boynton was to the effect that order might be restored by shutting up the commissary department for a day or so, but it did not seem to be a wise step. The principal handed to Dr. Boynton a number of telegrams which had been received from parents, who had wired regarding the situation. Some of these were stern in their indication of parental authority, and others were extreme in their utterances.

One father wired his son, "Expect you to obey." Another said, "If you are expelled from school, you needn't come home;" while still another remarked, "I'll send you to an insane asylum if you are sent home." "I'll cut you off without a shilling if you disgrace your family," was the word from one father. But the best message, Dr. Boynton said, was couched in these laconic words: "Steady, my boy, steady! Father."

Wasn't that tactful on the part of the father? As Dr. Boynton added: "There was a man who believed in his boy, and probably there is no greater influence upon a boy when he is passing from the veal to the beef in the career of his life than a father who respects the spirit of his boy, and treats him like a man." But one admires greatly the tact of a father who, amid the excitement, could call upon his son to be "steady" — thoughtful and well-balanced.

The tactfulness of Jacob won for him the favor of his brother, and it must have been for him a glad moment when he could say to Esau: "I have seen thy

face, as though I had seen the face of God, and thou wast pleased with me."—*William J. Hart, in the Christian Advocate.*

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### *The Hidden Child*

THERE is no earthly affection so devoted, steadfast, patient, pure, and true as that which glows within a mother's heart. And those who rejoice in its possession, and those who lament its lack, give equal witness to the priceless value of this precious boon, and all history and all experience confirm their united testimony concerning it, and recite the most wonderful accounts of its deep, absorbing power.

One of the most touching tales of maternal affection which we have heard, was related by Dr. Norman MacLeod, of Scotland, in an address delivered in Glasgow.

He said that one cold day in winter a Scottish mother was obliged to cross a bleak mountain with her infant son in her arms. As she ascended the heights, the weather grew very cold, and she began to fear that both she and her babe would freeze to death. But she resolved to save the child, if possible, and so took her shawl and wrapped it around the little boy, and laid him snugly in a cleft in the rock where the chilling blasts could not disturb him.

The night wore away; the poor woman grew numb, and cold, and stupid, and at last lay down and slept; and in the morning she was found, frozen stiff—dead; while her little boy was warm, and well, and sweetly sleeping in the rocky cleft where a tender mother's hands had laid him down.

Such is a mother's love. But how soon this love exhausts its source! This mother loved her child better than her life; but then she could do no more for him, and was forced to leave him to the mercies of a cold and stormy world. But God's love outlasts a mother's; God's pity never fails. And though the loving Christ died for sinners, yet he lives again, and lives to love them still. And Jesus died for that child, as really as his mother died for him; but her love went out in death, while his Saviour's love triumphed over the sepulcher and followed the child when the mother could watch over him no more.

And when Dr. MacLeod had told this story, an old soldier came forward with tears in his eyes, and said, "That was *my* mother. She died to save *my* life. She hid *me* in the cleft of the rock. I love her, and I now wish to love my Saviour, who, when I was in danger of dying the second death, said to me, 'I will put thee in a cleft of the rock, and will cover thee.'"

"Rock of ages, cleft for me,  
Let me hide myself in thee."

No wonder that the old soldier's heart melted as he heard repeated the story of his mother's love. No wonder that he could not hide his gratitude, but was led to say, "That was *my* mother." But does not God's love call for some acknowledgment too? Can we hear of the sorrows of a suffering Christ, unmoved? Can we listen carelessly to the tale of Gethsemane and Calvary? What son could have said less than this old soldier did? Who could refuse to own a mother whose dying love had saved his periled life? And can we keep silent when the tale of Jesus' love is told? Shall we give no sign of gratitude, and utter no words of thanksgiving? Shall we not rather say, at every recital of the story

of his tender pity, "That was *my* Saviour; he died to save *my* life; he hid *me* in the cleft of the eternal rock, and bore for me the storm of wrath and woe"? Can we say *less* than this? Can we refuse to love one who has loved us with an everlasting love,—who has loved us even unto death?

"If human kindness meets return,  
And owns the grateful tie;  
If tender thoughts within us burn  
To feel a friend is nigh;  
Oh, shall not warmer accents tell  
The gratitude we owe  
To him who died, our fears to quell,  
And save from sin and woe?"

"While yet in anguish he surveyed  
Those pangs he would not flee,  
What love his latest words displayed,—  
'Meet, and remember me.'  
Remember thee! thy death and pain  
Our sin and shame to bear! —  
O memory, leave no other name  
But his recorded there."

And can we, who have known and believed the love of God to us, conceal from a dying world the mercy we have found? Can we refrain from telling them of the Rock that is cleft to take the ruined in? Can any earthly considerations of ease or gain hold back our hearts and hands from the solemn, glorious work of publishing abroad the glad tidings of the grace of God to lost and sinful men?

It is related that a New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. . . . Everybody will have forgotten you." "What!" she said, "do you think that I could keep the 'good news' to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if *I had to swim there!*"

Reader, can *you* keep the good news to yourself? Then I fear that you have never heard it in its glory, or comprehended it in all its richness; for if you had, you would say with the poet:

"Then will I tell to sinners round,  
What a dear Saviour I have found;  
I'll point to thy redeeming blood,  
And say, 'Behold the way to God!'"

If then you do not know this good news, let me tell you of it today. The great God loves *you*. The blessed Christ died for *you*. The Holy Spirit follows and pleads with *you*. And all the blessings of peace and pardon, of mercy and salvation, are freely offered to *you*.

And what will you do about it? When a person has injured you, and hated you, and misjudged you, what do *you* ask of him? You want him to come and frankly say, "I was wrong; I am sorry; forgive me this my fault; I will try to do right for the time to come." And if he will do this, that is the end of the trouble. God asks just this of you; he cannot ask less. Come to him *now* and confess your wrongs, and be forgiven; and then his grace shall ever help you in the heavenly way. God is your friend; trust him without a fear. His love is stronger than a father's; deeper than the purest longing of a moth-

er's heart; for "God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us.*"—H. L. Hastings.

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## Respect for the Child's Possessions<sup>1</sup>

HELENA WILSON

It is no wonder that during infancy and early childhood, life's lessons are so difficult for the small beginner when the laws which govern them must seem to him just or unjust, consistent or inconsistent, according to the knowledge or the caprice of the adult administering them.

One of the first lessons which the little child should learn is the proper care of his own possessions and respect for those of others, and a mother has the first opportunity to inculcate this important life lesson.

Since one of the strongest instincts of the child is to imitate, there seems no more logical way to teach this lesson than by example. If a mother teaches her child not to touch the articles on her desk or dressing table without her permission, then has she the right to dispose of his toys without his permission?

The writer recalls an instance where a mother secretly put away a doll which had been given to her little girl, and for no reason except that the child already had a number of dolls and this particular one was "too beautifully dressed to be played with until the child was older."

Another common way of disregarding children's rights is to force them to give up some new or much-prized possession. For example, a little girl of six, who was delighted with the gift of a doll's fan, was obliged by her mother to hand it to her screaming baby brother in order to quiet him. In his excitement he soon crushed the tiny toy, his screams increased, and his little sister was broken-hearted! Nor had the unjust and shortsighted mother saved "the scene" which she had hoped to avert.

In each of these cases the child should have been consulted and her permission obtained before the mother disposed of the plaything. In this way the mother could have explained the reasons for her own action, and the child, in her turn, would have had an opportunity of expressing herself, a habit which should be encouraged. Then, too, personal responsibility for her possessions and the recognition of the right of ownership would have emphasized the difference between "mine" and "thine."

There is no better way to create habits of orderliness and a sense of responsibility than by giving the child a place for keeping his playthings and then allowing him full control of these possessions.

Show him how to use his books, how to take care of his toys, how to protect his pets, and then see to it that he has a shelf or a small bookcase for his books, a play corner for his toys, and an appropriate home for his pets.

After playtime require him to put away whatever he has been using, and let him understand the necessity for regular attention to his pets. Such training will of necessity react upon his character, since possession entails responsibility. Ownership also teaches generosity, for without possessions how can a child learn to share?

It may not be out of place in advising parents to

respect their children's possessions to add a warning on behalf of the children. Do not surround them with numberless ready-made toys. Give them blocks, boards, nails, a few tools, hammers, saws, planes, spools, scissors, thread, cloth, dolls, paper, crayons, clay, sand, and books. They will get more happiness from these possessions of constructive possibilities than from all the finished toys of the biggest toy shops in the land.

"Childhood has its own ways of seeing, thinking, and feeling, and nothing is more foolish than to try to substitute our own for them."

Respect your child's right to his possessions, and he will learn to respect the rights of others, and, with such recognition, there will be no fear for the outcome of his place in society.

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## The Sure Triumph of the Message

(Continued from page 10)

we will cling to it, we can safely rely on it to carry us through into the golden city of our God. God will never draw his arm back until this people is safe on the sea of glass before his throne. This is how the prophet saw the movement end. Rev. 14: 6-14; 15: 1, 2.

### How the Movement Was Delayed

The children of Israel might have gone through to the Promised Land far sooner than they did, but they were delayed by their lack of faith. They forgot that God's hand was behind that movement.

"Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy." Ps. 78: 41, 42.

Let us not limit God's power today, nor forget his hand. Let us remember that God will work just as wondrously in behalf of his message now, as he did in behalf of the exodus movement. The same divine arm that was with that movement is also behind this message, to carry it forward to victory. God will bring it safely through every crisis.

### How to Be Successful

Moses achieved great success in his life because he consecrated himself to the accomplishment of God's purpose for that time. So we may gain great success today if we will consecrate ourselves to the fulfilment of his purpose in the giving of his message to the world. May God help us to do all in our power to hasten the day of triumph.

This movement will never stop till those who are carrying it forward reach the sea of glass. Be faithful to this great truth to the end, for it is a through train to the New Jerusalem. Where will the highway of the remnant lead them? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

"Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." "It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Num. 10: 29, 32.

\* \* \*

"WHATSOEVER things were written aforetime were written for our learning."

<sup>1</sup> Issued by the National Kindergarten Association, New York City.

# The Family Physician

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

**Question.**—I have had nervous prostration for two years, and was in a hospital three months, having had my tonsils and all my teeth removed for infection. I am keeping house for my husband and three children. I am extremely nervous before I eat, and have great fears, which come over me when alone. I have not confidence to go out alone or to ride on street cars or to shop. I am gaining in strength and weight; am constipated, but eat bran, olive oil, green vegetables, a little meat, and plenty of fresh eggs and milk. I take cold abdominal packs at night. How can I overcome these fears? Am I too impatient? Will time mend all ailments, or must I force myself to do these things that frighten me? Would you recommend nux vomica, valerian, ammonia, bromides, strychnine, iron, etc., in the treatment of this trouble?

**Answer.**—It takes some time to recover satisfactorily from nervous prostration, especially when complicated by infection from the teeth, tonsils, or other parts. You must cultivate health, and expect to spend some time in getting it. It takes time to grow a crop of corn or wheat, to build a house, or to raise fruit-bearing trees; gaining health is also a gradual process. Have some one go with you occasionally while you shop or ride. Replace the fear thoughts by thoughts of good. Remember, God gives the angels charge over you; think of these statements as real and actual, and particularly for you. Study and read your Bible twice a day, and cultivate secret prayer. This course will bring you strength of nerves, mind, and body. Rest after each meal, and in the middle of the afternoon try to sleep. Olive oil will help increase your weight, but for constipation, mineral oil is better, as it is not digested; olive oil is digested and absorbed as a food. Mineral oil should be taken in doses of a dessert-spoonful or two at bedtime, and one-half hour before meals two or three times a day. Continue the use of bran and green vegetables, but eat no flesh foods of any sort, neither fish nor chicken. Vegetables, fruits, grains, and nuts, with milk and eggs, will give you sufficient nourishment. Continue the use of the abdominal packs at night, but first take a fomentation or two to the abdomen, liver, and spine. These will quiet your nervous system and build it up, and it will not be necessary to use the drugs which you mention. You should secure enough iron from your food, but if you are anemic, you may take some Bland's pills two or three times a day. In extreme cases it is perhaps necessary for physicians to give some of these drugs, but we get much better results from the treatments. If you will increase elimination through the skin by means of warm bathing at night, three or four times a week, you will be greatly benefited.

**Ques.**—Give home treatment for acute attacks of colic caused by stone in the kidney. Are light work and exercise to be avoided? Can the stone be removed except by the knife?

**Ans.**—For the acute pain the patient will receive great relief by the constant application of hot fomentations across the back and side, and by the use of the full warm bath, and hot drinks. The bowels should be moved by a thorough hot enema. In the attacks it is often necessary to call a physician, as the pain is so severe that it cannot be relieved except by drugs; but the use of the hot fomentations will often make the use of drugs unnecessary, especially if they are used early. Hot poultices may be used. A quart of water containing forty grains of potassium bicarbonate and twenty grains of lithium

citrate should be taken every day. Surgical measures should be employed, especially if the attacks recur with sufficient frequency to keep the patient from his business, or if there is evidence of involvement of the kidney. The patient should be strictly at rest during the attack. Gravel and very small stones may pass, but the condition is likely to persist unless overeating is stopped, a vegetarian diet adopted, and much water is taken daily.

**Ques.**—Is neuralgia of the fifth nerve incurable, and is an operation, cutting the nerve, advisable? Does the disease cause insanity, or brain trouble? What is the cause of this condition?

**Ans.**—This disease is caused by some poison in the blood, as that found in blood poisoning or in malaria. It may be produced by anemia, and may depend upon diseased teeth or faulty vision. Operative measures are sometimes resorted to, and are usually successful. They may consist in the injection of alcohol into ganglion of the nerve or into the nerve trunk. Part of the nerve is often cut out. These operations are not without danger.

The cause of the disease should be ascertained and removed. The teeth, eyes, nose, and other parts of the body should be examined, and any disturbances corrected. Every effort should be made to raise the general health to a high degree. This disease does not cause insanity.

**Ques.**—Is an operation necessary for a navel, or umbilical, rupture? Is it sufficiently serious to call for the wearing of a truss? If so, what kind?

**Ans.**—If the individual who has the hernia is planning to travel extensively, it would be better to have it repaired. This is also true of those who stay at home, providing the tissues around the rupture are in a condition which will permit them to be brought together and the defect repaired. Even those of advanced age will obtain much relief from the operation, providing other conditions are favorable. Consult your physician regarding the kind of truss to use, as it must be fitted to you.

**Ques.**—Please give some home remedy for the cure of sciatic neuritis. I have had it for a year following the influenza. Are there other causes?

**Ans.**—This trouble follows exposure to cold and wet, and is also caused by certain infectious diseases. Sitting in one position for a long time may cause it, and it is also due to pressure caused by constipation or pelvic tumors, and to hemorrhoids. Enemas will relieve it when it is due to constipation. Hot fomentations and hot baths, followed by rubbing with oil of eucalyptus or oil of wintergreen, are very helpful; in other cases the pain may be relieved by continuous cold applications. Stretching the nerve by forcibly raising the extended leg while lying on the back is sometimes helpful. In all cases the food should be of excellent quality and sufficient to build up the general health. A few weeks' rest, treatment, and dieting in one of our sanitariums would be of value in ascertaining the cause of this disease and the general condition of the body, and its course may be shortened by appropriate treatments which cannot be secured at home.

**Ques.**—Will indigestion cause red spots size of thumb, with white spots in middle, to come on a three-year-old child?

**Ans.**—Yes; this is probably the condition known as urticaria, or hives. Cure the indigestion and constipation, and treat the itching and burning with a 2-per-cent solution of sodium bicarbonate.



# IN MISSION LANDS

## *Among the Telugus of South India*

HUGH L. PEDEN

We are cheered to note the practical way our people in the homeland show their faith in the message. The increased offerings of men and means to the finishing of the work proves to us that they have a living faith in the message for this generation.

I wish our people could visit India, to see the task before us as it is. But as this is impossible, we here must try by pen to bring India to you.

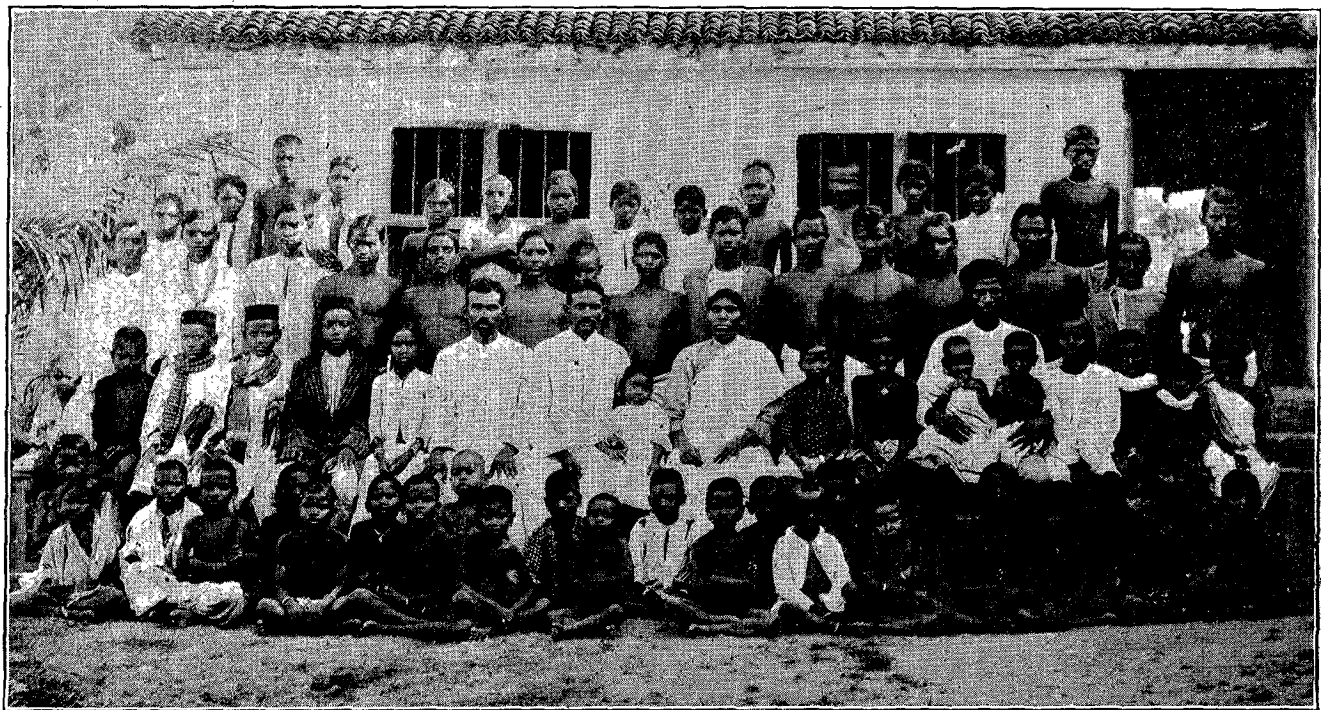
You would like to have a report of souls converted and churches established. This we know. And this we should be glad to report.

We have now been here two years. When we arrived in India, we landed with high hopes and well-

in a strange land. We realized by degrees that our first business here was not to teach, but to be taught.

The first great obstacle we had to meet was ignorance of the language. We are the first Seventh-day Adventist Europeans to devote our entire attention to work among the Telugu people. Brethren J. S. James and G. G. Lowry had both faithfully endeavored to establish our work among this people, and with good results, but they were at great disadvantage, not knowing the language.

Telugu is the third language in importance in India, being spoken by approximately 24,000,000 people. If you reflect a moment, you will see this number is equal to one fourth of the population of the United States of America. The Telugu country stretches from Calcutta on the north to Madras on



BROTHER AND SISTER N. B. SOLOMON AND THEIR SCHOOL

devised plans. Our plans included room for emergencies. It soon became evident that what we had planned was like a rope of sand. After a time we came to a place where we touched bottom, and have had to confess our utter ignorance regarding plans for work in India. This may seem strange to you. Although we realize this fact, it seems strange also to us. We have been forced to face facts that our former plans did not take into consideration.

I will try to give you some idea of what I mean. When we arrived in India two years ago, the weather was just like summer. The green grass and trees, the birds and flowers, presented a pleasant picture. We thought of the furnaces in full blast, furs and overcoats, and conditions as they exist in the homeland, when instead of green grass and trees, there is bare ground or snow, and leafless trees. This difference in nature was expected. But soon we found that, in our way of reasoning, in our habits of life, in our desires and longings, in short, in everything, we were in the fullest sense of the word, strangers

the south, along the west coast of the Bay of Bengal, a distance of about eight hundred miles. Waltair, our home, is midway between Madras and Calcutta.

The majority of the Telugu people are farmers. They congregate in small villages in families or tribes. Many seldom see a white man, so are very timid. One day I tried to talk to a man, and he was so frightened he dropped all he had and ran as if to save his life. It is reported on good authority that only thirteen men and one woman out of every hundred can read. To make matters worse, the written language differs so much from the spoken, that it must be translated before many of the uneducated get any idea of the contents of a book that is regarded as good literature. That is to say, Sanscrit, the language of the Telugu books, is to Telugu what Latin is to English, with slight differences. Telugu authors are regarded as great in proportion to their ability to eliminate Telugu in favor of Sanscrit words. So you can see we must learn two lan-

guages. I feel very thankful that I have passed my second year's examination.

There is a popular movement in favor of educating the lower castes, and this encourages us. As the masses learn to read, there is bound to be a demand for literature in the language of the common people. We ought to have at least fifteen families working among the Telugu people now. It is not asking too much. If these families were to come today, they would not be ready for work for at least two years. Great changes are taking place in India in every way.

We were greatly encouraged when Brother and Sister R. T. Flaiz were appointed to work in the Telugu country. But what are two families among twenty-four million people? Publishing literature, also dispensary work, in this language area is to be developed. Two of our Telugu brethren are conducting schools for heathen boys, but we have none for our Adventist children. I refer to schools below the high school. We have a high school in the Tamil country, where our Telugu boys may get advance work. Our work is in its infancy, our membership being about twenty-five, scattered here and there, so that we do not have one Telugu church.

Words fail me to express the need. I cannot picture the situation we face. If you had but five workers in all the United States, you would have more workers in proportion to the population than we have in the Telugu country. If there were but one worker in the United States, the prospects would still be much brighter, for you have a people there who more or less respect the Bible. This country is heathen from center to circumference. As I go over the situation with you, don't think for a moment that we are discouraged. On the contrary, we are of good courage in the Lord. We have confidence in the triumph of the third angel's message. I simply give you the conditions we face. Pray that God may send us laborers to train workers here who can go in among these people with the light of the truth for this time.

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## *A Week-End Trip out from Manila*

OLIVER F. SEVRENS

IN imagination go with us on a trip out from Manila to visit a company of our people over the Sabbath. We left Friday morning about eight o'clock. On reaching the station we purchased third-class tickets, as first-class tickets cost twice as much as third-class, and the dust and dirt are the same. Our train was not crowded, as is usually the case,

so we had plenty of room. The seats are different from the ones to which we are accustomed in America. They are placed along the side of the car, with a bench down the middle.

We opened our bag and took out a Bible, when a young man across the aisle asked if we had any Tagalog Bibles to sell. We had none, but gave him a copy of the Gospels, and the address of the tract society from which he could obtain a Bible, and had a good talk with him.

After a time more people came on the train, with all kinds of baskets and bundles. It is surprising to see what people are permitted to carry with them. Sometimes there is a pig in a burlap bag. Almost every person carries a pet fighting cock, and first one will crow and then another. There are baskets of fish and all kinds of merchandise.

The train passed through little, irregular rice fields, some of which were dry and bare; others were green with the next month's harvest; and still others were being plowed by the patient carabao, which pulled the shallow, wooden, comblike harrow through the mud of the rice paddy.

We finally alighted from the train at San Pablo. Here we took an automobile for Nagcarlan, where we were to spend our week-end. We passed along a very good road lined for many kilometers with tall, majestic coconut trees, and

through several small groups of houses. Dogs would leisurely get up from under the very wheels of the automobile, and look at us in a reproachful way for having disturbed their rest; and chickens, in great excitement, would fly high above our heads. Children in all stages of dress and undress stared at us and greeted us.

The road wound up the side of a high hill, which even at this time, when everything else was hot, dry, and dusty, was covered with ferns and mosses. Finally, about four o'clock in the afternoon, we came suddenly to a large open square, around which are the business houses of the town. The market is in the center of the square, and a massive stone church overlooks the town from a hillside. Streams of water from the foot of the mountain just back of town, run down the sides of the streets. The entire place has an air of prosperity, for coconut groves are good investments, and nearly every one in Laguna Province owns at least a few trees. All the people were pleasant, and smiled at us.

We went to the home of our church elder, and ascended the stairs, for few people ever live on the ground floor; it is used for shops or storage. The house is a very old one, with a high, open roof. We could see the rafters far above us, with the thatched roof overgrown with moss on the outside. Soon the



A Teacher and His Class of Wealthy Telugu Girls

elder brought some chocolate, which he served for *merienda* (afternoon tea). We sat at a large, marble-topped table while conversing with him, planning our program for the next two days.

As there was a tent effort being conducted by some of our workers in a near-by town, we decided to attend the evening service. Just before sunset we started with our translator and a Bible worker. The walk was indeed beautiful. The sky was aglow with the colors of the setting sun. The road winds between the cocoanut trees and across a bridge, below which is a clear stream of cold mountain water. We took a short cut through the grove, passing returning laborers on the narrow footpath.

At the tent we found a large crowd, in fact, some were standing outside. There were many children, and so we gave them memory verse cards, which are always welcomed by both old and young.

After the meeting we had a pleasant walk home, studying the starry heavens, brilliant with many of our brightest stars. Orion was in full glory, the dogs were following him, while the bears and the lion were well up on the eastern horizon.

Our host had beds for us,—an improvement over the floor, where we often pass the night. Though the beds with no mattresses would seem hard to you, yet they are cool, and one soon gets used to them.

Next morning early there were visits to be made to some of the young people who needed help. The church services were very enjoyable, and there was a good response to the call for testimonies at the close. At the afternoon meeting about twenty-five of the members met for prayer and instruction. After the meeting, which was held in a large rented room of a dwelling, we spent the remainder of the afternoon visiting a discouraged family, with whom we closed the Sabbath by worship.

As several matters pertaining to the young people needed the attention of the workers at the tent, we hastened over there again through the gathering dusk. On the previous night, after the close of our meeting at the tent, a worker from another mission spoke against our work, but his remarks were not founded upon facts; so our brethren wished my companion, who is a student at the academy, to stay for the evening meeting and refute some of the statements which had been made. He gave a short address before the regular meeting, and told the truth about William Miller and the organization of the church. The people seemed very much pleased to learn the facts.

Early the next morning there were more visits to be made among the young as well as the older members of the church in Nagearlán. A number of the young people will attend the school when it opens in June.

About ten o'clock we left the market-place where the automobiles are kept, and as we were leaving the town, a boy called out, "Sabbatista." Somehow we are always recognized. Just at the edge of the town a very important-looking policeman waved his arm up and down for us to go ahead as if we were riding down Broadway in the midst of traffic. It was ludicrous, for he looked as worried as if he were directing a crowd instead of being on a quiet country road.

We passed through the barrio of San Isabel. We have brethren here, so the automobile kindly stopped for us to visit a little while. We were given some green cocoanuts and papayas to take home to Manila. Have you ever eaten a green cocoanut out of the

shell with a spoon? You would enjoy it, I am sure.

We had dinner at the home of friends in San Pablo, and then took the train for Manila. The train was crowded, as it was Sunday, but all were good-natured, even if the cocks were vying with one another to see which could crow the loudest, and the people were eating *balots*



Two Telugu Men, with Their Gods

(half-hatched eggs). We had enjoyed helping our people, but home with its comforts seemed attractive as we neared our journey's end.

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## Solomon Islands --- No. 1

G. F. JONES

VERY few people know much about the Solomon Islands, and many do not know where they are. They did not receive that name because Solomon was ever there or ever owned them, but because Mendaña, the first discoverer of the islands, wished all to believe that he had discovered the land where Solomon obtained his riches, in order to induce many to colonize there. But colonizing in the Solomons was not an easy matter. The greatest barrier was the fighting qualities of the natives; and so it proved to those who dared venture to land on their shores, for they were immediately killed and eaten.

Owing to the numerous tribes' speaking languages or dialects entirely different from one another, there were divisions and hatred, which have continued to our day. Each tribe has dwindled down to only a

few in comparison with what they once were, but a great variety of tongues still exist, and the tribes still cherish enmity toward each other. One by one, however, they are being gradually conquered by the stronger weapon of the missionary, which is "not carnal, but mighty through God to the pulling down of strongholds."

The Solomons are composed of several groups of islands, and lie about one thousand miles northerly from the coast of Queensland, Australia, on a line running northwest to southeast. Half the year the winds are from the southeast, and the other half from the northwest; so that in traveling up and down the group, the wind is always either with us or against us; but at the times when the wind changes there is calm for a few weeks.

Many and great difficulties confront us in trying to work this field, on account of the rough sea trips from island to island, the continual expense of owning and running our own vessels, the different languages we meet in every island, and the very sickly, malarial climate. But in spite of all, our workers love to be here.

Our first vessel, the "Advent Herald," pioneered all the missions that have been opened up to the present time, but on account of the long distances and often heavy weather, the "Melanesia," a later built and larger vessel, is used to reach the remote islands. Both vessels, besides launches, are in continual demand.

I do not know of any place in the world where humanity has fallen so low as in these islands and the groups adjacent to them. These people never move, nor plant, nor fish, nor go to war, nor marry, nor even invite a mission, without first consulting the devil. And in this latter matter, as might be expected, their real troubles begin; for the spirits, who have had such absolute control hitherto, exert their wonders and show their anger by afflicting the poor people for their daring desire. It is with great fear and timidity that they connect with a mission to which a spirit has urged them to refuse admittance.

The Spirit of God has been striving with them and influencing them to call for a missionary; but when they do so, they are brought into actual conflict with the "spirits of devils working miracles." Sometimes other tribes, hearing that they have taken this new stand, make war against them; so they are in constant trouble. These poor natives who have listened to the "still small voice" of the Spirit of God, are suddenly made to suffer as followers of Christ for the gospel's sake, and to feel the truth of Christ's words, "I came not to send peace, but a sword."

## Conventions and Conferences in South America

(Continued from page 2)

tithe in 1916 was \$44,309.30; the total for 1919 was \$82,927.92, or an increase of \$38,618.62. A report setting forth such an increase in tithe and membership is indeed encouraging. The number of believers now in South America totals more than the entire membership of the denomination in 1873, when J. N. Andrews, our first foreign missionary, went to Europe.

Of the early beginnings, development, and growth, W. H. Williams, secretary of the division, made the following statement:

"It was in 1891 that Brethren Stauffer, Snyder, and Nowlin, coming from the United States, pioneered the work in Brazil and the Argentine Republic; and during the twenty-eight years which have elapsed, we have organized two strong union conferences and two union missions, together with their allied local organizations, to care for the 51,600,000 souls in their charge.

"Elder F. H. Westphal, who was the first minister sent out by the Mission Board to this country, came in 1894, and from time to time others followed. The Lord richly blessed the pioneers, and gradually the work increased, until in 1904—ten years later—there were reported fifty churches and companies, with a membership of 1,568, who contributed during that year tithes to the amount of \$7,846.66 gold.

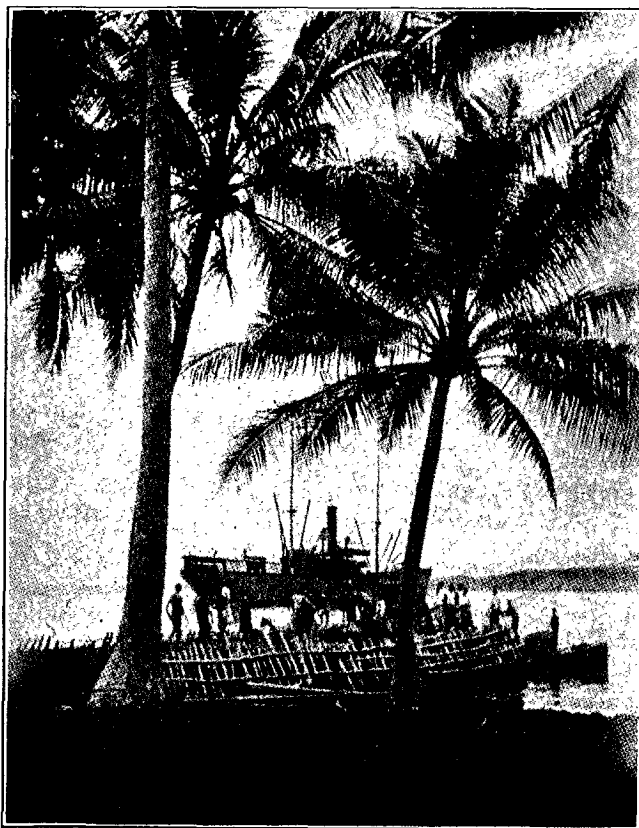
"Twenty-seven laborers, together with fifteen canvassers, was the force of workers in the field at the close of 1904. Through the liberality of the Mission Board and the work of our institutions, there has been a substantial increase, and the following list shows the number of persons employed in evangelistic and institutional work at the close of 1919:

Ordained ministers .....	37
Missionaries .....	90
Teachers and physicians .....	66
Literature workers .....	171
Indian workers .....	50

Total all classes of workers .....414

The report of Brother J. H. McEachern, secretary of the publishing department, indicated the measure of prosperity which has attended the efforts of the faithful colporteurs. The total sales during the last quadrennial period amounted to \$447,031.46, or nearly treble what they were during the previous four years. Last year 138 or more of these advance messengers, widely scattered throughout this vast continent, under many trying experiences, took the printed page from door to door. As stated in the conference:

"You find these men far inland, roaming the mountains and valleys of Brazil, in the great pampas of Argentina, on the slopes of the Andean range, in the heart of Patagonia, in the mining camps of northern Chile and Bolivia, in the



S. S. "Mindini" at Marovo Lagoon, Solomon Islands



native Indian huts on the shores of Lake Titicaca—the roof of the world, and at the southernmost point of the continent—“the end of the earth.”

H. U. Stevens, secretary of the educational and Missionary Volunteer work, laid emphasis upon the needs of the growing number of young people, and their possibilities when educated and trained for service. Among the German, Russian, Swiss, Italian, and other nationalities the truth has gained a footing. Many of their children have been reared in the truth. Schools should be provided for the training of these children. Here are latent forces that spell progress for the work in South America if trained and consecrated for service. Both parents and children need to appreciate more fully the work intrusted to them in this field, and the need of preparing themselves for places of usefulness to hasten its advance.

Encouraging progress has been made in the educational work in this division during the last four years, but not in proportion to the growth of the work in other departments. In 1916 there were three educational institutions, with eighteen teachers and a combined enrolment of 169 students. In 1919 there were four schools, with twenty teachers and 262 students.

The calls for educational and Missionary Volunteer leaders have not been in vain. Leaders in these branches have come from the homeland, and the outlook is full of promise. As we noted the many fine, intelligent young people, we felt that there was good reason to believe that South America can train leaders for her own work and in time reach out to help other fields still more needy.

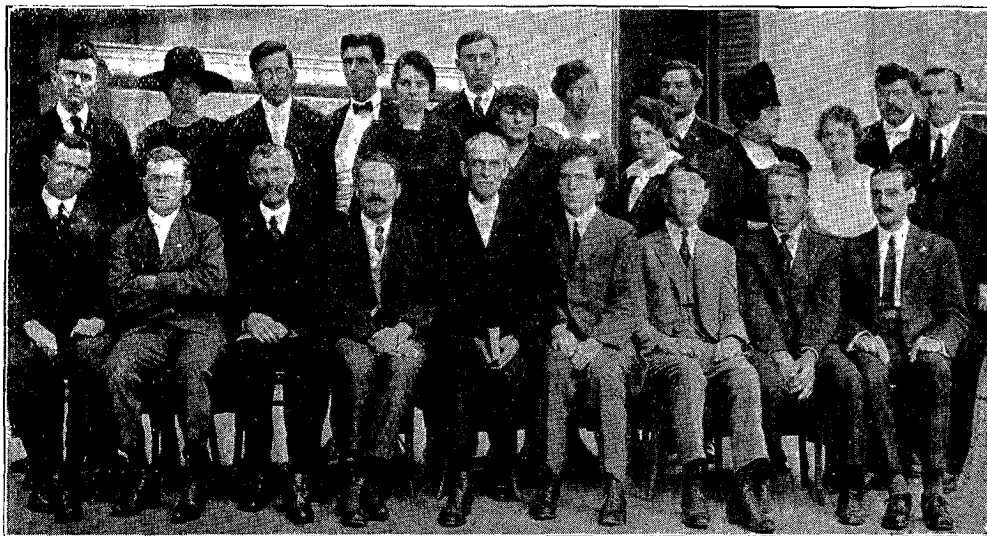
We listened with much interest to the carefully prepared statistics of the different departments. It is a tremendous task to foster and develop the work over such an extended area. Brazil alone has in square miles more territory than the United States, not including Alaska. We rejoice that progress was reported in each department. During the quadrennial period the number of Sabbath schools had increased from 235 in 1916 to 326 in 1919, a gain of ninety-one. Some of the newer fields have doubled their number. In the Inca Union field, the majority of whose members are high in the Andes Mountains, ten, twelve, and thirteen thousand feet above sea level, the number of Sabbath schools has doubled. There seems to be no climate, country, or people where the Seventh-day Adventist Sabbath school cannot flourish.

What shall we say of the progress of the home missionary work? Unfortunately, we arrived in

Buenos Aires too late to attend the home missionary convention. We understand that it was excellent. J. H. McEachern, secretary of this department, with his associate leaders, is enthusiastic over the possibilities in this line of endeavor. The first Harvest In-gathering campaign for South America is in progress as we pen these lines. It is a new undertaking, and will take time to get under strong headway. The courage and enthusiasm of the leaders, together with the evident co-operation of workers in all the departments, lead us to believe that the leaders will show the way and the people will follow.

Our brethren in South America deeply appreciate what our North American brethren are doing to help make known the message in this continent. The increase of appropriations of the Mission Board have

made it possible to enlarge the work. It is the aim to make fields self-supporting as fast as possible. The appropriation for 1920, added to the funds raised in the field, will probably exceed a third of a



SOUTH AMERICAN EDUCATORS

In Attendance at the South American Division Educational Convention Held in Belgrano (Buenos Aires), Argentina, March 5-8, 1920

million dollars. Think of it! that is equal to the entire receipts of the Mission Board a few years ago. Concerning these appropriations the treasurer, W. H. Williams, in his report made the following significant observations:

“Covering a period of fifteen years, from 1905 to 1919, we have received \$711,411.17. We have received during the last three years more appropriations than we received during the previous period of twelve years.

“1905-16 (12 years) .....	\$343,109.36
1917-19 (3 years) .....	375,955.15

“And now for 1920 we have been granted over \$210,000 gold for the support and expansion of our work. This, together with more than \$140,000, which we shall raise in the field in tithes and offerings, will mean at least a third of a million dollars for the prosecution of our work in 1920.

“South America is only a small part of the whole field when compared with the great, densely populated countries of the East, yet it might be interesting to know that our appropriations from the Mission Board for 1920 will amount to nearly the entire appropriation to the world fields in 1912, — only eight years ago,—and our income in the fields of the division in 1920 will amount to nearly the income of the entire mission fields in 1912.

“This shows the rapidity with which the work is developing; and with the ever-expanding work and the resulting increased demands made on the Mission Board, we should expect soon to see numerous fields in this division becoming self-supporting.”

The goal of mission offerings is rising. From five cents a week per member in 1916 it was raised to eight cents for 1918. The good news from the Boulder Council, that the foreign missions goal was to be doubled, has stirred the leaders in South America, and more is being undertaken there. The goal

for 1919 has been set for twelve cents, with a still larger raise for 1921 under contemplation.

The eyes of the workers are on the unfinished task. Of the unentered fields Elder Montgomery makes the following statement in his survey:

"There are large sections of South America that have never been entered by any representative of this message. There are great stretches of country in Argentina, including state after state, where we are doing nothing as yet. The western portion of the republic, from the Bolivian border to the Strait of Magellan, has scarcely been touched. Considerably more than one half the entire republic of Brazil has never been touched by the third angel's message. Think of the great Amazon region! These vast unentered regions stand wide open waiting for this message. The mighty Amazon, one of the greatest thoroughfares of the continent, with its tributaries, opens the way for us to penetrate into the very heart of the continent to reach the millions that are groping in darkness. From Pará, at the mouth of the Amazon, to the city of Iquitos, in the northeastern part of Peru, there is an excellent steamship service, both by ocean-going vessels and the smaller steamers which traverse its many branches for thousands of miles. These will bring our missionary colporteurs and workers in touch with every city and small town along the great highway of commerce. What a pity that we have waited so long to enter this field! Through the influence of a few tracts and papers that have found their way up into this section, we have a few believers waiting for the living preacher. In the city of Manáos, about one thousand miles from the mouth of the Amazon, some are keeping the Sabbath. We are definitely planning to send a company of missionary colporteurs into this Amazon region early in 1921. But there should be a minister, with at least one other helper, if not two, stationed in the most advantageous points in that great territory. We earnestly hope that this plan can be put into operation at an early date."

The last of the series of meetings in Buenos Aires was the Austral Union Conference, which convened for the first time in four years. The Austral Union includes a large extent of territory,—the republics of Argentina, Chile, Paraguay, Uruguay, and the Falkland Islands,—and has a membership of 2,645 believers. Elder J. W. Westphal, the president of the union, set forth the progress which had been made in the different departments and institutions. The departmental work has been strengthened by the leadership of experienced men coming from the United States. C. P. Crager, formerly in charge of the training school in South Africa, has been leading the educational and Missionary Volunteer departments; A. A. Cone, of California, the home missionary department; and E. H. Meyers, of the Central West, the book work. To the progress of these departments the president's report refers as follows:

"Since the union has had a permanent field secretary, our book sales have greatly increased. The home missionary secretary has succeeded in increasing missionary activity among our people, and the sale of home missionary literature, especially of our missionary paper, *El Atalaya*. The Young People's Missionary Volunteer and educational secretary has succeeded in doing excellent work for our young people in many ways. In some instances the hands of the secretaries have been strengthened by the appointment of secretaries in local conferences. Chile has now a Missionary Volunteer and home missionary secretary, and Argentina one for the home missionary work. This should be emulated by other fields as soon as the constituency will permit."

Within this union and under its direction and care, are three institutions: the Buenos Aires Publishing House (Casa Editora Sudamericana), the River Plate Academy, and the River Plate Sanitarium. To these Brother Westphal's report made the following reference:

"The attendance at the school has not materially changed. Several of the students have entered various departments of the work, a number of them taking the nurses' course. The

future is more promising, for there seems to be awakening a new interest among our people in the education of their children. We are also better prepared to give thorough instruction in the Spanish language. The school is working for the one purpose, that of preparing gospel workers for the harvest field. But its needs are many. Chief among these is a dormitory for boys. The present dormitory is unhomelike, and is rapidly becoming unfit to live in. A new oven for the bakery is needed, a good shed for hay and stock, better dairy stock, and more homes for teachers and other helpers.

"The patronage of the sanitarium has been excellent, and there has been a substantial gain in its business. This has made it possible to make important improvements. During the last four years, it has paid \$3,322 in tithe to the union, which is an indication of its net gain during this period. Its resources have more than doubled during the last four years. Of the results in the matter of its work, the treasurer, O. H. Maxson, writes:

"It is interesting to know that of the eight nurses' training classes—which began with a total membership of sixty-three—fifty-four have been graduated, and of these, thirty-two are engaged in the work. These nurses represent fourteen nationalities."

"A new wing has been added to the main building. We now have a well-equipped operating-room. There are also two treatment-rooms, fairly well equipped. The laboratory is better equipped. Dr. Replogle, who went to the States two years ago for the special purpose of taking further work in bacteriology, has charge of it. Dr. Carlos Westphal has come from Chile to connect with the medical staff.

"The South American Union Publishing House has secured the services of an experienced printer, Brother E. W. Everest. Brother G. E. Hartman had carried that burden with his many duties as union secretary and auditor. The house has done a good business, amounting to more than one hundred thousand dollars, in 1919. Were it not that it must suffer a heavy loss on its periodicals, it would have had a fair gain last year, although it was much less the year before. Our goal for book sales in the Austral Union for 1920 is \$105,000. When the field is properly manned with field secretaries, there is no reason why this goal may not be doubled, and our total sales may be raised to two hundred thousand or three hundred thousand dollars, annually. The increased business already done justifies the enlargement and improvement of our printing plant, and makes necessary the increase of our operating fund."

Each of these institutions was reorganized, with separate constitutions and by-laws, and placed under separate boards of management.

Elder R. T. Baer, of the Chile Conference, was elected president of the Austral Union for the ensuing term. Elder J. W. Westphal, who has served for many years in this capacity, will take up general work under the direction of the South American executive board. Brother Westphal speaks and writes both the German and Spanish languages. He has taken a leading part in the direction and development of the work in all parts of the South American field during the last eighteen years, and is well able to assist the work through public ministry, by pen, and in general counsel. Elder C. P. Crager was recommended as president of the Chile Conference, to take the place of Brother Baer.

Recommendations were passed in these conventions and conferences which we trust may have a far-reaching influence upon the work in its different departments.

On the closing Sabbath, after a fitting sermon by Elder Charles Thompson, Brethren H. U. Stevens and C. P. Crager were ordained to the gospel ministry.

The testimonies of the workers indicated that the meetings had widened their vision of the unfinished work. After nearly a month of continuous meetings, the delegates returned to their posts of service with renewed faith and courage.

J. L. SHAW.



Home Missionary Department of the South American Division

Quadrennial Report

SOUTH AMERICA is commonly spoken of as the "Continent of Opportunity." If this is true in the commercial world, it is even more applicable to our home missionary department. The people of this continent, in their great need for spiritual food and their craving for human kindness, present a vast field of unlimited opportunity for the activities of the Home Missionary Department of the Seventh-day Adventist denomination.

We have said much about our colporteurs and the part they have played in the development of the work in this continent; but after all, we must give credit to the home missionary efforts of a good sister or brother in some distant land for having sent the first seeds of the third angel's message to this country. The boat on which this home missionary literature was placed cast it ashore at a port in Brazil. These papers were picked up by an unbelieving schoolmaster, who scattered them in the community where he lived. This truth-filled literature, which had been sent forth on the wings of prayer by some literature band, was tenderly watched over by angels of God until the precious seed germinated and brought forth fruit.

Thus, that simple act, prompted by a love for souls, notwithstanding that it was performed thousands of miles from the shores of this continent, was God's method of starting the great work that is now being carried forward in the two large union conferences in the republic of Brazil.

Casting our eyes farther south, we are told that it was also largely through the home missionary efforts of a lay member that a nucleus was started for the work in the Austral and Inca Unions. A Brother Riffel, of the United States, seeking a home in South America, settled in the province of Entre Rios, Argentina, some thirty years ago. His personal work among his neighbors soon resulted in several accepting the truth. The interest thus kindled led to a call for a missionary. In response, the General Conference in 1894 sent Elder F. H. Westphal, the first Seventh-day Adventist minister to South America. From republic to republic this apostle to the Neglected Continent went forth, baptizing in the name of the Lord Jesus the believers that had been raised up by the consecrated efforts of the colporteurs. In that early day the colporteurs were few and widely scattered, but in every field they supplemented their bookselling by personal work for souls, and communicated the same home missionary spirit to their converts.

Thus from these two nuclei, started by two lay members, there has grown up a constituency which today numbers 8,403 believers, together with all the institutions that have been established in this South American field for the advancement of the message:

The home missionary spirit has not slackened in this continent. As the work has become better organized, it has gone forward with increasing success. The figures in the accompanying table indicate the encouraging progress made during the last four years.

In four years, 747 persons have been brought to Christ through the instrumentality of this department. Of these, 215 were won in the Austral Union, 329 in Brazil, 69 in North Brazil, and 134 in the Inca Union. It is a point worthy of careful consideration that the field having the highest record of Bible readings and personal work done by the members far exceeds her sister unions in the number of converts to the truth.

We are glad for what has been accomplished. We are thankful for the ever-increasing activity of our people, but we cannot fail to recognize that upon many there is a stupor, a paralysis, that prevents them from understanding the duty of the hour. These must be aroused. If from 4 per cent to 17

the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls." —"An Appeal," p. 28.

From the viewpoint of manning the fields, some progress has been made, but as yet there are only six men and one woman directing the work in all this great continent, and four of these are carrying other heavy departmental work. In Brazil, Brother Max Rohde, without a single local field worker except a lady corresponding secretary in Rio Grande do Sul, has carried this department for both these large unions, together with the secretaryship of the young people's Missionary Volunteer and Sabbath school departments. Until about the middle of the last year, Brother F. C. Varney, secretary-treasurer, manager of the union book depository, and secretary of the Peru mission and tract society, carried the home missionary work in that union. He did an excellent work from the office,

	No. Rep'ting	Letters Writ'n	Letters Rec'd	Of's H. Miss.	Miss. Visits	Bible Read'gs	Subs. Per'ls	Papers Sold	Papers Given
1916	133	1867	899	\$212.62	6979	5595	753	21839	14637
1919	1428	6350	3423	\$1442.64	39381	23941	3928	155471	61362

	Books Sold	Books Lent	Tracts Sold	Tracts Given	Hrs. Ch. H. W.	Art. Cloth.	Treat's Given	No. Conver.	Persons Bro't to M't'g
1916	7531	4304	7797	15788	1995	1869	865	11	1351
1919	7952	5825	6417	71593	15852	4047	7828	436	2588

per cent of our membership can make such a showing as is here presented, what would be accomplished if 100 per cent were actively engaged in this great soul-winning work? The spirit of prophecy has admonished us:

"When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost."—"An Appeal," p. 5.

"Let all be taught how to work. . . . If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—"Testimonies for the Church," Vol. IX, p. 82.

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer with God, filled with the Spirit, having

but the churches suffered for the lack of field help. A revival has come to the department there since Brother E. H. Wilcox took over this responsibility in connection with his colporteur work. Since the arrival of Brother A. A. Cone in the Austral Union, in September, 1917, a strong impetus has been given the home missionary work in this field.

Our great need in this South American field is more leaders to man the various conferences and missions. God's people are willing and anxious to engage in this universal home missionary movement. The one thing lacking is leaders to organize the churches for service and train them in practical lines. When this is done, a mighty revival in soul-winning endeavor will stir the churches in South America; our motto, "Each member win one soul for Christ," will be realized; and our church membership will annually double until the work is finished.

J. H. McEACHERN.

Our Schools in South America

FROM a missionary viewpoint South America has for years been known as the "Continent of Opportunity." So it is for educational work. While European life and civilization first found a footing in Latin-America, and some of the first lights were planted on this continent, history testifies to a case of arrested development and stagnation, caused by the blighting influence of greed and superstition. But with the coming of liberty all this is changed. New life is circulating in the veins of all Latin-America. New inspiration is urging the nations to the ideals of modern civilization. New hope is surging in the breast of every son and daughter of this great family of republics, and opportunities are found on every hand

for most gigantic and far-reaching enterprises. This is not a land whose inhabitants must wait for long years of slow development to produce the means of modern civilization. Steamships, power plants, telephones, telegraphs, automobiles, and the hundred other inventions of modern life are ready and await demand to be put into immediate operation for the material benefit of men. So it is in regard to education. Years of development in other countries have produced the ideals and means of modern education which stand ready to be put into immediate operation for the intellectual and spiritual benefit of the human soul. Just as merchants, engineers, and large corporations are finding boundless prospects for enterprise and

profit, so in educational lines, doors are wide open with the most far-reaching opportunities to mold the life and character of the rising generation of the Latin-American races.

With us as a people here on this continent, the records of church school work for the earlier years are incomplete; but those we have, reach back to 1904, when 15 primary schools, with an enrolment of 219 pupils, were reported. Since that time from 9 to 21 schools have been reported yearly, with from 9 to 23 teachers, and an enrolment of from 84 to 400 pupils.

In 1916, when the South American Division was organized, three educational institutions were operating, with 18 teachers, and a combined enrolment of 169 students. In 1919, four schools were operating, with 20 teachers. The total enrolment as reported was 262.

The total value of our school property has increased from \$78,910.25 in 1916 to \$118,103.93 in 1919. There were 19 church schools, with 20 teachers and 389 pupils, reported in 1916; in 1918 there were 20 church schools, with 23 teachers and 400 pupils.

While the growth in numbers has not been great, there has been some substantial foundation work done which, it is believed, will produce larger visible results in the years to come.

The educational work is only beginning, so far as the general field is concerned. For years we have felt like a few lone workers engulfed in an ocean of problems and perplexities. The last four years have brought us help, for which we are profoundly thankful. Our hearts take new courage as we see proficient workers coming in answer to the crying needs of our field. A new day is dawning here for the work of education, which will mean light and life to many of our children and youth. In view of the larger work that is before us, it would seem appropriate that we review some of the general features of the field from the standpoint of education, take a good look at our task, examine the resources at hand, and find out where we can best begin and what we need in order to carry on the work. The subject is so broad that one finds it impossible to discuss all the problems within the limits of one short paper. It will, however, serve our purpose well to deal with this question under three heads,—training schools, church schools, and field propaganda.

#### Training Schools

Educational endeavor works in two ways. It begins at the top and works down, and later it begins at the bottom and works up. So it has been with Seventh-day Adventists. Our first educational institution was a college. Years later the church school work developed. It is the same in South America. The first schools established were training schools. Today the urgent cry is for church schools. But the hope for church schools is wrapped up in the teachers that are to be prepared in our training schools. Hence, efficient training centers are indispensable to our educational program.

We have four schools already established; others are in demand, and will need earnest consideration. Those we have are doing good work with the help and facilities at hand. The Lord is

blessing their efforts. But they are unable to cope successfully with the problems before them without more adequate provision in faculty and equipment. Good directors alone cannot make a school. They must be supported by a capable body of department managers and teachers before the school can be an efficient educational institution. Good matrons, preceptresses, preceptors, farm and industrial managers, and normal directors are as necessary as able principals; and without them, the principals are unable to carry out an effective program. Some encouraging progress is being made in providing needed help, but much yet remains to be done.

These schools need to be properly equipped. The buildings already constructed are inadequate to the needs. New quarters should be provided. Benches, blackboards, maps, industrial, laboratory, and library facilities, are some things which should be provided along with teachers and buildings.

#### Church Schools

The need of church schools is so generally recognized, and the demand is so urgent, that it is unnecessary for us to dwell on this point. Already the demand is so great that we find ourselves embarrassed because of the calls that have come for teachers which we are unable as yet to fill. Their support is assured, and buildings and equipment are ready or can be readily provided. The relation of church schools to our general missionary propaganda program was well presented to the Panama Congress in 1916 by the Commission on Education. The report says:

"If native leadership of the higher type is to be developed, primary education should be provided for all the children of the church. Only so will it be possible to secure the material for further training. In the present stage of the work in most of the Latin countries, no contribution from abroad is of greater importance than this."

At present it is not a question of awakening our people to the needs. It is not a question of providing the funds for salary or equipment. The one thing that stands in the way, and makes progress so slow, is the glaring need of trained teachers. Without an adequate supply of these, the development of a system of church schools is a dream impossible of realization.

To provide these teachers we need normal departments in our training schools. These should be under the direction of proficient instructors. The young men and women who are in our churches can be educated for this work, and with proper training will make good teachers.

Some steps have been taken in this direction; but only a beginning has been made. More adequate provision for this training should be made at as early a date as possible, so that the children in our ranks may be saved to this cause and trained for service.

#### Field Propaganda

Teachers make the school and place the mold on the work; but an educational institution is a lonesome place without students. An abundant supply of students is an essential element in the success of all educational work. Our schools are the mill, the supply of students the grist from which the flour of

the youth is prepared to be sent out to feed the world the bread of life. Many workers are needed. We all stand with open arms to receive the product, while only a few are deeply concerned about shoveling in the grist. We need more educational propaganda. We need to educate the parents. We should agitate, agitate, agitate, until the fathers and mothers, youth and children, are thoroughly awake to the golden opportunities of childhood and youth for developing character and preparing for service. Much can be done during vacation by the directors and teachers of our schools in visiting the homes of the brethren and gathering in the youth for the school year. But this is not enough. It should not be left exclusively to them. Their efforts are limited largely to the summer months. There is need of a continuous all-the-year-round effort. Regular field workers can do much along this line. But we should not depend on them alone. Some one should carry this thing on his heart to keep up a constant agitation. This would naturally fall to the educational secretary. All conference workers will thus be continually prompted to contribute their share; parents and youth will be constantly confronted by their duties, and opportunities and the number of students in our training schools will increase.

Much can be done through our papers. There should be a continual stream of matter on the benefits and value of education,—short, spicy articles which will attract the attention and inspire the soul,—giving striking examples of how others have won through sacrifice and labor.

A continued correspondence should be carried on with parents and youth, that we may keep in personal contact and sympathetic relation with the families and thus influence their ideals. Some tracts or leaflets should be prepared for general distribution. The writings of the spirit of prophecy on Christian education should be kept before the whole church, that all may be enlisted in this soul-building work.

The future is bright with hope. The response of our people is encouraging. The arrival of recruits is inspiring; and under the blessing of God, the educational work is destined to play an important rôle in carrying the message to all the world in this generation.

H. U. STEVENS.

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#### GOOD RULES FOR EVERYDAY LIFE

DR. EDWARD PAYSON was one of the most devoted and godly men since the Reformation. He says that all difficult cases that came before his conscience, he brought to the test of the following rules:

RULE I.—I will do nothing of which I doubt in any degree the lawfulness.

RULE II.—To consider everything as unlawful which indisposes me for prayer, and interrupts communion with God.

RULE III.—Never to go into any company, business, or situation, in which I cannot conscientiously ask and accept the divine Presence.—*Selected.*

\* \* \*

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



# THE WORLD-WIDE FIELD



## THE TWO NEW ZEALAND CAMP-MEETINGS

It was my very enjoyable privilege to attend the two New Zealand camp-meetings, one held at Masterton, North Island, December 31 to January 11, and the other at Christchurch, South Island, January 15-25. These were indeed spiritual feasts, from which all who attended came away with a greater appreciation of the important truths of this message, a sense of spiritual uplift, and a deeper consecration to God and to his cause.

### North New Zealand

Save for the first day, each way we had a smooth and pleasant trip across the twelve hundred miles of water. Arriving at Wellington, a short journey of about seventy miles brought us to Masterton, where we were met by Elder A. W. Cormack, Elder W. G. Brittain, and the mayor of the city. The mayor was present to welcome us officially to the city, and conveyed us in his own motor car to the camp-ground. This courtesy and the invitation of our leading workers to an afternoon reception at his home (which we accepted with pleasure), and other manifestations of friendliness and consideration, made us feel that we were indeed welcome guests of this city.

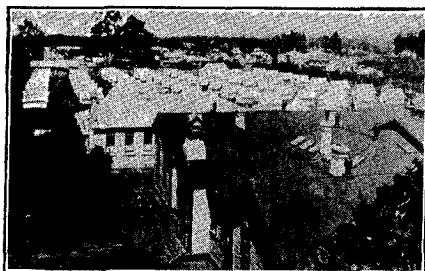
The condition of shipping at the present time and the consequent scarcity of tents made the holding of a camp-meeting in North New Zealand a very difficult problem. It seemed as if a successful camp-meeting was practically impossible, but the Lord came to the help of the brethren, and gave them facilities which were beyond any reasonable expectation. The mayor, who, as we have seen, was friendly from the first, used his influence to secure for us the spacious recreation grounds of the state and high school, and the use of all the school buildings for dining-room, committee-rooms, rooms for young people's and children's meetings, and also sleeping-rooms for a considerable number of the campers. Even the principal's office and the museum building were open to us. This hospitality seemed a direct interposition of divine Providence on behalf of his cause in North New Zealand.

We found at this meeting a real earnestness in the work and marked punctuality on the part of the people in attending all the meetings, including the early morning worship.

The reports of all the workers were listened to with great interest, and especially interesting were the facts brought out in the report of the president, Elder Cormack. The membership of the conference on September 30 was 716, a net increase of 53 for the year. The number accepted into the conference for the year was 75, as against 63 for the previous year. As the membership for the union conference is now about 7,000, Elder Cormack called attention to the fact that North New Zealand's membership is about one tenth that of the union, or a tithe of it, and as the tithe belongs to the Lord, he suggested (or proposed) that they should offer them-

selves as a tithe of the union to God as his special property.

There was much cause for encouragement in the financial condition of the conference. The tithe for the year had amounted to £6,097 2s. 3d., as against £5,300 for the previous year, an increase of £797. Brother Cormack encouraged the people to increased faithfulness in returning to the Lord his own, that more money might flow into the Lord's treasury to send out additional workers to the regions beyond. The money raised by our people in this conference during the year for foreign mission work (including Harvest Ingathering funds) exceeded the previous year's total by £1,300. While figures do not determine our standing before God, yet, taken in connection with the disposition manifested by our people, this is some indication that they realize that the Lord is stretching out his hand "to finish the work and cut it short in righteousness." The sum total in tithes and offerings for the year, amounting to £11,255, from



Camp-Meeting at Masterton

only 716 members, is an indication of the power that is attending this work. Including the tithe, the amount per capita raised by our people in North New Zealand is £15 14s. 5d., or £13 8s. exclusive of the Harvest Ingathering fund.

For the most part the weather was favorable, though cool, and only during one day were the meetings perceptibly interfered with by the elements. After the meeting had closed, we felt that it was good for us to have been there.

### South New Zealand

A pleasant trip by boat from Wellington brought us to Lyttelton and Christchurch, where we had two days' rest before the opening of this camp-meeting. The writer had the privilege of holding an evening meeting with the members of the Christchurch church before the camp-meeting began.

We found the climate much colder than at Masterton and Wellington, but very bracing. The snow on the hills on both sides of us reminded the writer of days long ago in the far-away New England States, and this added a spice to the tang of the air that set the system tingling.

The camp was smaller than the one in North Island, but well arranged and conducted efficiently. This camp was held in the Addington Show Grounds, a beautifully level plot of ground, with large buildings that had been erected for show purposes, a number of which

were thrown open for our comfort and convenience.

Quite a number of young people at this camp, as well as at the North camp, took their stand to serve the Lord and are looking forward to the time when they shall have a part in the work of heralding this message to the world. We were indeed thankful to see this strong movement at both camps.

The laborers in this conference are few, and the executive committee decided to group their efforts. While it is not possible to make a large showing, yet earnest and efficient efforts are being put forth, with good results. While only twelve were baptized during the year, a considerable number more are keeping the Sabbath, and expect to go forward in this ordinance later.

The treasurer's report showed that the receipts of the conference were in excess of the expenditures. The total income for the last eighteen months was £3,106 1s. 3d., which included £2,853 17s. 9d. tithe. The Sabbath school and Missionary Volunteer departments, although they have experienced some drawbacks during the year, are really on the up-grade.

This conference, though small, is shouldering its church school responsibilities bravely. There is one school with an enrolment of 26, and this school has a good standing with the educational department.

In the Ingathering work, this conference has nearly doubled its record for the previous year, the amount raised for the last period being £400.

As strong a work as the smallness of the staff permits, is being organized in Nelson and vicinity, and one laborer and his wife are now stationed in Invercargill, to begin active operations there. The field is a promising one, but the laborers are far too few.

Elder B. Cozens was re-elected president, with an efficient helper in Brother A. G. Minchin as secretary and treasurer. We bespeak for this conference and its little corps of laborers the earnest prayers of all the readers of the REVIEW. Their field is difficult only because their force is small and necessarily scattered. It was a pleasure to meet with the earnest, conscientious members in these two fields, and to see them valiantly attacking their respective problems. May God bless them as they bend to the yoke for the finishing of the work.

C. M. SNOW.

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The president of China, Hsu Shih Chang, has sent the following cabled message to the American Bible Society: "The instruction concerning all virtue, as contained in the Holy Scriptures of the religion of Jesus, has truly exerted an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the success of the past."

## Educational Department

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

### SCHOOL NOTES IN SOUTH AMERICA—NO. 2

We arrived in Valparaiso on time, March 2, fifteen days from Cristobal. The sea was choppy and very unfavorable for landing under a high wind, as at no port on the west coast of South America do steamers tie up at a pier but drop anchor in the offing. We were anxious to get ashore, as it was already 4 P. M., and our Transandean train was to leave that evening on one of its three trips a week, and we were already a little late for the general meeting in Buenos Aires. With the greatest difficulty veteran oarsmen from the port kept their boats under control, some of them being wet to the skin and some of the boats having several inches of water in the bottom from the lashing sea.

Presently we desiered a boat with two women, a boy, and a man in it, the occupants seeming to us to have the earmarks of Seventh-day Adventists. And so they proved to be—Sisters Emmenegger and Brown, the latter's little boy, and Brother J. C. Brower. They braved their way through to the ship, though wet from the spray and forced to change boats because of a broken oar. Through the heroic efforts of these women, a launch with a covered cabin was secured for us and our baggage, the latter contrary to custom, and we made a safe landing, and caught our train.

Had we missed the train, we were to occupy the two intervening days in a visit to our Chile school in Pua, about a day's travel south of Santiago. Now we are to visit it on our return across the Andes in May. This is the school conducted by Elder J. G. Casebeer for several years, then by Brother Carl Kriehoff, and now by Elder W. W. Wheeler. It is located considerably off the center of its constituency, toward the south, in quite a cold climate, and on poor soil. Hence a new location farther north is under consideration, and will be visited in May.

This school is gradually growing toward the twelve-grade rank, and is our only school in Chile. It is endeavoring to carry out faithfully the principles of Christian education, and is following our General Conference curriculum and standards, with certain adaptations made advisable because of widely different conditions. Among these is the spiral system of studies followed in the republic, like that of Western Canada. This being only a question of pedagogy, and not of principle or of denominational policy, it has not been very difficult to make the adaptation, so that students coming in at any grade can fit into the curriculum better than by the year-unit plan followed in the United States. Brother Nels Johnson is giving excellent help in the school, as is also his wife, Vera Wheeler-Johnson, in the teaching of music.

Two points in North Chile are greatly in need of evangelistic labor and the establishment of school work. I speak

of these two now because of having stopped at each a few hours on the way down, and will speak of Santiago and Valparaiso later. One of the two points in mind is Arica, in the province of that name, now belonging to Chile by conquest, but part of the *irredenta* of Peru. It is one of the cleanest and best-kept towns on the west coast. Though not large, it appears to offer better living conditions than most of the west coast ports. For this reason, and because of its juxtaposition with Tacna, the other part of Peru's *tierra irredenta*, it ought to have early attention. The people look clean and ready for gospel enlightenment.

The other point is Antofagasta, farther south, a city of rapidly growing commercial importance, and increasing fast in population and civic development. Its sanitary and other living conditions are much above the average. It is the port for large mining interests in the hinterland. Nitrates are shipped from here in large quantities, and the Guggenheims have large investments in copper mining some distance inland. Recently good railroad service has been established from Antofagasta through to La Paz, Bolivia. We expect to go by that route to La Paz and the Lake Titicaca region for our meetings there in June, instead of via Mollendo and Arequipa, Peru, as formerly.

These two unentered cities on the Chilean coast are surely worthy of early attention. I visited a good boarding school in Arica, and met several young men on our steamer, going down from Peru to attend the superior schools of Antofagasta. I shall be happy to see the day when the school map of South America will show a thriving plant at or near each of these points of promise.

W. E. HOWELL.

## Missionary Volunteer Department

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

### OUR YOUNG PEOPLE AND THE WORLD'S CRISIS

It has been said that "the world in all its affairs is mainly what young men have made it." "Older men have their honored work, and are no less needed than younger, but the living force that conquers the world for God is the fresh enthusiasm of opening life. Years may counsel, and stimulate, and provide the means, but the hard work must fall on young strength and zeal." "Manhood and age may often have taught, but it is youth that makes the disciples and spreads the doctrine."

In the great World War, it was the boys and young men who were mobilized and sent forward to fight the nations' battles. The very flower of the youth of the world was thrown into the struggle, the greatest political crisis the world has ever known.

The war is over, but we are in the greatest social and spiritual crisis of all the ages. As the editor of the *Saturday Evening Post* said a short time ago, "The world has come to the parting of

the ways. . . . We are drifting like a ship that has lost, not its steering gear, but its captain, if not its pilot." Another writer has said, "A new hour has struck in the unfolding of the divine purpose for mankind, and it is an imperative summons to the entire membership and the full energy of the church."

These are true words. This great spiritual crisis is a mighty challenge to the church of God. As Seventh-day Adventists, we know that we are in the throes of the last great conflict between good and evil. And now, as in ages past, God calls for men to carry his message to a sin-sick world. Now, perhaps as never before, these stirring words from the pen of Mrs. E. G. White are applicable:

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

The writer in the *Saturday Evening Post* before referred to, goes on to say, "It is a new world now, or rather the same old world entered upon a new era. And that means new men, not old ones with habits of thought beyond the power of readjustment. From such shall our leaders come."

All this is a mighty challenge to the young people of the Seventh-day Adventist Church. Young men and young women, God calls you to his standard for valiant service. "Hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross; men who will persevere under discouragements and privations; who will have the zeal and resolution and faith that are indispensable in the missionary field."—*Gospel Workers*, p. 82.

And the young man or woman who understands this and yet remains indifferent to this mighty summons to take part in the last great moral and spiritual conflict, is a slacker. "Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love."—*Education*, pp. 262, 263.

M. E. KERN.

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WHEN the great Republican Convention came to order in Chicago, June 8, women delegates sat side by side with their men colleagues, filling the immense building in almost equal numbers, and "for the first time in history, four of their number were appointed to places on the Rules and Order Committee."

## Home Missionary Department

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

### SPECIAL PRAYER

Sunset Vespers, Sabbath, July 3: Publishing  
Interests at Lucknow, India

FROM the printing plant at Lucknow a steady stream of truth-filled literature is spreading over India. Editors G. F. Enoch and F. H. Loasby are furnishing periodicals similar to the *Signs of the Times*, in the Marathi and Punjabi languages, as well as other literature in the various vernaculars. The demand for the literature is great; willing hands and feet wait to bear it to the homes of the people, where it will do its work irrespective of seclusion or caste. The great need is better equipment by which to provide the literature in greater quantity and in less time. An effort is being made to find a more suitable location for the printing plant—a place with more spacious quarters, and where the health of the workers can be maintained. Pray that the guiding hand of Providence may be exerted to supply the need. Pray also for the health and courage of the workers, some of whom have recently left publishing institutions in the homeland to assume heavier responsibilities at Lucknow.

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### EVERY MEMBER OF THE CHURCH A MEDICAL MISSIONARY

"WE have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies for the Church*, Vol. VII, p. 62.

More than eighteen years ago this message came to us as a people. God, who sees the end from the beginning, knew that in the year 1918 the world would be visited by a pandemic of influenza and pneumonia which would cause the death of millions of its people. He also knew that most of these might have been saved had his people been in possession of the knowledge they needed and been willing to follow their great Leader into the homes of the needy.

From one home comes the report that out of eight members all were stricken down with the disease, and during the short period of eighteen hours seven of them died. Only the broken-hearted father was left. This was a Seventh-day Adventist family. It need not have been so, and it would not have been so had we given heed to the instruction that came to us eighteen years ago—that every member of the church should engage in medical missionary work. The people perish for lack of knowledge.

How different is the report that comes from our sanitariums, where thousands of cases were treated! Frequently these were the most difficult cases. Only between one and two out of every hundred proved fatal. "They shall lay hands on the sick, and they shall recover," has been verified. When the emergency came, and about us everywhere people were down with this epidemic, could it have been known that there was a people in the land called Seventh-day Ad-

ventists who were a medical missionary people, and who stood ready to enter the homes of the people to aid them in any way they could, and who met with success in the care of such cases, doors would have been thrown open, and they would have been given a welcome. The health commissioners of our large cities, who were at their wit's end, not knowing how to meet the calls for help which came to them at the rate of fifty to one hundred an hour, with no more help to draw upon, would have welcomed the co-operation we could have given them.

The pandemic of 1918 is in the past, but we know that this is not the end of epidemic diseases. It is merely the beginning. "All these are the beginning of sorrows," are the words of Him who knows what is yet to come upon the world. This generation is reaping the results of seven thousand years of transgression. The verdict and prediction, "In the day that thou eatest thereof thou shalt surely die," is meeting its complete fulfillment. But knowing what we do, and that conditions will grow worse, not better, does it not seem that we should now give heed to the foregoing instruction, and prepare for the future?

It appears that the children of this world are wiser in their generation than the children of light, and that while priest and Levite are going about in the performance of their round of temple service, there are those who, like the Good Samaritan, are doing the work God has given the church to do.

In Chicago, the health commissioner, Dr. John Dill Robertson, has been stirred up, as was Cyrus of old, to meet emergencies that may arise in the future, by training the mothers of Chicago to take care of their own sick, and, in emergencies, of their sick neighbors. Not merely are they given instruction in ministering to the sick, but the chief burden of the commissioner is so to instruct these mothers that they may know how to provide wholesome food for their families, and keep their homes in a condition that will not invite disease. His aim is to convert every home into a miniature sanitarium.

Already more than four thousand of these women have received practical and theoretical instruction which enables them to be the physicians of their own families in ordinary cases of sickness. Before the year ends, he hopes to have at least ten thousand trained women in readiness for future emergencies. Dr. Robertson's aim is to reach every housewife in Chicago. The course of instruction lasts two months. Two hours a day for three days each week, is the time devoted to class work. This last year, when the epidemic returned to Chicago, he had four hundred of these practical nurses in private homes, taking care of the sick; and six hundred others, who could not, on account of home duties, spend full time in nursing, gave as many hours as they could spare, attending to the needs of the families in their neighborhoods. All the remaining graduates took care of their own sick without any outside assistance.

To me this is a remarkable accomplishment. It seems that if Jesus were here he would call attention to this work, and would say to his church, "Go, and do thou likewise." This is what it means to be a commandment keeper. The following from the Testimonies, Vol-

ume III, pages 512-518, is of sufficient importance to be read occasionally in these days:

"The Levite and the priest represent a class in the church who manifest an indifference to the very ones who need their sympathy and help. This class, notwithstanding their position in the church, are *commandment breakers*. . . . Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as *commandment keepers*, who shall have eternal life. . . . There is more meant by 'being on the Lord's side,' than merely saying so in meeting. The Lord's side is ever the side of mercy, pity, and sympathy for the suffering, as will be seen by the example given us in the life of Jesus."

In the midst of future epidemics of disease, people in distress ought to be directed to Christ's commandment-keeping people for help. It ought to be said of them, "Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus." *Here they are*. Sometime this will be said, but those of whom it is said will be engaged in this Good Samaritan work. Already other pestilential diseases are reported in some places, and they will be even more destructive to life than was the Spanish influenza. Typhus fever is at this moment raging in Eastern and Central Europe, and the bubonic plague is killing thousands in Asia.

Dr. Hugh E. Cumming, Surgeon-General of the United States Public Health Service, having just returned after a two-years' study of health conditions in Europe and Asia, says, "We are facing an extensive spread of pestilential diseases." In order to protect America, he thinks the resumption of normal world trade will be seriously interfered with.

Henry P. Davison, head of the American Red Cross, says, "America is just as unsafe as Europe from typhus, and the white plague now spreading over the world with lightning rapidity." "More people," he says, "are daily dying now than during the war. Whole populations are being wiped out." He predicts that "unless quick relief is provided, the world will see a tragedy greater than that of the last five years."

Cholera and dysentery have also appeared, and are adding to the horrors of the typhus epidemic.

The difficulty in preventing the spread of these epidemics we can hardly appreciate. If we were facing an army of men of giant size, we could take our sling and pebbles from the brook, as did David, and meet them; but we are fighting an invisible army. Only by the aid of a microscope can the germs which convey these diseases be seen, and even then it takes the eye of an expert to recognize them.

The first essential in going to war is to know the enemy to be met. But some of these enemies are as yet unknown, and those that are known are so minute that thousands of them can be carried on the back of a very small insect. The body louse is responsible for typhus fever, and the flea for the bubonic plague. The influenza visitation has taught us that these visitants do not regard national boundaries, and that they are conveyed as on the wings of the wind to countries remote from their



origin. In spite of our best efforts, it seems that we shall be unable to protect America from the ravages of these pestilences.

The important thing, therefore, is to build up the barriers of bodily defense against germs of disease. This can be done.

It seems that God is speaking to us now by his providences, saying, "Cease to do evil; learn to do well." "God speaketh once, yea twice, yet man perceiveth it not." More important than the knowledge of how to combat and treat disease, is the knowledge which enables one to live in such a way that he shall be able to stand unharmed in the midst of epidemic diseases. It becomes his duty, then, to impart this knowledge to others.

It is true the time is coming when only those who dwell "in the secret place of the Most High shall abide"—they abide because they have found shelter—"under the shadow of the Almighty." But surely none will be sheltered and protected in that day and time who have not co-operated with God in building up the resistance of their body tissue against the germs of disease by observing the laws of health. Having done all to stand, they will stand therefore.

In going into the homes of the people as medical missionaries, our first aim must be to treat the sick and aid in their restoration, and then instruct them so fully that when we leave them they will "sin no more, lest a worse thing come unto" them. "I have sent among you the pestilence after the manner of Egypt: . . . yet have ye not returned unto me, saith the Lord: . . . and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4: 10-12. D. H. KRESS, M. D.

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### HELPS FOR THE LAYMAN'S MISSIONARY MOVEMENT

ARE you prepared to help in the layman's missionary movement? Do you not want to fit yourself better to care for your family and to be of service to others?

*Can you assist your neighbors in times of sickness?*

Why not know how? Our ten-lesson course in home nursing teaches one how to care for a patient, his bed and room, how to prepare his food, and many other things pertaining to his comfort. Instruction on handling contagious diseases is given. Special instruction is given on caring for cases of pneumonia and typhoid fever.

Our twenty-lesson course in first aid is designed to give one a practical knowledge of what to do in emergencies, how to save a drowning person, get him out of the water, and resuscitate him. The structure and mechanics of the body are studied, so one may give efficient service in emergencies. The student is taught how to make bandages and apply them, and how to treat bruises, strains, sprains, dislocations, fractures, wounds, hemorrhages, and injuries.

Our lessons in home nursing and first aid have been approved by the Medical Missionary Department of the General

Conference, and by several other doctors and nurses.

*Do you want to give Bible readings?*

Take our course of ten lessons. It will teach you how to prepare Bible readings so you can outline your own readings. The course helps the student to prepare thirteen readings, all of which are carefully criticized, and returned to him. He should then be able, by the help of the Senior Standard of Attainment Manual, to prepare readings on any of the fifty or more subjects outlined in the Manual.

The Home Missionary Department of the General Conference recommends the course in the preparation of Bible readings for all who want to give readings among their friends and neighbors.

*What Our Workers Say*

A sister in Minnesota writes: "I cannot speak too highly of the instruction in home nursing. It should be taken by every mother, as well as by others who wish to be able to help suffering humanity."

"My experience in studying the first-aid lessons," says a busy mother in Massachusetts, "has been very enjoyable, though I have been obliged to study under the greatest difficulties. . . . Through the lessons I have been enabled to help my neighbors. I extracted a crochet hook from a woman's hand; it had punctured a vein. Now she hasn't even a scar to show where the wound was. I have treated several boils, abscesses, burns, cuts, sprains, strains, coughs and colds, a bad case of diarrhea, and a case of pneumonia."

A worker in California writes us: "A woman not of our faith asked me to tell her what I believe, and why, and where the proof is found in the Bible. I did not have assurance of my ability to answer her questions as they should be answered, but I did the best I could, and from that day I determined that, God willing, I would become efficient in the Scriptures. I believe that the Fireside Correspondence School is an opportunity that our lay members should take advantage of."

Those who are interested in the foregoing matters should at once write for catalogue and full information to C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, Washington, D. C.

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### SEED SOWING

"IN the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

A brother was riding on a street car, and as he was about to leave it, he handed a paper to a young man sitting on the opposite side. This young man quietly read the contents, and a train of thought was started which carried him back to his childhood days.

His parents had been Seventh-day Adventists, and he had been instructed in the truth, but, like many young men, he had wandered into the world. He was not keeping the Sabbath, and had apparently grown careless and indifferent; but the seed sown that morning fell on good ground, and began to germinate.

He immediately searched out the Adventist church, and came to Sabbath school the next Sabbath, accompanied by his wife and little child. After attending the services for several weeks, he was baptized and united with the church. His wife joined him a little later.

The whole-hearted consecration and devotion to God which this young man manifested, soon marked him as a leader, and it was not long until he was elected local church elder, in which capacity he has served a large city church for many years. At the same time, God honored the stand which he took, by enabling him to build up a good business, where he is shining as a light for the truth of God amid the commerce and enterprise of a great city.

Thus we see that the silent messenger, handed out during the busy hours of city life sixteen years ago, is still bearing fruit.

E. R. NUMBERS,

*Home Miss. Sec. Columbia Union.*

## Religious Liberty Department

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

### RELIGIOUS LIBERTY WORK IN THE PACIFIC UNION

As our people are always interested to learn of the progress of any branch of the work, they will be glad to know that God is increasing the interest in the religious liberty work. Recently a number of Sunday-closing bills have been introduced into city and town councils on the coast. With, I think, but one exception, these bills have all failed to pass. However, in one of the beach towns of California, the council passed a Sunday-closing ordinance closing groceries and meat shops on Sunday.

Under this law, one of the merchants was arrested and tried by jury. The jury failed to agree, and the presiding judge said it would not be worth while to try the case again, as it would be impossible to secure a jury. Sentiment was very strong against the Sunday law. The friends of religious liberty began to circulate petitions for a referendum on the law. Soon after this the law was repealed by the council. If it had come to a vote, the people would have repealed it without doubt. Knowing this, the council made the best of an embarrassing situation.

At the request of the church people and some of the merchants of Mesa, Ariz., the city attorney of that place prepared a Sunday-closing bill, to be submitted to the council. When the bill appeared, it was more than its proponents had bargained for. The proposed bill would have shut up all places of merchandise except drug stores, and would have allowed them to sell drugs only on the prescription of a physician or for strictly medicinal purposes. Moreover, the attorney told the council and the friends of the bill that all such legislation was opposed to the constitution of the State of Arizona, and to the



spirit of the national Constitution. When this became apparent, the matter was dropped.

It was my privilege, in company with Elder E. C. Boger, to visit the city attorney and have a council with him. We found him a broad-minded, well-informed gentleman, who seemed to be thoroughly imbued with the true principles of Americanism.

I had the privilege of speaking three times to the church at Phoenix. On Sunday evening, after speaking on the rise of religious liberty, and the principles involved therein, a good number of subscriptions for *Liberty* were taken, and several packages of religious liberty leaflets were sold.

It was also my privilege to spend Sabbath and Sunday, May 8 and 9, at Mountain View, Calif. The large church of believers there manifested a deep interest as we studied the book of Esther in the forenoon and the thirteenth and fourteenth chapters of Revelation in the afternoon. We will soon have to face a decree similar to that issued by Ahasuerus against the Jews. This decree is found in Esther 3: 12, 13. By fasting and prayer on the part of God's people at that time, the calamity was averted. It will be by earnest prayer and consecration that God's people will be delivered at the last day.

On Sunday night I spoke to a good audience of our own people and a number not of our faith, on the rise of religious liberty. Here, also, we secured a good list of subscriptions for *Liberty*. Every Seventh-day Adventist should be a reader of this magazine. I should not neglect to say that while at Mountain View I spoke one morning in chapel to the workers employed in the Pacific Press.

From Mountain View I went to Pacific Union College, and remained till May 16. While there, I spoke a number of times to the students and taught three Bible classes each day. The young men and women took a live interest in the study of religious liberty. Copies of a Sunday-closing bill were handed out to a number of the students, and one day was spent in having them give their reasons why this bill should not become a law. The speeches made by these young men, and the answers given to some shrewd questions asked, would have made a strong impression upon the minds of a legislative committee. The time spent at the college was very interesting to me, and I trust profitable to the students. Young people who go out from our schools, should be thoroughly informed on the basic principles of religious liberty.

The prophecy of Revelation 13 is fast fulfilling. When the image to the beast is fully matured, and the Government endeavors to enforce its worship and makes the decree that all, at the peril of their lives, must receive the mark of the beast, God's commandment-keeping people will then face the full wrath of the dragon. It must then be a choice between yielding to a man-made decree, and heeding the last God-given message. It may call for martyrdom, but he that is faithful unto death will receive a crown of life.

W. F. MARTIN.

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"ETERNAL vigilance is the price of liberty."

## Medical Missionary Department

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

### A HEALTH CAMPAIGN

THAT an educational campaign concerning true health principles, more far-reaching and comprehensive than Seventh-day Adventists have ever before attempted, ought to be launched and carried forward vigorously, was the sentiment of the medical convention at Loma Linda, Calif., March 19-22.

With the principles of healthful living given us in "The Ministry of Healing" and the Testimonies, some, at least, of our people are unfamiliar. Likewise, the public at large has but an exceedingly meager knowledge of the principles of healthful living and the rational treatment of disease. To pour down the throat something from a bottle—sweet, bitter, or biting—as a remedy for every ailment of the human frame, is a wretched substitute for conformity to nature's requirements. To suppose that spinal adjustments, mental gymnastics, and blind optimism will take the place of obedience to nature and nature's God, is absurd. The serene indifference to suffering which results from the denial of pain and disease, is lamentable; it is cruel.

Speakers at the convention emphasized the world's great need of medical help, particularly in an educational way. Dr. George Thomason, of the White Memorial Hospital, said:

"That people perish for lack of knowledge probably never was so true as at the present time. The colossal blunder of the age is the continued ignorance of the masses in reference to the simple principles of rational living. While man has triumphed over many of the devastating plagues of past ages, due to infectious disease; while smallpox, cholera, and typhoid fever have become largely matters of purely historic interest; while diphtheria and meningitis have mostly ceased their terrifying ravages, the significant fact remains that the total annual world mortality continues about as great as ever.

"The recently issued report from Washington, D. C., of the mortality rate for 1918 shows that a million and a half persons died in the United States during that year. It is significant that half of this number died of easily preventable diseases—in other words, of diseases largely due to erroneous and pernicious habits of living. The government report shows the striking fact that, excluding the deaths due to influenza, deaths from infectious diseases were markedly decreased, while deaths from arterial disease, heart disease, Bright's disease, acute nephritis, and cancer show a remarkable increase.

"The great principle of healthful living now before the world are the only means of meeting the world's present need in this wide field. Thousands of lives are annually sacrificed through erroneous habits of living. Every one of these great principles of natural and rational living has stood the test of time, and has never been found wanting.

"Looking out upon the world at large, we find that by every possible means men and women are encouraged to disregard entirely the rules of natural living, and are promised immunity from the consequences of physical wrong-doing. People are deceived into believing that they can indulge freely every physical desire, and be immune from any evil consequences. Whether it is the subtle teaching which says habits of life are of no particular consequence, as all physical ills result from a disturbed vertebral relation; or that which says there is no reaping following the sowing, no penalty for violated law, the result is practically the same, for eyes are blinded and ears are stopped.

"For centuries in the past the devil has submerged and drowned men in the depths of alcoholic intoxicants. The results have been so appalling and revolting as to cause a powerful revulsion of feeling. The devil recognizes that he must be more gentle in his methods, at least for a time; and he now seems to be directing his efforts more particularly to bringing physical ills upon humankind through auto-intoxication, narcotic drugs, and particularly nicotine. This program is none the less far-reaching in its disastrous effects. Only the godly physician can or will recognize the devil's efforts to gain the mastery of the soul through first gaining mastery of the body. The Christian physician knows that the failure to appreciate the fact that erroneous habits of living lead to a blunting of the sensibilities, will result in closing the only avenue of communication between God and man, until the individual is hopelessly enmeshed in the devil's web of eternal ruin."

Our physicians, assembled in convention, determined to do all in their power to meet this situation. By appropriate resolutions they expressed their willingness and earnest desire to co-operate in every way possible with our evangelists and other ministers in making the principles of rational, healthful living clear to the public. Lectures on health topics will be arranged, in which our nurses, as well as our physicians, will have a part. Not only will the general public be educated, but instruction will be given for our own people, that they, in turn, may give a knowledge of these principles to their neighbors.

During the convention the need of medical inspection in all our church schools was also emphasized. One physician said that in examining school children in an Eastern city, she found 60 per cent defective, with adenoids, unsound teeth, diseased tonsils, defective eyesight, or other physical difficulties. Among the resolutions adopted by the convention was the following:

"WHEREAS, There is an earnest call from our conferences for what might be termed a conference school nurse to work among our church schools, giving instruction in hygiene, sanitation, dietetics, and kindred subjects, inspecting the school children especially in regard to general nutrition, condition of teeth, tonsils, adenoids, eyes, etc., and assisting the teachers in their endeavors to promote healthful living among their pupils; and,

"WHEREAS, A certain resolution was adopted by the Pacific Union Conference, indorsing a plan of having gradu-

ate nurses act in the capacity of medical secretaries of local conferences; therefore,

*"Resolved,* That we request the Pacific Union Conference and its constituent local conferences to consider favorably the advisability of having the nurse who may be acting as medical secretary of the conference devote a considerable portion of her time to work among our church schools as outlined above; and further,

*"Resolved,* That we request the trustees of the College of Medical Evangelists to provide for the organization of a summer school at the White Memorial Hospital, for the special training of a select class of consecrated graduate nurses for public health service in our conferences and among our church schools, as herein above set forth."

That our sanitariums be requested to provide internships for medical graduates, and that the College of Medical Evangelists be encouraged to inaugurate a course of study for the training of dietitians, were among the other resolutions adopted.

The program included the following, although limitations of time prevented a few from giving the papers they had prepared: "The Handling of Patients Coming to the Sanitarium as 'Boarders,'" Dr. H. G. Westphal; "Lectures and Educational Features for Patients," Dr. W. J. Johnson; "Therapeutic Methods and New Apparatus," Dr. D. D. Comstock; "Clinical Laboratory and Newer Methods," Dr. H. E. Butka; "Physicians and Trained Nurses as Lecturers in Public Efforts," Elder Phillip Knox; "Schools of Health in Our Churches," Elder J. Adams Stevens; "Administrative Problems of the Medical Superintendent," Dr. G. K. Abbott; "The Young Physician's Debt," Elder J. A. Burden; "The Training School Curriculum," Miss Helen Rice; "Training of Dietitians and Dietetic Problems," Dr. E. H. Risley and H. M. Walton; "Obstetrics," Dr. Julia A. White and Dr. Mary C. McReynolds; "The Sanitarium Chaplain," Elder George B. Starr; "The Work of the School Nurse," Dr. L. D. Trott; "Patients' Records," Dr. Martin Keller; "Relation of Sanitariums to Outside Physicians and Patients," Dr. A. D. Butterfield; "European and American Plans of Serving Meals," C. E. Kimlin; "Charges to Patients," C. E. Rice.

Dr. Newton G. Evans was the chairman of the convention. The attendance was excellent throughout. Dr. P. T. Magan spoke Sabbath morning, March 20, on "The Relation of Our Medical Work to the World-Wide Message." "One of the worst things a man can do," he said, "is to despise the day of small things, the day when beginnings are made." Memory pictured before him, he said, the time when this denomination had one small medical institution, established in 1866, housed in a comparatively small building, and capable of caring for only a few patients.

"In the days when Mrs. Ellen G. White and Elder John A. Burden, together with other faithful workers, did what they could to establish this medical school in Loma Linda, the beginning was small. But they had a vision of the tremendous possibilities of this institution, and were willing to sacrifice that it might be established upon a firm

foundation." Dr. Magan cited, as evidence of its growth, the fact that the White Memorial Hospital treated 32,000 clinical cases last year.

Elder A. O. Tait was present at the convention, and took an active part in the discussions. He said the physicians ought to go arm in arm with the ministers to every part of the globe, carrying the gospel. "Missionaries are in their graves; who would be alive today," he added, "had physicians been in the mission fields with their skill. God designs that men's bodies shall be in first-class trim, that he may there abide with his Spirit of power."

FRANK A. COFFIN.

## Publishing Department

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W. W. EASTMAN - - - - - Assistant Secretary

### CHEERING WORDS FROM THE PHILIPPINE ISLANDS

We are taking the liberty to pass on to the readers of the REVIEW some interesting extracts from a personal letter recently received from Brother J. J. Strahle, field missionary secretary of the Philippine Union:

"I have just returned from an interesting trip through the mountain provinces of North Luzon. The union committee asked me to go along with Brother Roy Hay and Brother and Sister O. F. Sevrens to look over the country with a view to opening the work there. The trip was hard in some ways, especially when we slept on the floor, and ate rice and bad eggs, but the scenery and interesting people made up for the rest. These mountain people are savage looking, but are very peaceable now. Nearly every town has its own customs and costumes.

"We also saw the famous rice terraces in the Ifugao country; these are indeed wonderful, as they are built from the valley up to the mountain top. Each terrace is made of solid stone; it is said that they have stood for centuries. The water system is also an exceptional engineering feat for a people who have been considerably removed from civilization.

"The most interesting part of the trip was when we came to the Kalinga Province. Here we met the governor, who entertained us, and from him we learned that nothing had been done for these people in a religious way. The governor said: 'If you can gain the favor of Presidente Apuyao, the chief of the Kalingas, you may be able to do something for the people.' We then went on to Balbalan, to meet the chief, but he was not there. The secretary of the chief sent a runner to tell him that some American missionaries were there to see him. While waiting for him, we held meetings in the evenings. Brother Hay did the preaching in the Ilocano language, and he was understood by most of the people. While we were there, we visited the people in their homes, treating the sick, and at the same time winning their confidence.

When the chief came, we had a visit with him, and later in the day he invited us to the council chamber, where he and his ten councilors met us. We then told them what we believed and why we came. They were impressed in a special manner. The chief then said, 'We will give you all the land you want; we will cut down those large oak trees and saw them into lumber, and build a good substantial house, a school, and a dormitory.' He went on to say that two thousand Kalingas were at our service to do the work. We told them we could not promise anything for sure, but that we would bring a report to our committee, and they would consider it. Well, this showed to us that God had opened the way. It was an impressive meeting, I assure you. We hope to do something for these people.

"The book work in this part of the field is advancing rapidly at present. It makes us feel good to get things to moving. The record for the month of March is the best we have ever had in the Philippines. You will note that we sold nearly fourteen thousand pesos' worth of literature, which is about \$7,000 gold. I believe April will be as good. We had a Big Week throughout the Philippines the first part of April, and it has been a great success. Before beginning the Big Week, I suggested that we give the profits of the best day's work to the Lord as an offering. It took well with the colporteurs, and it is very encouraging to see the money come in. We are receiving from \$5 to \$46 from each person as the result of his best day's work for the Lord. You can imagine how I felt this morning when some of the colporteurs came in and placed as much as \$46 in my hands,—this from one person. This is the first time we have tried such a thing in the Orient, and it is bringing hundreds of dollars into the treasury to carry on the Lord's work."

W. W. EASTMAN.

\* \* \*

### INSTITUTE AT EMMANUEL MISSIONARY COLLEGE

EMMANUEL MISSIONARY COLLEGE is situated on the banks of the St. Joseph River, out in the quiet country, away from the din and noise of the city. The enrolment last year was 426, and of this number there are one hundred in the accompanying picture. With the exception of the field secretaries, those in the picture are students who plan to spend the summer canvassing for our large subscription books.

The regular institute for the students has been held, with a large attendance at each meeting. The colporteur spirit is very high in the college, which is the result of continual encouragement by the president of the college and each teacher on the faculty, together with the good work that has been done by the band leaders and the students themselves. The closing days of the institute were especially characterized by the spirit of enthusiasm, when the students set a goal of \$75,000 for the year 1920. There is not the slightest doubt that this will be passed by a good margin.

Already we prophesy, a goal of one hundred student colporteurs next year. The college has the reputation of reach-



COLPORTEURS' INSTITUTE AT EMMANUEL MISSIONARY COLLEGE

ing its goals, hence this means that next year there will be a group of one hundred or more colporteurs in Emmanuel Missionary College.

The ministerial department is offering a very strong course to its students; and up to the fourteenth grade it is recommended that they canvass. This is in harmony with the instructions of the spirit of prophecy, which says: "Those who are fitting for the ministry can engage in no other occupation that will give them as large an experience as will the canvassing work."—*Testimonies for the Church*, Vol. VI, p. 334.

J. W. DAVIS.

## News and Miscellany

Notes and clippings from the daily and weekly press

—There are 2,000,000 Jews in New York City. This means that every third person in the metropolis belongs to this race.

—Three million persons in France are estimated to be suffering from "war tuberculosis"—consumption resulting directly from war causes, including poison gas, poor nourishment, and nervous shock.

—Rates in Pullman cars have gone up 20 per cent. Protests were received by the Interstate Commerce Commission, but after a consideration of the question, it was decided to permit the increase.

—Fifteen hundred miles in fifteen hours, from Miami, Fla., to New York, is the record made by Harry Rogers in a seaplane. Only one stop was made—at Moorhead City, N. C., for a new supply of fuel.

—The shrine of St. Anne de Beaupre, near Quebec, to which is attributed marvelous curative power, was visited by 196,043 pilgrims during the year ending Nov. 1, 1919. The number of miracles performed is not stated.

—At the meeting in Chicago of the National Board of Farm Organizations it was decided to raise \$1,000,000 to build a temple of agriculture in Washington, D. C., where representatives of the organization may have offices.

—Twenty-five-horsepower "air taxis" are an immediate possibility, according to Handley Page, the famous aeronautical pioneer, who announces the invention of a new wing with which the same load can be carried as by a machine with double-wing span. "Our two-engine machine has now a wing span of fifty feet," said the inventor. "The taxis will have wings fifteen feet long and three feet wide. They will be capable of carrying enough petrol for a 500-mile voyage at 105 miles an hour."

—There are 641,900 veterans of the World War dependent on the bounty of the United States for future existence, at an annual cost of \$325,000,000, according to Dr. W. C. Rucker, chief medical adviser of the Bureau of War Risk Insurance, who reports this number discharged from the army and navy with disabilities. These figures, said to represent the first authentic tabulation, were made public by the Committee for Aid to Disabled Veterans and Referendum on the Bonus.

—When Abe Lincoln was a boy, he borrowed a book from his employer, Josiah Crawford. The book was damaged while in his care. To pay for the damage young Abe built Josiah a fine walnut corner cupboard. Mrs. Maude Jennings Cryderman, present owner of that cupboard, has refused \$15,000 for it. She has lent it to the Museum of History, Science, and Art, Los Angeles, Calif., for exhibition.

—A party of twenty British merchants recently came to America to study American department stores. All are members of the Drapers' Chamber of Trade in the United Kingdom, and while here will be guests of the National Retail Dry Goods Association. Six weeks will be spent in the study, and the visitors will travel as far west as San Francisco.

—One hundred thousand Polish Jews have volunteered to spend at least a year in reconstruction work in France in order to learn methods that may be introduced into the reconstruction work in Palestine, to which they are pledged.

—The State of New York now has a law making it a misdemeanor to furnish false news to newspapers. C. H. Betts, who introduced the bill in the legislature, is the publisher of a paper.

—Since prohibition days the jail in Jefferson County, Kentucky, no longer pays expenses, and hotel accommodations being inadequate, the sheriff has offered guests rooms in the jail at \$1 a day. Since prohibition and crowded conditions affect all United States cities, the example may be followed elsewhere.

—Burma, although it has only about 12,000,000 inhabitants, has so many different tribes that a hundred different languages, to say nothing of dialects, are spoken within its boundaries. In fifty-one of these languages the gospel is being supplied by colporteurs of the British and Foreign Bible Society.

—When President Wilson recently attached his signature to the Sterling-Lehlbach Civil Service retirement bill, the fight of nearly forty years to obtain adequate provision for retirement of superannuated Federal employees was finally won. The measure provides retirement benefits on a graduated scale for all employees who have served the Government fifteen years. The age of retirement is fixed at seventy years, with the exception of several classes of postal clerks. Mechanics, city and rural letter carriers, and post-office clerks may retire at sixty-five, railway postal clerks at sixty-two. The law will become operative in ninety days, and nearly 8,000 employees will become eligible for retirement at once. Those who are still efficient after reaching the age of retirement may remain in the service, if they choose to do so.

—William Dean Howells died in New York City, May 11, from the effects of an attack of influenza. He has been called the dean of American literature, and published more than seventy books. His works cover a wide range of subjects, including travels, novels, essays, plays, criticisms, and poems. Howells was born in Martins Ferry, Ohio, and was a self-taught man. He began his literary career as a newspaper man, working on papers from 1858 to 1861, when he was appointed United States consul at Venice. On his return to the United States in 1866 he was engaged as editor of the *Atlantic Monthly*, and served in that capacity sixteen years. Howells continued to produce until the time of his death, and his writings showed no weakening in dignity and beauty of composition.

— On the eve of his eighty-fourth birthday, "Uncle Joe" Cannon, holder of the long-distance record in Congressional office, was again chosen to be the Republican Congressional candidate by the district convention in Danville, Ill. "Uncle Joe" has served twenty-two terms in the lower house.

— The greed of Chicago landlords has left them with a thousand unoccupied apartments on their hands. Rents had been advanced in many cases from 50 to 300 per cent. Rather than pay such exorbitant rates, tenants have been willing to suffer many inconveniences in cheaper and more crowded quarters.

— It was a picturesque delegation from Benton Harbor, Mich., that recently paid a visit to the President. The men were members of the House of David, and under hats of modern make, long locks flowed and hung over their shoulders. They came to thank the President for the consideration he had given their sect during the war. It was due to his order that they were permitted to retain their long hair and beards when drafted into the army.

— The Post Office Department has issued a warning that there are in circulation quantities of counterfeit War Savings Stamps of the issue of 1919. Though the counterfeit is printed from a steel engraving on good paper, it has a number of defects, the most noticeable being a swollen cheek on the image of Franklin. Post-office clerks have been warned to watch for them, while agents from the Department of Justice have been set to work on the case.

— Premier Edward Theodore, of Queensland, Australia, who is visiting New York City, describes his segment of the antipodes as a "social paradise." "We have curbed the rent profiteers by passing adequate laws," he said, "and we are not troubled with exorbitant prices for sugar or meat. Sugar sells for nine cents a pound and steak can be had for sixteen cents. The government owns all the grazing lands, and the mines, and operates the railroads."

— By a royal decree the price of newspapers in Rome has been raised from two cents to four cents. The raise is due to the increased cost of print paper. The news dealers have gone on strike, claiming that they are entitled to a higher percentage of receipts on the new prices. The printers also are threatening to strike for higher wages, while the journalists are demanding either a percentage on the profits of newspapers or one twentieth of the returns on sales.

— A bill was recently introduced into the French Chamber of Deputies, calling for a renewal of diplomatic relations between France and the Vatican. The bill was temporarily tabled, but it is expected that favorable action will follow, as it has the support of both the president and the premier. There are about two hundred Roman Catholic deputies in the Chamber. It is argued that France needs the aid of the Vatican in her foreign policy in Morocco and Syria. It is also claimed that France hopes in this way to secure the support of the Vatican in detaching Catholic Rhineland from Prussia.

— Venustiano Carranza has joined the long line of Latin-American dictators who have ended their stormy careers in fight and death. A fugitive in the mountains of Puebla, the man who has kept the United States and Mexico in a turmoil for the last five years, was killed May 21, by some of the troops which had protected him as a bodyguard in his flight from the Mexican capital, precipitated by the revolution. Adolfo de la Huerta, governor of Sonora, has been named president *ad interim* of Mexico.

— Because of the nation-wide shortage of box cars, aggravated by the switchmen's strike, New York is facing a grain famine. Reserves of oats, hay, bran, and other foodstuffs are depleted, and substitutes are being fed to horses and cattle. Hay is selling as high as \$70 a ton, and bran, when it is obtainable, is almost as dear. Oats are bringing \$1.25 a bushel. Oatmeal, the popular breakfast cereal for human consumption, is now being used as a feed for cattle.

— One of the ships of the United Fruit Company recently arrived in New York, reported that as they passed the island of Old Providence in the Caribbean Sea, volumes of white smoke were seen to issue from one of the highest mountain peaks. The island is less than five miles long, and within reach of this active volcano is the village of Isabel. The island belongs to Colombia, and in the seventeenth century was the haunt of pirate crews.

— The Federal Horticultural Board is considering a quarantine of the New England States to prevent the further spread of the gypsy and brown-tail moths. Investigation has shown that these moths, especially the gypsy, spread very rapidly during 1919, especially in Maine, New Hampshire, and Vermont.

## Appointments and Notices

### CAMP-MEETINGS FOR 1920

**Atlantic Union Conference**  
Massachusetts, South Lancaster -----  
----- June 24 to July 4  
Eastern New York, Clinton ----- Aug. 12-22  
Northern New England, Franklin, N. H. ----- Aug. 19-29  
Maine ----- Aug. 26 to Sept. 5  
Western New York ----- Sept. 2-12

**Central Union Conference**  
Wyoming, Crawford, Nebr. -----  
----- June 24 to July 4  
Inter-Mountain, Grand Junction, Colo. ----- July 1-11  
Missouri, Clinton ----- Aug. 19-29  
Kansas, Hutchinson ----- Aug. 26 to Sept. 4  
Nebraska, Lincoln ----- Sept. 2-12

**Columbia Union Conference**  
New Jersey, Trenton ----- June 24 to July 4  
Ohio, Mount Vernon ----- Aug. 12-22  
Eastern Pennsylvania ----- Aug. 19-29  
Chesapeake ----- Sept. 2-12  
District of Columbia ----- Sept. 8-12

**Eastern Canadian Union Conference**  
Quebec, Waterloo ----- June 24 to July 4

**Lake Union Conference**  
South Wisconsin, Madison -----  
----- June 24 to July 4  
Chicago ----- Aug. 18-21  
West Michigan ----- Aug. 19-29  
North Michigan ----- Aug. 26 to Sept. 5  
Illinois ----- Sept. 2-12

**Northern Union Conference**  
Iowa, Nevada ----- Aug. 19-29

**North Pacific Union Conference**  
Southern Idaho, Caldwell, June 24 to July 4

**Pacific Union Conference**  
Northern California, Lodi, July 22 to Aug. 1  
California, Oakland ----- Aug. 5-15  
Southeastern California, San Diego, ----- Aug. 12-22  
Southern California, Los Angeles ----- Aug. 25 to Sept. 5

**Southern Union Conference**  
Tennessee River, Nashville ----- Aug. 19-29  
Alabama ----- Aug. 26 to Sept. 5  
Mississippi ----- Sept. 2-12  
Louisiana ----- Sept. 9-19

**Southeastern Union Conference**  
Georgia, Atlanta ----- Aug. 5-15  
Cumberland ----- Aug. 12-22  
Carolina, Charlotte, N. C. ----- Aug. 19-29  
Florida, Orlando ----- Sept. 2-12

**Southwestern Union Conference**  
South Texas, Houston ----- July 22 to Aug. 1  
Arkansas, Little Rock ----- July 29 to Aug. 8  
North Texas, Keene ----- Aug. 5-15  
Oklahoma, Oklahoma City ----- Aug. 12-22  
Texas, Clovis, N. Mex., Aug. 26 to Sept. 5

**Western Canadian Union Conference**  
Manitoba, Winnipeg ----- June 24 to July 4  
Saskatchewan, Saskatoon ----- July 1-11  
Alberta ----- July 15-25

**Meetings for the Colored People**  
Tennessee River ----- June 25 to July 4  
Florida, Orlando ----- Sept. 2-12  
Carolina ----- Sept. 16-26  
Mississippi ----- Sept. 17-26  
Alabama ----- Sept. 17-26  
Louisiana ----- Sept. 24 to Oct. 8  
Georgia, Atlanta ----- Sept. 30 to Oct. 10

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### ALBERTA CONFERENCE

The thirteenth session of the Alberta Conference of Seventh-day Adventists (the second biennial session) will be held in connection with the annual camp-meeting at Calgary, Alberta, July 15-25, 1920, for the election of officers and the transaction of any other business that may properly come before the constituency. The first meeting will be called Friday, July 16, at 11 o'clock a. m.  
A. J. Haysmer, Pres.  
J. M. A. LeMarquand, Sec.

\* \* \*

### ALBERTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The fourteenth session of the Alberta Conference Association of Seventh-day Adventists will convene on the camp-ground, corner of Sixth Avenue and 16th St. northwest, Calgary, Alberta, at 11 o'clock a. m., Monday, July 19, 1920, to elect officers for the ensuing term and to transact such other business as may properly come before the association. Amendment to by-laws will be asked for.  
A. J. Haysmer, Pres.  
J. M. A. LeMarquand, Sec.

\* \* \*

### 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.

"Will you not unite in prayer for my healing? I have suffered with rheumatism for almost ten years, and am becoming very nervous," is the request of a Nebraska brother.

An isolated sister in Florida desires prayer for her husband, who has become discouraged and is about to give up the Sabbath truth.

## PUBLICATIONS WANTED

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

Mrs. Lula Davis, Grafton, Ill.

C. C. H. Cowen, Kingsport, Tenn.

Mrs. Giles, 15 Newbolt St., Rhinelander, Wis.

P. S. Henry, 128 West McKinley St. (instead of 119 S. Oak), Sapulpa, Okla.

R. W. Simonds, Larimore, S. Dak. Especially Signs Magazine, Watchman, Liberty, Life and Health, and tracts.

Wm. Henry Martin, Castries, St. Lucia, British West Indies. A club of 100 Present Truth for the remaining months of 1920.

Miss Omega Garren, R. F. D. No. 2, Box 67, Culberson, N. C. "We could use thousands of our publications if we could only get them."

Mrs. J. C. Ament, 2218 Congress Ave., Houston, Tex. Signs of the Times Magazine, Life and Health, Christian Educator, Watchman, and Liberty.

Mrs. Mattie Hamilton Welch desires that her mountain school stations in Virginia be supplied with literature continuously; also that quilt pieces be sent for the making of quilts to be sold for the aid of their church school. Address Mrs. Lula Hill, Rileyville, Page Co., Va.

## OBITUARIES

**Peterson.**—Mary Ellen Snyder was born in Indiana, April 1, 1852. Her father and mother moved to Wisconsin during her childhood, and later she changed her residence to Faribault County, Minnesota. In 1877 she was married to Isaac Hadley. After he died, she came to the State of Washington, and in 1889 was married to Peter L. Peterson. The last two years of her life were spent with a sister in Portland, Oreg., where she fell asleep May 8, 1920. For twelve years she was a faithful member of the Seventh-day Adventist Church, and sleeps in hope of a part in the first resurrection. Her husband, one sister, and five brothers mourn.

L. K. Dickson.

**Low.**—Ellen S. Aikman was born in Sharon, Ohio, Sept. 10, 1835. She was married to Rufus Low in 1858, and a few years later they moved to Missouri. In 1887 she heard and accepted the third angel's message, uniting with the Seventh-day Adventist Church. Her death occurred at Marshall, Mo., May 4, 1920. Three of her seven children are left to mourn, but they sorrow in hope.

H. A. Fish.

**Clarke.**—Sarah A. Curtis was born in Chenango County, New York, Sept. 7, 1830. She was married to Joseph N. Clarke, Oct. 6, 1853. To them were born six daughters. The light of present truth came to her in 1885, and she remained a faithful member of the Seventh-day Adventist Church until her death, which occurred May 14, 1920, at the home of her youngest daughter, in Lost Creek, W. Va.

**Lawson.**—Maxemine Lucile Lawson was born at Battle Ground, Wash., Aug. 20, 1919, and died at Selah, Wash., Feb. 16, 1920. Funeral services were conducted by the writer.

F. M. Burg.

**Cummings.**—John Nelson Cummings was born in Ontario, Canada, April 6, 1858, and died very suddenly at his home in New Baltimore, Mich., May 7, 1920. He accepted the third angel's message in 1906, and until his death was an active, earnest Christian worker. His wife and four children survive.

J. O. Ferris.

**Baird.**—French F. Baird was born in River Falls, Wis., Feb. 3, 1862, and died at Bandon, Oreg., May 22, 1920. He accepted present truth within the last year, and lived a happy, consistent Christian life. He will be greatly missed by his companion, children, brothers and sisters, and the little church at Bandon.

P. A. Hanson.

**Mathis.**—E. Frank Mathis was born in Illinois in 1867. He was married in 1895. The light of the third angel's message came to him in 1909. His death occurred at Glendale, Calif., May 14, 1920. Our brother was a consistent Christian, and his wife and five children mourn, but they sorrow in the hope of a resurrection morning soon to dawn.

P. P. Adams.

**Gladden.**—Clara A. Mueller was born in Leavenworth, Kans., Jan. 29, 1875. She was married to William O. Gladden, March 10, 1894. At the age of twenty-two years she united with the Seventh-day Adventist Church, remaining a faithful, consistent member until the close of her life. She fell asleep in hope of eternal life, at Portland, Oreg., April 29, 1920. A beloved husband, seven sons, and six daughters mourn, but they sorrow in hope.

L. K. Dickson.

**Higgins.**—George D. Higgins was born at Mayfield, Maine, and died at the home of his daughter, in Junkins, Alberta, Canada, May 5, 1920. As a young man he came to Minnesota, and was married to Miss Susan Tripp in 1866. He accepted the third angel's message in 1887, and united with the Seventh-day Adventist church in Alexandria, Minn. His companion and children are comforted by the hope of a resurrection morning soon to dawn.

S. M. Ryan.

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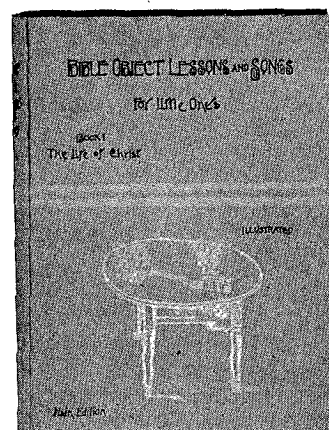
REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK,

New York, N. Y.

WASHINGTON, D. C.

South Bend, Ind.







WASHINGTON, D. C., JULY 1, 1920

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

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

LAST week another worker, Brother L. Mira, of the Washington Missionary College, left for Mexico, to engage in the Spanish colporteur work. Like the two brethren who preceded him, Brother Mira came from Spain to this country.

WE learn with regret, from a telegram to the General Conference, of the death of Mrs. Russell, wife of Prof. C. A. Russell, formerly of the Lake Union and now one of the General Conference secretaries of the Missionary Volunteer Department. Our sympathy and that of all our readers is assured to the mourning family.

UNDER medical counsel, Elder and Mrs. J. H. McEachern, of Argentina, have recently returned to this country, Mrs. McEachern's health requiring special attention. The South American Division brethren grieve to lose these workers, but under the circumstances counseled their return. Brother McEachern will doubtless connect with the General Conference departmental work.

By the S. S. "China," due to sail last week from San Francisco, two more missionary families left to join the force in China. They are Mr. and Mrs. Millard C. Ackley, of the St. Helena Sanitarium, who go in response to the call for secretary-treasurers. Also Mr. and Mrs. Leroy I. Shinn, of the Loma Linda School of Medical Evangelists. They will engage in evangelistic service in China. These additional workers are sure of a hearty welcome in that needy field.

THREE families for Malaysia were booked to sail last week by the S. S. "China" for Hongkong, there to transship to Singapore. These workers are as follows: Elder and Mrs. V. E. Hendershot, of the intermediate school at Phoenix, Ariz., Professor Hendershot being released in order to take the principalship of the Singapore Training School; Mr. and Mrs. V. L. Beecham, released from the field missionary secretaryship of the Southern California

Conference in order to take the lead of the book work in the Malaysian Union, with its many millions to be reached by publications in many languages; and Mr. and Mrs. Roger Altman, of the General Conference Educational Department, he being released to engage in editorial work in connection with the Malaysian Publishing House. We thank God as we chronicle the departure of these three families in response to calls that have long been coming from Malaysia.

WE hear good words from the camp-meetings of the early summer period. East and West, these gatherings have evidently been seasons of refreshing. We hear also of liberal gifts to missions as the brethren and sisters have responded to the call of the fields presented at the camp-meetings. The largest gift reported was that of the Central California Conference, upwards of \$30,000 being given for missions. Western Oregon, we hear, probably approached this amount. So the blessings received are passed on to the yet needier fields.

SEVENTH-DAY ADVENTIST LITERATURE DISTRIBUTED DURING 1919

WHILE our reports from the field are not yet quite complete, they are so nearly so that we are passing out the figures, for we are sure the brethren and sisters will be greatly encouraged to know the progress of the message by the printed page. In order to appreciate more fully what these figures mean, we will go back a few years and give the consecutive yearly sales.

Twenty-five years ago, or in 1895, the total value of our literature distributed amounted to but \$250,000; five years later, in 1900, it amounted to exactly the same. In five years more (1905) it had sprung to \$548,064.03; and in two more years (1907) it had reached the million dollar mark, the exact figures being \$1,035,565.62. The year the World War broke out in Europe we passed the two million dollar mark,—\$2,109,834.60; and four years later (1918) our sales amounted to \$3,416,500.

In 1919 the retail value of literature distributed by this people amounted to the mammoth sum of \$4,969,032.55; and reports yet to be received will, without doubt, swell the figures past the five million dollar mark.

Thus in one year the gain in value of literature distributed, amounted to more than a million and a half dollars. This sum is several times larger than the gain made in any one year up to the present. Surely "this is the Lord's doing; it is marvelous in our eyes."

W. W. EASTMAN.

FIRESIDE CORRESPONDENCE SCHOOL

READERS of the REVIEW will be glad to learn of the prosperity of the Fireside Correspondence School during 1919. It was our best year. In every item that marks progress we have doubled or trebled our work and influence of three years ago. Then we enrolled 318 new

students; last year 632. Then we had about 250 old students; now 455. Then 86 completed subjects; now 180. Then we corrected 5,381 lessons; last year 9,886. Then we received \$3,784; last year \$8,946. Then our excess of receipts over expenditures was \$765; last year \$2,164. Then our total enrolment was 568, against 1,087 for 1919.

You will be interested in seeing the departments of learning in which our students were enrolled. Ten enrolled in harmony, 15 in evidences of Christianity, 25 in education, 32 in mothers' work, 51 in science, 77 in languages, 85 in mathematics, 126 in business, 155 in history, 335 in English, and 395 in Bible.

But I think you will be more interested in the enrolment by union conferences. This is the record: Southeastern, 15; Southern, 17; Eastern Canadian, 21; Western Canadian, 27; Southwestern, 52; Atlantic, 77; Lake, 128; Central, 131; Northern, 133; Columbia, 138; North Pacific, 142; Pacific, 161; foreign, 45. Total, 1,087.

The outlook for the new year is bright. Good feeling prevails among our patrons. Co-operation on the part of our workers is increasing. The possibilities of the school are unlimited. We have set our goal for an enrolment of 1,500 students for 1920. Will you help us reach it? We desire your patronage and co-operation, but most of all we wish to deserve your confidence.

C. C. LEWIS.

EUROPEAN RELIEF FUND

Donations Received to June 21, 1920

Previously reported	\$23,981.85
Andrew D. Irving	5.00
Porto Rican Mission	10.00
Cumberland Conference	1.00
Florida Conference	5.00
Chesapeake Conference	5.00
District of Columbia Conference	8.00
Mrs. M. E. Steward	10.00
East Pennsylvania Conference	10.00
New Jersey Conference	4.00
Colorado Conference	50.55
Kansas Conference	25.04
Missouri Conference	2.00
Nebraska Conference	11.10
Western Oregon Conference	2.00
Western Washington Conference	32.70
California Conference	24.00
Northern California Conference	10.00
Southeastern California Conference	5.50
Southern California Conference	5.00
East Michigan Conference	8.00
Illinois Conference	5.00
North Wisconsin Conference	5.00
South Wisconsin Conference	5.00
West Michigan Conference	21.00
Greater New York Conference	2.00
Maine Conference	27.00
Western New York Conference	37.00
Oklahoma Conference	26.00
British Columbia Conference	1.00
Alberta Conference	7.00
Saskatchewan Conference	76.60
Manitoba Conference	10.00
Minnesota Conference	1.28
North Dakota Conference	150.00
Vera Habenicht	10.00
Mrs. C. J. Fox	5.00
J. W. Jensen	50.00
Mrs. Hugo Gerst	1.00
Tennessee River Conference	2.00
Total	\$24,657.62