

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, October 14, 1920

No. 42

THE GOSPEL TO ALL NATIONS

An Introspective Exhortation

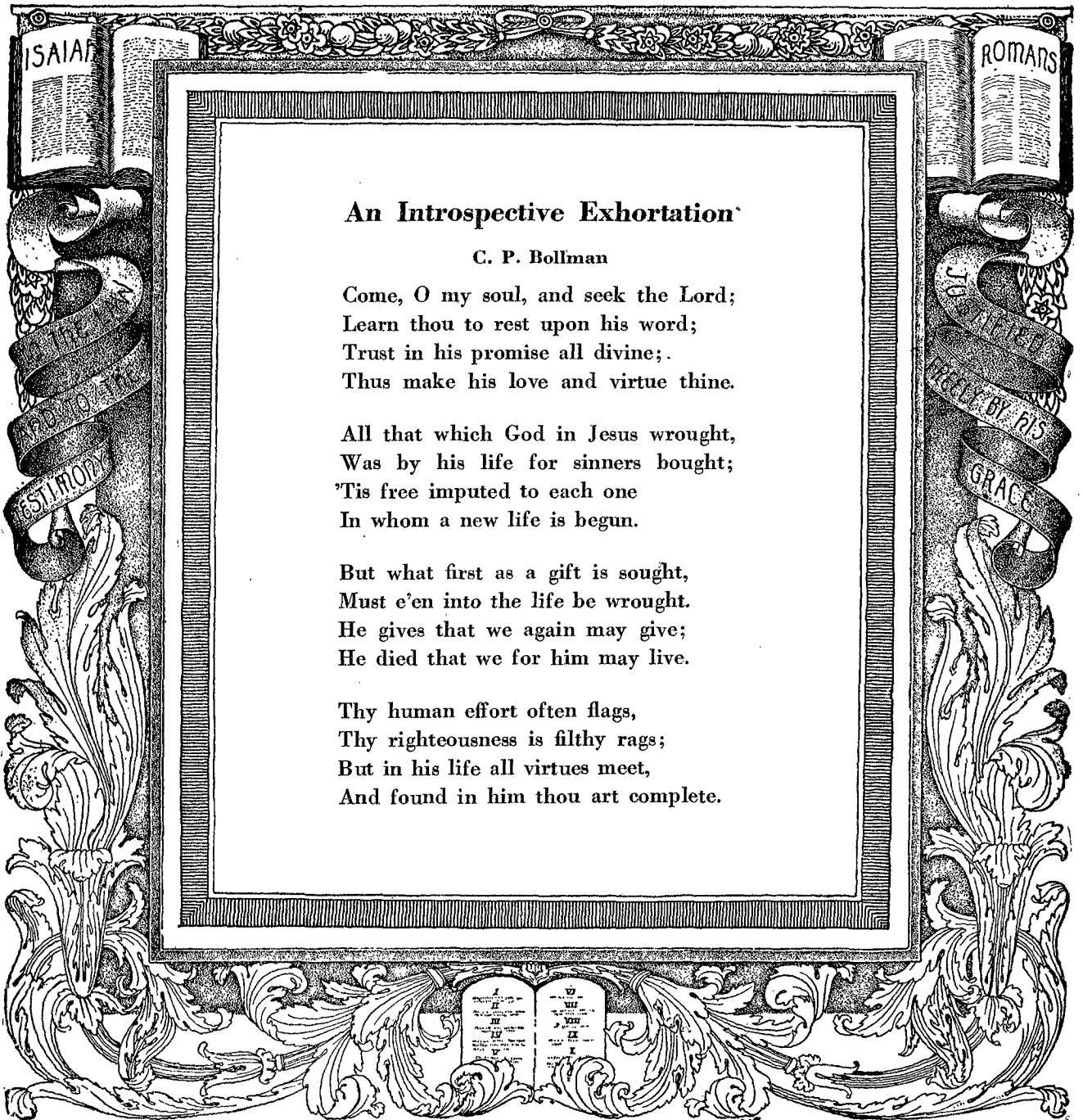
C. P. Bollman

Come, O my soul, and seek the Lord;
Learn thou to rest upon his word;
Trust in his promise all divine;
Thus make his love and virtue thine.

All that which God in Jesus wrought,
Was by his life for sinners bought;
'Tis free imputed to each one
In whom a new life is begun.

But what first as a gift is sought,
Must e'en into the life be wrought.
He gives that we again may give;
He died that we for him may live.

Thy human effort often flags,
Thy righteousness is filthy rags;
But in his life all virtues meet,
And found in him thou art complete.



Incidents of European Travel---No. 17

Among the Tombs of England's Illustrions Dead

WE are sitting in Westminster Abbey, among the tombs of some of England's illustrious dead. Interred in the walls and under the floors, and on raised catafalques, lie kings and queens and many lesser lights of royal blood, statesmen and publicists, poets and philosophers, men and women of science, art, and literature, besides many not entitled to any distinctive classification. Merit of worth or notable achievement has not determined altogether the selection of those who have found a resting place in this historic national cemetery.

Mr. H. F. Westlake, the custodian of the Abbey, in a guide supplied to visitors, says:

"The Abbey records show instance after instance of the burial of, or the erection of a monument to, those whose chief claim to distinction was the ability or willingness of their heirs to pay the fee demanded. Moreover, even where the verdict of history has justified such commemoration, it is not to be thought that the often prodigious size of a monument is any criterion of the greatness of him whom it commemorates.

"Here lies the dust of kings and queens almost unnoticed, Saxon and Stuart and Hanoverian, with but the scanty record of their names incised in the pavement, and some there be that have no memorial—while there flaunts the gigantic sculpture of some mediocre personality, alike unbeauteous in itself, and destructive of the beauty of the Abbey whose lines it breaks."

Many of the great of earth are buried in the Abbey. King Henry VII, James I, George II, George III, Queen Elizabeth, Mary Queen of Scots, Oliver Cromwell, Lord Macaulay, William E. Gladstone, David Livingstone, Charles Dickens, Charles Darwin, William Pitt, Herschel, Chaucer, Browning, Tennyson, and hundreds of others of greater or less note have been honored with interment in this coveted burial-place.

However divergent in principles or practices during their lifetime, however high or low in the scale of human gradation, they rest here together in peace,—speechless, motionless, unconscious of the ebb and flow of life's busy throng above or about them. They have reached in death a common goal, a common level. For them, the gilt and glitter, the tinsel and trumpery, of human greatness have passed forever. We are reminded of the words of Thomas Gray, who, perhaps, had in mind some of the great of earth buried here:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.
The paths of glory lead but to the grave.

"Nor you, ye proud, impute to these the fault,
If mem'ry o'er their tomb no trophies raise,
Where through the long-drawn aisle and fretted vault
The pealing anthem swells the note of praise.

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honor's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of Death?"

As we ponder the one-time power and grandeur of these death-deposed great ones of earth, how striking appear the words of the apostle:

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1: 24, 25.

In the sweep of the centuries, nations are obliterated and earth's mightiest ones are laid low, to exist only in memory. God's word alone endures. Fire and fagot cannot burn it, floods of satanic hate cannot drown it. Its glorious triumph in the end is assured. It will carry with it to victory all who have its holy principles inwrought into their characters.

It is quite possible that some buried in Westminster, unknown to history, are quite as much entitled to the distinction as others who have held a high place on the world's great honor roll. No man's position in this world determines his real worth, or his standing in the sight of the great King. Character alone, whether possessed by king or serf, marks the measure of true worth.

In this world many lines of distinction are drawn. One's standing in the sight of men is determined for the most part by whether he is white or black, rich or poor, learned or illiterate. With God, character alone is the determining factor—not character as achieved by man himself as the result of his own efforts, but character obtained through faith in Jesus Christ and wrought out through his grace and by his strength. This kind of character is the one and only passport which will insure admission to the courts of the King of kings and Lord of lords. In the attainment of this character, the one of lowly birth may excel the one of royal blood. There is one way for all—for the prince and mighty man, and for the humble, unknown servitor.

God's grace exalts all who receive it. It does not drag the truly great down from their lofty position; it exalts them to sit "in heavenly places." It raises up the lowly of earth, as it did Onesimus, to stand on the plane of Christian nobility, equal with their earthly masters, making both "one in Christ Jesus."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

F. M. W.

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

OCTOBER 14, 1920

No. 42

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.



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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., OCTOBER 14, 1920

No. 42

"That He May Send the Christ"

"**REPENT** ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and *that* he may send the Christ who hath been appointed for you, even Jesus." Acts 3: 19, 20, A. R. V.

The sending of the Christ by God the Father has been the hope and the climax toward which longing hearts in all ages have looked. It has been the day concerning "which God hath spoken by the mouth of all his holy prophets since the world began." "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 21, 24. It is a day of supreme importance—the day of the restoration of all things. But the significant word "that" in the introductory text signifies that something must precede the coming of Christ. It is a time of "refreshing," or, as the spirit of prophecy says, "the latter rain." And the refreshing is dependent upon the "Repent ye therefore" of God's people. Note the difference in the reading of the Revised and the Authorized Versions, the former being probably the better rendering of the text. "So there may come," not "when the times . . . shall come," signifying that there must be a repenting to prepare the way for the refreshing, which in turn precedes the sending of the Christ—the Desire of all ages.

Is it possible that we are delaying the sending of the Christ? Yea, it is altogether too true, for his coming is past due; but Christ patiently waits for the last sinner who will, to repent. The day of Christ's return can never come until God's people in this last generation put sin out of their lives. The latter rain will never be poured out upon a people filled with iniquity. For if God should exalt a sin-laden church by giving it the miraculous power of his Holy Spirit, it would mean that he approves of sin. So Peter says, "Repent . . . so there may come seasons of refreshing, . . . *that* he may send the Christ."

Too often we wait for the fulfilment of prophecy and pray for the outpouring of the Spirit of God, but forget the personal responsibility of preparing the King's highway in our own hearts. True, the end cannot come until the prophecies are fulfilled and the gospel of the kingdom is preached to all the world; but that can be accomplished quickly when the hearts of God's people are really rid of sin. The angels of God are commissioned to hold the four winds for no other purpose than that you and I may be prepared to receive the seal of the living God. But "the seal of God will never be placed upon the forehead of an impure man." Wherefore it behooves us to heed the admonition, "Repent."

All signs of the end have either been fulfilled or are fast fulfilling; all things else are ready, and all the sleeping saints of past ages who have yearned for the glad day of Christ's return, await the repenting of God's remnant people. O Lord, awaken thy people quickly to do their part, that thou mayest come, quickly come, to redeem thy waiting saints!

K. L. G.

* * *

No Vindictiveness in Divine Punishment

SEPTEMBER 9 we printed an article under the heading, "Divine Punishment Not Retributive," the underlying thought of which might be further elucidated with profit. Death is not the wages of sin because the Lord arbitrarily decreed it, but because, owing to the very nature of God and of moral obligation, the Divine Being himself could not have it otherwise without denying himself, something he cannot do. (See 2 Tim. 2: 13.)

As a people we reject the doctrine of eternal torment, not because there are no isolated texts that might be so misunderstood, but because it is contrary to the whole trend of the Scriptures and to the character of God. For these same reasons we must believe that there is no element of vindictiveness in divine punishment. "God is love," and it is in love that he destroys the incorrigibly wicked. This is true even in his dealing with Satan, of whom this statement is made in "The Great Controversy:"

"He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture."—Page 670.

On the next page is this further statement:

"The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings he has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declares, 'Just and true are thy ways, thou King of saints.'"

We should cease to think of God the Father as a stern judge, angry with us because of sin and bent upon our destruction, and restrained from accomplishing his purpose against us only by the intercession of Christ. The Bible view is that of a father grieved because of the waywardness of his children, willing to do anything in consonance with their true happiness and with his own holy character, to save from death every soul willing to separate from sin. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this he did, not for friends, but for enemies; for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8.

C. P. B.

The False and the True in Modern Science---No. 1

Rise of the Theory of Evolution

GEORGE MCCREADY PRICE

MANY centuries ago men noticed sea shells on the tops of the mountains and strange bones of prehistoric monsters buried in the rocks. The general interpretation given to these things was that they had been buried in these places by the deluge, or flood, as mentioned in the Bible. This was, of course, a very natural interpretation. It was not alone the casual discoverers of these relics who gave them this interpretation; for a long time after the facts had been gathered into a more or less scientific form, or even down to the beginning of the nineteenth century, this was at least one of the ways of accounting for these facts, as taught by some of the leading scientists of those days.

In some research work which I did recently in Washington, D. C., I had the privilege of spending a good deal of time in the Library of Congress, and still more in the geological library connected with the United States Geological Survey, which has perhaps the best collection of geological works in the world. In the course of these studies I had the opportunity of looking over many old books, some dating back two hundred years or even more; and the general attitude taken was that the flood must be regarded as the real cause of the chief geological changes. I myself have a large work in two volumes, published in 1825, a well-written, scholarly treatise, in which the author takes this ground; also another less pretentious work, dated 1838. I remember also seeing in one of the libraries mentioned above, several others in which this view is maintained, one or two dated as late as 1850.

But the rationalistic scientists, that is, those who did not like too strong a reminder of the flood, tried to invent a theory which would possibly account for some of the facts without the necessity of any great catastrophe or any very obvious reminder of an event so clearly a direct "act of God." A very plausible way to avoid the idea of a great world catastrophe would be to have a long succession of small, local catastrophes, one following another in a series. Still better (from their point of view) would it be to do away with the idea of a catastrophe altogether, and explain all the events recorded in the rocks, in accordance with the quiet, every-day action of the elements of nature. But the latter idea could be plausibly maintained only by also appealing to almost unlimited time, dragging out the process through millions and millions of years.

And we find by examining the history of the science that both these ideas have been appealed to,—the idea of a long series of successive small, local catastrophes (enlarged, however, into the doctrine of a succession of world catastrophes, in each of which all the kinds of life then living were blotted out of existence), followed by an effort to smooth out the too abrupt passage from one kind of life, or one "age," to the one succeeding it, the latter being practically the view still prevailing. In this way we have the modern scientifically popular doctrine of uniformity, a doctrine which, when applied to geology, means the idea that all the changes in the past history of the earth, as recorded in the rocks, took place by quiet, gradual processes similar to the various processes which *they say* are all the time going

on around us, quite unobserved by most people. In other words, this doctrine of scientific uniformity is a direct and positive denial of the record of a universal deluge. The one is the direct opposite of the other; and if one is true, the other must of necessity be absolutely false.

But without entering further into the details of the history of the rise of this modern doctrine of uniformity, it will be in order here to explain the various attempts which have been made by Christian people to meet the current teachings of geology, and to "harmonize" the latter with the record of the first chapters of Genesis.

I have already mentioned the one explanation which says that the geological changes, as found in the rocks, are the results of the world deluge. But besides this explanation two, and only two, attempts have been made to harmonize the facts of the rocks with the record of the first chapters of Genesis. And a brief statement regarding these two attempted explanations must now be given:

1. The first in point of time was what is generally called the "interval theory," or the "restitution theory." So far as I know, it was first taught by the celebrated Scotch preacher, Thomas Chalmers, about 1812 or 1814. It was taken up by Buckland, a teacher of geology at Oxford, and was made popular by these men and also by Cardinal Wiseman, a Roman Catholic prelate, and others. According to this view, the record in the first verses of Genesis was said to indicate that an interval or a break had occurred after "the beginning," and before the creation proper of our present world was begun. This interval, they said, may have been millions and millions of years long; and they taught that during this long, indefinite period all the geological changes which we find recorded in the rocks could have taken place.

It is obvious that this theory allows that these long-drawn-out ages of the geologists have a real basis in fact, or had a real existence. And it also takes for granted (what was universally taught a hundred years ago) that all the kinds of plants and animals found as fossils in the rocks are remains of species entirely extinct, and that they have no connection whatever with the various kinds of plants and animals in our world today.

But in the light of modern knowledge, both these assumptions are now known to be false. The first to be overthrown was the idea that all the species found as fossils are really "extinct" species. This doctrine has been as hard to kill as the proverbial nine-lived cat; but it is now acknowledged by all well-informed scientists that we have in the rocks tens of thousands of distinct kinds of life that are practically identical with the kinds which are living in our world today. And in the light of this fact it has become increasingly unreasonable to suppose that the Lord made all these kinds of life, and then blotted them all out of existence, one after another, and then went to work at the beginning of our present world and again created similar forms, practical duplicates of the millions of kinds which were long ago buried in the rocks. To this is added the unreasonableness of supposing that there were millions

and millions of years of suffering and death among the lower kinds of life before sin had ever entered our world; for these long ages of suffering and death have no moral meaning at all under such circumstances. But in the next place it was discovered, as we shall see in the sequel, that these supposed "ages" of the geologists are without a single particle of fact to support them, that in fact it is the most flimsy and baseless idea that a spirit of speculation ever imported into the realms of science.

Accordingly, it would seem that this "interval," or "restitution," theory would not need to be considered by us today as a serious proposal by which to harmonize the facts of geology with the record in Genesis. And it is not put forward by any one who is acquainted with the scientific facts in the case, though it is sometimes mentioned in a timid, apologetic way by some people, chiefly theologians, who wish to take the first part of the Bible just as it reads, and yet accept evolution.

2. The second of the theories referred to above is commonly called the "day-period" theory. This term sufficiently explains its leading idea. From about the middle of the nineteenth century on to near its close, this view was taught by such men as Hugh Miller, Sir William Dawson, Prof. James D. Dana, and many others, that the "days" mentioned in the first of Genesis should not be taken literally, but should be understood in a liberal way as referring to long, indefinite periods of time, each period being thousands or possibly millions of years in length. In the early history of this theory there was even a serious attempt to go into details, and to show how the various events recorded in Genesis as having taken place one after another, really fitted in with the successive conditions or states of our planet as pictured by popular geology. But of late years, with the increasing detailed knowledge of the kinds of life found in the rocks, it has become more and more difficult to make any serious effort to harmonize the "days" of creation with the "periods" of geology. About the last notable instance of an actual attempt to harmonize the two was made by Gladstone in his celebrated discussion with Huxley, in the eighties of the last century. Huxley's easy and conclusive proof that the harmony between the days of Genesis and the periods of geology is much more imaginary than real, practically put an end to this theory, except as a loose, careless way of seeking to smooth out the differences between the popular teachings of science and the teachings of the Bible about the beginnings of things.

But for nearly fifty years this day-period theory has been the only serious attempt at harmonizing the supposed facts of modern geology with the record in Genesis. If it has fallen into disrepute within recent years, it has only been because most people have felt the absurdity of admitting the reality of these long geological ages, with the gradual advance in the various types of life, and yet denying the natural genetic connection between these successive types of life, or denying that the earlier and more rudimentary must somehow have gradually developed into the later and more highly organized. In other words, most people see the absurdity of admitting the geological ages and yet denying the evolution doctrine. And as they all believe the former, they have felt compelled to believe the latter. As Huxley long ago declared that Charles Lyell and his geology "was the chief agent in smoothing the road for Darwin," so far as he was concerned; so now we see that this system of geology has been in reality the chief reason why the modern world has so eagerly and almost universally accepted the doctrine of evolution.

In all this we see exemplified the truth of that statement in "Patriarchs and Prophets:"

"The assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike his method of dealing with his creatures. It makes indefinite and obscure that which he has made very plain. *It is infidelity in its most insidious and hence most dangerous form*; its real character is so disguised that it is held and taught by many who profess to believe the Bible." — Chapter 9, par. 3.

And in the great modern apostasy, which we see now in its full tide all around us, we have the preparation for that final act of the great drama, set forth with so much vigor and directness in "The Great Controversy:"

"Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages." — Page 573.

And the true reform message for these days most certainly involves a proclamation of the real truth regarding creation and the deluge, that is, a true understanding of the facts of geology, in order that all people may intelligently worship "Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

The Transformation of Character

WILLARD STAPLES

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

In this text the apostle Paul outlines God's plan for the Christian, which, if heeded, will produce a manifestation of God's eternal and perfect purpose for us. Here we find the steps by which one may live a victorious life in Christ and eventually "be filled with all the fulness of God." Eph. 3:19.

First, we are admonished to present our bodies "a living sacrifice" to God. In 1 Corinthians 6:20 we learn that we are "bought with a price," and are not our own; hence our presentation is merely an act of willing and loving co-operation with the plan of God. By this act we open the portals of our being to the presence of the Spirit, and become temples of the Holy Spirit, under whose energizing and re-creative power our moral sensibilities and spiritual inclinations are awakened and quickened. With the Holy Spirit enthroned, the work of restoring the

image of God in the soul progresses, and the being becomes "a living sacrifice, holy, acceptable unto God." Rom. 12:1.

The world is ever subtle and deceptive. Its allurements sparkle, and fascinate the natural man, but its entertainments and pleasures lack the substance of joy and satisfaction found only in Christ. Today this stream of worldly influence is stronger and more subtle than ever before, and by its tide earth's millions are being swept over the cataracts of desire into the yawning, insatiable abyss of destruction.

It is against this very danger that the apostle here warns the church, for we read, "Be not conformed to this world." Rom. 12:2. There is danger that the Christian will have his aspirations and purposes molded after the forms of the world. But in order to stand fast upon the rock Christ Jesus, we must be "transformed." Worldly considerations enter not into the preparation of character which is to stand fast in the day of trial.

This work of transformation is accomplished "by the renewing" of the mind. Each day, by a definite act of the will, by its constant renewal, we are to seek the mind of Jesus in our consecration for service. If such is our attitude day by day, we shall truly feel the constraining love of Christ which draws us to himself, that we may become "partakers of the divine nature." 2 Peter 1:4.

This principle of transformation is explained in 2 Corinthians 3:18. Constrained by divine love, we behold the Lamb of God, and are changed. This principle is psychologically true. It is by daily beholding sin and crime that one loses the sense of their hideousness and deformity. By contact with and meditation upon that which once was repulsive, it ceases to repel. Gradually, and almost imperceptibly, the work of conformity is wrought in the soul.

Herein lies the danger of mingling with the world, for by constant association the world first loses its

repulsiveness, and finally, by subtle deception, allures. On the other hand, it is through the exercise of this same principle that Christian excellence is attained. It is by "beholding" the glory—the character of our Lord—that we are changed into his likeness. Hence, how eloquent the appeal to the Christian to meditate upon the life of the Redeemer, to study his methods of labor, and to follow him daily in his ministrations. Were we to contemplate his humility before his persecutors, should we not be constrained to forbearance? Were we to watch in Gethsemane with him, should we not be better prepared to watch in our own Gethsemane when the cup of sorrow is pressed to our lips? Were we to behold his wondrous love manifested on the cross, would there not be kindled within our breast the flame of a kindred love for the perishing?

We may liken our characters to the photographic plate. The camera is placed, and focused upon an object. From this object the rays of light penetrate the lens and imprint the image on the sensitive plate which, when developed, produces the perfect likeness of the object upon which the camera was focused. As Christians, we should so focus our attention and mind upon the "Lamb of God, which taketh away the sin of the world," that the divine rays emanating from the cross on which he died will imprint the divine image upon the sensitive plates of our hearts.

The work of "developing" belongs to the Holy Spirit, for we read, "Even as by the Spirit of the Lord." 2 Cor. 3:18. Under his touches of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22), a character bearing the approval of heaven is produced and sealed with "the seal of the living God." Rev. 7:2. How exalted is the purpose of God for his children! It means belonging to the heavenly family and having the life "filled with all the fulness of God." Eph. 3:19.

"Only Acknowledge Thine Iniquity"

TYLER E. BOWEN

It was after long years of apostasy that God sent these words by his servant Jeremiah to the ten tribes of Israel north of Jerusalem:

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jer. 3:12, 13.

This surely is a wonderful illustration of God's merciful kindness. Great had been the sin of the children of Israel. Early in their apostasy, they had set up molten calves in Bethel and Dan, and the king had proclaimed these to be the gods that had brought Israel out of Egypt. In the groves upon the hills, sacrifices had been offered to the various heathen gods against which Israel had been warned. Yet, after all this, God sent his people the word, "Only acknowledge thine iniquity," "for I am merciful." He stood ready to forgive and to receive his repentant children should they return unto him.

The heavy stroke was about to fall. Israel had almost reached the limit of its probation as an independent nation. The kingly scepter of David was

about to be taken away, and withheld until he should come "whose right it is"—Christ, the Son of David. The wrath of God was kindling. A powerful nation was soon to deal the terrible blow that would lay their beloved city in ruins, reducing to a heap of rubbish the beautiful temple which Solomon had erected unto the Lord.

As the Lord saw all this coming, his great heart of love still yearned over his backsliding people, and Jeremiah was told to entreat them, "Return, . . . and I will not cause mine anger to fall upon you." Even then, at that late hour, repentance would have saved them from captivity in Babylon.

How hard it is for the human heart to "acknowledge" its "iniquity"! Satan urges, "Do not humiliate yourself to confess that you have been in the wrong." And so the wanderer stumbles farther on in the tangled thicket of sin.

Many are today repeating the experience of Israel just prior to the captivity. Soon God's wrath will be poured out upon the disobedient. And today he pleads, "Only acknowledge thine iniquity," "for I am merciful, saith the Lord."

Let us believe his words. Peace that "passeth all understanding" will fill the hearts of those who "acknowledge" in penitence that they have transgressed against the Lord. Christ still yearns over the erring today, even as he did when, viewing from Olivet the rebuilt temple, he thought of the impenitence of those who worshiped there, and said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. Again, they "would not." They would not "acknowledge" their "iniquity." Impenitence and hardness of heart drove them to their doom. Thousands perished in their sins in the ruthless siege of the doomed city, even as Jesus had foretold.

God's dealings with the city of Nineveh, and with his servant David, are prominent examples of his delight in mercy and forgiveness, when men acknowledge their sins and humbly repent.

"The Lord seeks to save, not to destroy. . . . 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' By warnings and entreaties he calls the wayward to cease from their evil-doing, and to turn to him and live. He gives his chosen messengers a holy boldness, that those who hear may fear and be brought to repentance. . . . The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the right."—*Prophets and Kings*, p. 105.

"I am merciful, saith the Lord." "Return, . . . only acknowledge thine iniquity," "and I will not cause mine anger to fall upon you." These are still God's messages to men today.

The Badge of Christianity

Compiled by BEATRICE PARKER

"THERE is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. The officers who were sent to Jesus came back with the report that never man spoke as he spoke. But the reason for this was that never man lived as he lived. . . . It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives."—*The Ministry of Healing*, p. 469.

"The badge of Christianity is not an outward sign, not the wearing of a cross, or a crown, but it is that which reveals the union of man with God. By the power of his grace manifested in the transformation of character, the world is to be convinced that God has sent his Son as its Redeemer."—*Id.*, p. 470.

"But how are the professed people of God today maintaining the honor of his name? How could the world infer that they are a peculiar people?"—*Testimonies for the Church*, Vol. V, p. 188.

"The Christian life is a warfare. . . . Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties and demanded self-denial. All is made very easy now; and why is this? The professed people of God have compromised with the powers of darkness. There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off."—*Id.*, p. 222.

"It is no easy matter to gain the priceless treasure of eternal life. No one can do this, and drift with the current of the world. We must come out from the world, and be separate, and touch not the unclean. No one can act like a worldling without being carried down by the current of the world. . . . Satan is playing the game of life for your soul. Swerve not to his side a single inch, lest he gain advantage over you."—*Id.*, Vol. VI, pp. 147, 148.

"Many today have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord. God desires us to keep our eyes fixed upon

him, that we may lose sight of the things of this world. As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible."—*Id.*, p. 146.

The admonition given by the apostle Paul should mean much to a people preparing for translation:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

"Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point. . . . Let those who have had experience see to it that they do not lead others astray on this point by their example. . . . Many look upon these injunctions as too old-fashioned to be worthy of notice, but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning."—*Testimonies for the Church*, Vol. IV, p. 630.

"Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world." "All who are not decided followers of Christ are servants of Satan."—*The Great Controversy*, p. 508.

The Lord in his mercy has not left us in ignorance concerning the vanity that will come into the church as a result of rejecting light, but gives us warnings and reproofs. And through Isaiah he recorded the result upon Israel of indulgence in these things.

"The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. . . . The dangers from without, overwhelming though they seemed, were not so serious as the dangers from within."—*Prophets and Kings*, p. 305.

"The temple services were continued as in former years, and multitudes assembled to worship the living God, but pride and formality gradually took the place of humility and sincerity."—*Id.*, pp. 303, 304.

"The prophet's duty was plain; he was to lift his voice in protest against the prevailing evils."—*Id.*, p. 308.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and

their cauls [ornamented veils], and their round tires like the moon, the chains [pendants], and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs [ankle chains], and the headbands, and the tablets [perfume boxes], and the earrings [amulets], the rings, and nose jewels, the changeable suits of apparel [festival robes], and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods [turbans], and the veils." Isa. 3:18-24.

"Many who were wholly unacquainted with his [God's] attributes, were yet to behold the glory of the divine character."—*"Prophets and Kings,"* p. 319.

"Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God, ape this class as near as they possibly can and retain the Christian name. . . . Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith."—*"Testimonies for the Church,"* Vol. III, p. 366.

"That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Id.*, Vol. IV, p. 630.

"Christian youth, I have seen in some of you love for dress and display which has pained me."—*Id.*, Vol. III, p. 366. Are there any heathen cus-

toms still practised in the church, ignorantly perhaps? With the disciples let us say, "Lord, is it I?"

"When Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." 2 Kings 9:30. Was Jezebel a Christian woman? Is her example one to be followed by Christians? Ahab's "union by marriage with a woman of decided character and positive temperament, who was devoted to idolatry, made them both special agents of Satan to lead the people of God into idolatry and terrible apostasy."—*"Testimonies for the Church,"* Vol. III, p. 262.

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course. 'We are . . . made a spectacle unto the world, and to angels, and to men.' All heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it?"—*Id.*, Vol. IV, p. 641.

How to Give a Bible Reading

MARY BAXTER

OUR plan of holding Bible readings, we are told in "Gospel Workers," is "a heaven-born idea." The more direct our work for others, the more effective will be our efforts. In all departments of our work there is but one aim—the salvation of men. In this work the most effective method is by personal contact.

"It is often the humblest work that yields the greatest results. The more direct our labor for our fellow men, the greater good will be accomplished. Personal influence is a power. The minds of those with whom we are closely associated, are impressed through unseen influences. One cannot speak to a multitude, and move them as he could if he were brought into closer relationship with them. Jesus left heaven and came to our world to save souls. You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, feel your sympathy."—*"Gospel Workers,"* p. 192.

But this method of labor, this close personal contact, cannot produce the best results unless the worker's heart is filled with the love of Christ,—not that love which bestows attention and effort upon those only who are especially pleasing in their manners, but the love which embraces even the poorest and most degraded, and those who often meet our efforts with doubt and criticism and unkind remarks, which naturally tend to ruffle the feelings unless we are under the control of Christ.

The kind of love needed is described in 1 Corinthians 13. Among other things we are told that it "suffereth long, and is kind;" "is not puffed up," "not easily provoked," and that it "endureth all things." If this love does not dwell in the heart of the worker, he will many times come short of following Paul's instruction to Timothy:

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

It would be impossible to tell just how to proceed on all occasions; but a few suggestions may be helpful.

"Wherever you can gain access to the people by the fire-side, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart."—*"Gospel Workers,"* p. 193.

The study should be informal, yet conducted with Christian dignity. If prayer can be offered at the beginning without seeming to cause embarrassment, this should be done; otherwise, it may be offered at the close, the worker sending up a silent petition at the beginning for the guidance of the Holy Spirit.

The subject should have been carefully studied by the one giving it, and the thoughts should be presented in a logical manner. One proof text to a proposition is usually sufficient. Too many texts will be liable to confuse the readers.

Always ask others to read aloud if they are willing to do so. If it is difficult for them to find the references readily, care should be taken to cause them no embarrassment. A little practice will make it much easier, and they will take pride in the ability thus gained.

Ask your question or state your proposition before the text is read. And let each point be as a nail fastened in a sure place.

There are three errors against which one should carefully guard:

The first error is that of being drawn away from the subject to some side thought. Many questions arise in the mind of an interested person, and he is eager to know all at once. Tactfully reserve for a future study those questions which have no direct bearing upon the subject in hand, answering only those that are necessary to an understanding of the subject under consideration. Otherwise confusion of thought may result, and no line of truth be perfectly developed.

The second error is that of arguing over a disputed point. This should be carefully avoided, for "the servant of the Lord must not strive." Having given substantial proof, pass on in the study to other interesting points. A statement which I read in the *Life Boat* when I was a young girl made a lasting impression upon my mind. It was this: "Better lose an argument and win a soul, than win

an argument and lose a soul." This does not mean that any truth should be withheld, or presented in a tame manner. We are told that "Christ . . . did not suppress one word of truth, but he spoke it always in love." — *The Desire of Ages*, p. 352. He is our example. Let the truth be presented in love, and the Holy Spirit will supply the power.

The third error is that of making the study too long. Forty-five minutes is better than an hour. Close with a good interest and a desire on the part of your reader to hear more. In a manner as attractive as possible, announce the subject to be studied next, and leave.

Those who are engaged in the Bible work should study to show themselves approved unto God, workmen that need not be ashamed, and remember that "those who teach . . . the most effectively are those who wait humbly upon God, and watch hungrily for his guidance and his grace." — *Gospel Workers*, p. 257.

"Come Over and Help Us"

J. BRUSH ANDERSON

THE cry is going forth from many hearts, "Come over and help us." We can many times answer the Macedonian call by sending words of cheer and comfort to those who have gone to distant fields. Missionaries are just human beings; they have their ups and downs in life, just as we do in the homeland. Looking back over your life, you can recall an instance when some friend helped you along the way in your Christian experience by a few kind, cheering words just at the right time. How much easier it was to bear your trials after that!

Kind words are like "apples of gold in pictures of silver" to those who are living in the far-away corners of the earth, for their hearts yearn for just a word from a friend in the homeland. You can send a message that will cheer the hearts of those

who have left loved ones and friends and the comforts of home, to spread the "third angel's message," while you stay at home and enjoy the comforts of life in a country where there is plenty.

Christ says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Here is work we can all do for the Master, and thus have a part in the greatest work man was ever called to do.

"If any little word of mine
May make a dark life brighter,
If any little song of mine
May make a sad heart lighter;
God help me speak the helping word,
And sweeten it with singing,
And drop it in some lonely vale,
To set the echoes ringing."

Changed Men

DANIEL H. KRESS

Nor infrequently when matters go wrong, or at least do not meet our approval, we hear the remark, "We need a change of men." There are times when a change of men is needed, but usually that which is needed most is not a change of men, but changed men.

Christ had associated with him men who were just as faulty as are men today. He fully recognized their faults and knew all about their weaknesses before he chose them to be associated with him, as workers for God.

"All ye shall be offended because of me," he said to them just before his betrayal. But they all affirmed that they would not. They possessed a self-confidence which threatened their ruin. Peter went even farther, and affirmed, "Although all shall be offended, yet will not I." Mark 14:29. He could see faults in others which might lead them to forsake their Master, but so far as he was concerned, he felt no cause for alarm or fear. But the self-confident Peter failed, and failed miserably. The

others forsook Jesus, but Peter went farther. He not only forsook him, but denied him with an oath, saying, "I know not the man." Matt. 26:74. It was a bitter and humiliating experience, but it led him to see that Jesus knew him better than he knew himself. He lost all confidence in the flesh, and "went out and wept bitterly." Peter became a changed man. The converted Peter was very different from the self-assertive and self-confident Peter.

Jesus, after his resurrection, met the disciples as they were assembled together, and turning to Peter said: "Simon, son of Jonas, lovest thou me *more* than these?" That is, Simon, do you still think that your love for me is greater than theirs?

Peter was a changed man. He did not answer now, "Though all shall be offended, yet will not I," but replied, "Thou knowest all things." He did not claim to know himself better than Jesus did. He did not now claim that he loved him better than the rest, but he appealed to Christ and said, "Thou knowest that I love thee."

Then Jesus addressed him as if he were to be a future leader of men, saying, "Feed my lambs," "Feed my sheep."

Jesus did not cast aside the apostles because they were faulty. He knew that what was needed was not a change of men, but changed men. Patiently he waited for this change to be wrought in them. When it was done, wonderful results followed their ministry.

Today, as then, God is carrying forward his work through men who are defective, and through some who are self-confident, self-assertive, and impetuous. But patiently he is waiting for a change to be wrought in them similar to the change which took place in Peter. Governed by our imperfect human judgment, we may say there ought to be a change of men; but what is needed now is what was needed then,—not a change of men, but changed men.

Historically we are on this side of Pentecost, but experimentally we are still on the other side. The promise is to us, as it was to them, "Ye shall be baptized with the Holy Ghost." Acts 1:5. Sometime in the near future we expect this blessing will come to us also. That we may hasten the day, let us heed the injunction, "Confess your faults one to another, and pray one for another, that ye may be healed" from these weaknesses and faults which mar God's work, and prevent the message from spreading with power.

* * *

Christian Monuments

MELVIN OSS

"SAMUEL took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

When the Israelites realized their weakness, they called upon God for help. They put away their strange gods, "and served the Lord only." The result of their consecration was that a great victory was won. Then Samuel erected a monument to commemorate the event.

Likewise we may have occasion to erect monuments in our Christian experience. Pillars should be established daily, to remind us of God's blessings. Our faith must have visible results to assure us of its genuineness. We need witnesses to remind us of the great price paid for our salvation. These will help to keep us in the narrow way.

The apostle Paul proved his ministry by living monuments. "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2. His labors were rewarded with results which were permanent, real, and so vivid that they attracted the attention of every class. All who wished could read the accomplishment of his purpose. His desire was to make known the triumphant Christ.

True friendship will always endure. "Love is strong as death." Song of Solomon 8:6. Hardships and trials will never erase the imprint of love from the soul. Parents' efforts will continue to reflect the light of their love and sacrifice after they shall have passed away. Early memories will paint the future of our career. Marble slabs will crumble with age, but living stones, reflecting true love, will endure throughout eternity.

Truth is as imperishable as its Author. The two are inseparable. The word of God is the brightest signpost to designate our position on the road to ultimate triumph. It is a guide we dare not dis-

regard. It must be our daily companion. Many have lost their way in the mire of sin because they failed to recognize where their footsteps were tending, and others have sunk in despair because they followed those footsteps.

If we would erect monuments, we, like Israel, must have victories to commemorate. It is high time that we have definite answers to prayer. The stone which Samuel set up, he called Ebenezer, or "the stone of help." We need help to resist the evil one. We must experience the power of God. He will help all who realize their weakness and rely upon him. Then victories will be gained, landmarks established, and success assured.

* * *

CHRIST SIN'S CONQUEROR

NOAH W. VINCENT

Sin is the source of woe,
The cause of pain and tears;
Of God and man the hateful foe
Through many thousand years.
Sin once fierce demons made
Of some bright angels even;
Sin made their loveliness to fade,
It shut them out of heaven.

Sin led fair Eve to weep;
From Eden, Adam sent;
Sin will from heaven forever keep
All failing to repent.
Sin caused our Lord to die,—
He loved lost sinners well!
Lost loved one, now to Jesus fly,
Be saved from sin and hell.

Sin breaks God's holy Word;
Sin would our God dethrone;
But have you not the good news heard —
How Jesus can atone?
Behold the Lamb of God,
That takes man's sin away.
Who bore in death man's sin-earned rod!
Christ turned man's night to day.

God's Son our sin has borne;
Repent, be now forgiven.
O blest are we for sin that mourn;
Christ turns our hell to heaven!
If Christ we do not choose,
Our God is love the same;
Eternity of good we lose,
Ours all the sin and shame!

For evil soon will end;
All sin will finished be
Through Christ our Righteousness, our Friend,
Our *immortality*!
Choose Christ, our hope, our all;
Enlist in his employ;
Angels and saints his name extol:
Christ turns our grief to joy.

We hail God's Son our King,
Blest Victor in faith's strife!
New heavens and earth his praises sing:
Christ ends sin's death with *life*!
While endless ages roll,
God and his Son above,
All hearts, all minds, all worlds control:
God ends sin's hate with love!

Thy Son, Lord, glorify;
O make his kingdom sure,
Who would fore'er for sinners die,
And Satan's wrath endure.
With clouds our Lord will come;
To meet him now prepare,
From sin made free, in Christ's sweet home,
His throne, his joy, to share!

IN MISSION LANDS

Itinerating in the Philippine Islands

O. F. SEVRENS

For nearly a year Mrs. Sevrens and I had been planning our vacation, which we hoped to spend traveling through the mountains. In December I had requested the union to permit us to open up work in one of the mountain provinces. Just why I preferred this territory I could not say, except that we had no work established here. A committee of three, consisting of R. E. Hay, S. E. Jackson, and myself, was appointed to investigate.

Early one morning in April, after a few days' rest under the ozone-forming pines of Baguio, our party of four—Brother J. J. Strahle, who went instead of Brother Jackson, Mrs. Sevrens and I, with Walter, a boy from the Strahle farm school who accompanied us as guide—started on the trail. We took an automobile to kilometer 12, where the road was so narrow we had to stop. Here were two horses and two *cargadores*, or carriers, for our baggage. We had asked for three *cargadores* because we had three packs. We were carrying a considerable amount of concentrated food to supplement the food to be obtained on the trail. What were we to do with our three packs, and only two *cargadores*? Already it was late because of delay in getting an automobile and again in starting from the farm school. We had planned to reach kilometer 53 that day, so we loaded one pack on one of the two horses we were to ride. He became frightened and ran away, and it took some time to catch him and gather up the scattered pack. The trail was very narrow and in many places was cut into the side of the cliff. Usually the person who was riding the horse would get off at such a place, for a misstep meant a plunge of hundreds of feet.

At one o'clock we sat down by the side of the trail and ate our lunch. Not until after three in the afternoon did we reach Camp 30. It would have been the part of wisdom to remain there overnight, but some of the party wished to go on. We secured three *cargadores* here, and this made traveling easier.

Climbing constantly, we began to reach dense growths of live oak and ferns of numerous varieties. Now and then the trail passed over a narrow ridge which connected two mountains, and we could see valleys on both sides of the divide; one slope might be grassy, and the other bare rock, steep and scarred by frequent slides. At about kilometer 40, darkness overtook us. Our pocket flash light was our reliance as we went on slowly, hugging the inner side of the trail and leading our horses. A false step might have hurled us a thousand feet onto the rocks below. Several lives have been lost on this very section of the trail because the persons did not heed the instruction "not to travel at night." We passed

overhanging rocks near the trail where we saw by a fire some mountaineers camping for the night. This is the mountaineer's home, but unless compelled to do so, he will not travel in the darkness.

Presently the moon arose, and we went on more confidently. We had a hard climb when for two kilometers we zigzagged on a forty-five-degree grade up the mountain. About ten o'clock we came to a cut-off which led to a house where an American settler lives who provides for travelers. Though we had telephoned him from kilometer 30 to prepare for us, all was dark and silent. We made some noise, and an Igorrote servant came and motioned us to rooms adjoining the main house, where beds were prepared. But we were hungry and cold, and could not understand why no food was ready. "Cook he go bed," was the servant's only answer.

So, mustering up courage, we persuaded Brother Strahle to knock gently and call Mr. Hotel-man in a supplicating tone. We were hungry, and our *cargadores* were sleeping somewhere by the side of the trail. Finally, out of the night a voice yelled, "Go to bed and shut up, if you want a place to sleep." So, outwardly meek, yet inwardly somewhat otherwise, we followed its instructions.

Morning came and with it a good breakfast. We made no allusion to the experience of the night before. Our host was rather surprised when he saw a woman in our party, and made some apology, but said no person so foolish as to travel at night deserved any

supper. He wanted to know whether we were out for pleasure or exercise.

That day we went only to the resthouse at kilometer 88, which we reached in a heavy rain about five o'clock. Good hot food and a seat by an open fire cheered us up.

The next day, Wednesday, we continued our journey after some delay caused by the refusal of our *cargadores* to go farther, so that we had to send out and get others. Endeavoring to take a short cut, we lost our way, but by going down a steep hillside we found a native who put us on the right path. All through the mountains the people are kind, but rather shy of strangers. We found that our carriers would go only from one town to another, and this delayed us at times, but we had to adjust ourselves to the situation, for we could not change it.

We passed along a beautiful trail through clean, open pine groves. Many half-wild cattle came down to the trail, turned tail and ran ahead of us for long distances. The trail seemed long as it wound in and out around points and canyons.

During the evening a rain fell, and next morning everything was clean and fresh. The trail led through a wealth of flowers, orchids of many kinds, and huge, treelike begonias, at least five different species.



Two Bontoc Boys Attending the Manila Training School

We met many of the Ifugao people, who are quite different from their neighbors in Benguet. The men are all straight and slender. White buttons strung on wire seem to be the fashion in earrings, though some wear the old type of heavy brass or silver inherited from their ancestors. A G string is one of the essential articles of clothing. The other is a bag which hangs over one hip, in which is carried a brass pipe, a wallet of tobacco, and a lime tube for use in chewing the betel nut. White buttons are arranged artistically on the apron of the G string, in different patterns, each typical of the section of country to which the wearer belongs.

About noon we saw the first of the world-famed terraces. These terraces are built on the sides of the hills, one above another. Each follows the contour of the mountain, consequently some are a few feet wide while others are twenty or more. Whenever a child is born into a family, a new "paddy" is built. The lower hills are terraced on the sides, and the terraces meet at the top, which is leveled off and converted into a rice field. Sometimes one family will own an entire hillside. The retaining walls are built of stone, and are sometimes ten feet in height. We could look up valley after valley branching off from the main valley, and see the terraces, all green, towering up to an incredible height. Water for these fields is brought in ditches and wooden pipes from higher mountains, often from a distance of twenty kilometers. For two days we wound along the side of these mountains, the trail often passing through the middle of a terrace or along the edge of a dike.

(To be continued)

* * *

A Short Visit to Korea

I. H. EVANS

I SPENT a few days of June and July in Korea, and found our workers generally at work, although it seems that usually some one is sick in most of these fields. At the time of my visit Elder C. L. Butterfield's daughter was in the hospital, as was also Elder E. J. Urquhart's little son.

In Soonan I found the addition to the hospital building under construction, with every prospect of being speedily finished. The General Conference has appropriated \$10,000 to help erect and equip this addition to our dispensary building. It will be a great blessing to the people of this region to have this hospital and dispensary to which they can come for relief when ill.

Dr. I. M. Feldecamp, and his family, who had arrived in Korea in early spring, were preparing to



A Crowd Was Always Around the Dwelling Tent Where a Policeman Was on Guard

return to America on account of the doctor's health. For some time he had been ill from influenza, and they feared tuberculosis.

Our school was in session, and there was a good attendance. The industries are looked after by Elder W. R. Smith, who is also Bible teacher. Prospects indicated a good crop this season, which, if it materializes, will help the school. There is much



Confucian Temple at Pinghsiang

unrest among Korean students, and many schools have been closed. The government has greatly favored us during these trying times. Our men have industriously applied themselves to educating the students in regular class work, and in harmony with our custom as a people, have been letting the government handle its affairs while they attended strictly to their own work. Because our men can be trusted to do nothing against the powers that be, our school has been allowed to continue its regular work.

At Seoul our publishing house is gradually increasing its output, and during the first half of the year 1920 nearly as much literature has been sold as during the entire year 1919. Already the plant is wholly inadequate in size and equipment for our present work. We have planned for an addition 30 x 60 feet, two stories high. This will make room for their bindery and the new Miehle press.

The field work in Korea is in need of additional helpers. The brethren are anxiously looking for recruits, some of whom will soon arrive.

Our corps of native workers are reported of good courage and are working loyally and hard to win souls to Christ.

The high cost of living is adding its weight to the worries and perplexities of the field work; but taken all in all, the outlook in Korea is encouraging.

* * *

Tent Work in Interior China

O. B. KUHN

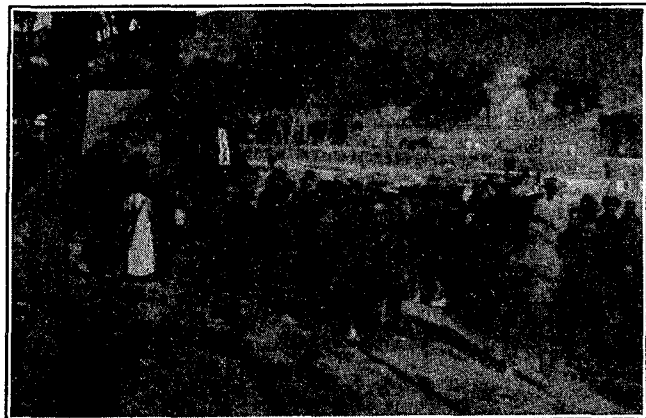
OURS is the first mission to use a gospel tent in Hunan. This spring we conducted two series, one at Anyüan and the other at Pinghsiang. Services were held twice each day. The attendance at the afternoon services ranged from three hundred to five hundred, and at the evening meetings from five hundred to eight hundred persons were present.

At the close of the Anyüan effort, sixty-five persons handed in their names for further study of the prophecies and of the Bible doctrines. These inquirers contributed money for the rent of an upper room where they will meet three times a week and on Sabbath. Our evangelist from a near-by station will care for the interest at Anyüan, and prepare the people for baptism.

In the ancient city of Pinghsiang we could find no place large enough to pitch the tent, except a

lot belonging to the Confucian temple. We visited the magistrate, the director of the temple, and the colonel in charge of the grounds, and obtained permission to pitch the tent for ten days only, as the lot is used much by the soldiers and the public.

The business with the railroad that passes by Pinghsiang is done by men from Hankow and other



The Small Tent Was an Attraction to the Crowd

cities, and although it has been in operation for ten years, the railway has not greatly influenced the life of the natives. Pinghsiang remains one of the most conservative cities of China.

During our conversation with the magistrate, who is from a northern province, he said that personally he was glad to have us pitch the tent in Pinghsiang, because he believed that it would do much to open up the city.

A number became interested in the truth during the meetings at this city, and the work will be developed by the local evangelist, the interest having been directed to the chapel which was opened a few months ago. During the meeting we were invited to speak to the government high school students, three hundred in number. The principal requested me to speak upon some phase of education, and also upon some doctrinal subject. The talk on education was followed by a lecture on the second chapter of Daniel, given by our leading evangelist.

We had also planned to pitch the tent at Liling. We selected a lot on the main street, expecting to begin the tent-meetings on Friday; but the war between the Northerners and the Southerners was suddenly renewed, and the people hurriedly left the city, so when we came through there the place was empty.

The train on which we returned to Changsha was the last one to carry passengers, and the soldiers are now using the railroad. A party of missionaries boarded the train at Liling, escaping from the city before the trouble came. They passed through trying times there two years ago when the city was looted and burned by the soldiers.

Changsha is greatly excited. Troops are pouring in from Peking and other northern cities. The American consul has sent out a circular letter telling the Americans to prepare bedding and be ready to report at the consulate in case eventualities should endanger the lives of foreigners.

We are glad to have had the privilege of using the tent, and are exceedingly sorry that we have been stopped by the war. It is to be hoped that the war will soon end so that we may resume our work in this section of needy China.

Changsha, June 7, 1920.

An Interview with Reference to Entering Afghanistan

J. E. FULTON

In a previous article to the REVIEW, we referred to the Afghan delegates who met the British representatives in Mussoorie, where for some time conferences have been held with reference to matters relating to their respective governments.

We pointed out how the Lord seems to be opening the way for us to enter Afghanistan. Earnest request was made by an influential delegate, a member of the ameer's cabinet, that we enter Afghanistan with our health work; and this we feel is intended by the Lord as an opening wedge. In this article we wish to relate an interview we had with the chief British representative of this peace conference.

The old Afghan general who had been taking treatments at our little sanitarium treatment-room, was so insistent that we go to Afghanistan, that he arranged an interview for us with the chief representative on the British side of the peace conference. So, in accordance with the appointment, we met this gentleman, and he asked us a number of questions.

He wanted to know what views we hold in common with other churches, and what are some of the distinctive differences. He asked about the Sabbath and other points of our faith. He also wanted to know where our work is represented in different parts of the world. Fortunately we had taken with us a copy of the new Year Book, and this he was pleased to look over; in fact, he asked that he might keep the book for a few days.

He asked questions concerning our workers who are connected with the treatment-room in Mussoorie, particularly Brother W. K. Lake, whom the Afghan delegates had asked to go to Afghanistan. He wanted to know if Mr. Lake had any revolutionary tendencies, and whether there would be any danger that he would fraternize with the Bolsheviks who are known to be in Afghanistan. We assured the British representative that Mr. Lake has no such weaknesses; and that, having but a small constituency in India, we are very jealous for our name, and certainly would not think of sending any one to represent us in such a difficult and far-off field who showed any questionable political tendencies.

He then stated that so far as he knew there would be no objection to starting a work of this kind, but that it would be necessary for him to take it up with the viceroy, and he would let us know later. He warned us that care must be taken regarding our propaganda in Afghanistan; that while the way seems open for us so far as our health work is con-



Tent Equipment Carried by Coolies

cerned, it should always be held in mind by our workers that mission work of the ordinary character is prohibited in Afghanistan. We assured him that we understood this; but that we were hopeful that our health work might prove to be an entering wedge to our general evangelical work, and that it might not only help us to enter Afghanistan with our mission work, but that it might also prove to be a help to other churches. He replied that this was quite possible.

Since this interview, we have learned that the government of India raises no objection to our going into Afghanistan, but considering the unsettled state of the country at the present time, advises us to wait for assurance direct from the ameer before sending our representative there. We have therefore instructed Brother Lake, the manager of our sanitarium treatment-room in Mussoorie, to obtain the necessary permit and passport from the government of Afghanistan before proceeding to that country to investigate the situation in behalf of our treatment-room work. We shall await with interest the future developments. It certainly appears that the Lord is opening hearts, and we pray that God will guide with wisdom those who may have to deal with the question.

* * *

Leaving the Samoan Islands

JOSEPH E. STEED

THE Lord has blessed the labor that has been expended in this field during our stay here. The converts who have come to us have not been won without conflict. It has seemed that every inch of ground has been contested by the enemy. Yet, while Samoa has not been so responsive as some other parts of the world-wide field, we have seen some signal cases of victory. For instance, one woman who is serving a term of imprisonment for immorality and murder, is now rejoicing in the truth for this generation, and is keeping the Sabbath. For some time one of the matrons of the prison was interested in the studies that we had with this convict, and finally accepted the truth, and expressed a wish to be baptized with the prisoner. How this ceremony could be performed was a problem; but on visiting the Inspector-General of Police and Prisons with the request that the prisoner be allowed her liberty for the purpose, we learned that this official was very willing to use his influence for us.

Through this kindness on the part of the inspector, Sabbath, May 29, became a very pleasing and interesting time for the church here. The prisoner came to the place of baptism in the custody of the matron and a native policeman. And she, with two other native girls, went down into the water, while quite a number of people stood about. After the baptism we repaired to the church, where we celebrated the ordinances of the Lord's house. The policeman accompanied his prisoner to the church, and here, for the first time, this woman participated in the ordinances of the Lord's humiliation, and partook of the emblems of his broken body.

Since our return to Samoa from the union conference in 1918, it has been our privilege to baptize eleven. On behalf of these believers we solicit an interest in the prayers of God's people.

We are thankful to our loving Father for all his care over us and for the many blessings it has been

our privilege to enjoy while working in this field. Our experiences here give us courage in taking up our new work in Suva, Fiji. We pray and trust that Israel's God will use us to reach many there who are groping for the light.

* * *

From Our Mission at Dobeli, Solomon Islands

ELDER G. F. JONES sends on to the Mission Board a portion of a letter received by him from Brother R. H. Tutty, one of the workers on the Solomon Islands:

"The work is advancing here. Our natives are loyal so far. The enemy is trying one way after another to defeat us. Sosoko told Vozokana that he was going to die. When I had a talk with Vozokana, he burned his strings. Later on I had a talk with Sosoko, and he promised to give up spiritualism, and shows indications of doing so. He is one of my leading men.

"But here is something I cannot explain: A few nights after, a sudden wail rent the air from over the water. I went below and went across, and found that a young boy had just died. I will relate the circumstances. About twelve o'clock he was sitting under a cocoanut tree, when he felt some one catch hold of his neck and press his body down. He immediately looked around, but could see no one. His companions came up and carried him to his *mola*, because his legs were powerless. He came home, and had a meal and a smoke; and died two hours after. The natives told me that in the past many a native has died like that, and they assign the cause to evil spirits. I suggested that a cocoanut had fallen down and hit him, but they were all of the opinion that it was the spirits' work.

"Para [a native boy teacher] was in raptures when Mrs. Tutty began to teach the English alphabet. Several police boys are in school, and are learning very quickly. The only discouraging feature is our school flooring. We had to divide the school, practically, into two classes, for two reasons: First, we have only twenty-four slates, though a good many now have slates of their own for night work; and several made such advancement that we separated them from the others. A few married people attend. About six girls attend. These police boys are born detectives, and several have the honor of the school in charge.

"Yesterday, men from Ronogo [another island] came up—about sixteen of them. We interviewed the chief; rather, he came up and spent the evening with us. Our boys told me that Para astonished him when he read the Bible in English. He wants us to go to his place and start a school, promising us land, schoolhouse, etc. We told him that we would report his request. Para spoke in the Ruviana language. I think our people will return the visit soon. These men were making a visiting trip around Vela la Vela. Vow is the township of the chief. Keza or Pukebola is his name. He reports that you visited his place once, and that his brother Bei, who is now dead, refused you.

"The men on the other side of Ronogo have not come back again, but want us, I believe. Keza says he owns the land, and I think he is very influential. He wore a captain's braided coat.

"About Choiseul [a very savage island]: Five Sega men are here. One in particular wants us there. He said he would continue to come here until some one went over. Our people will visit there after the northwest blows.

"About Duki [another island]: I think our people have paid that place three visits lately. We wrote to Verane [native missionary]. He reports all well there. They are waiting for the other missionary.

"Everybody is in better spirits since we started school. We still hold church below. The house is not satisfactory for worship. We are both of good courage, and the work is certainly advancing at present. If we are only given fair play, the prospects are bright."

* * *

THE Philippine Academy opened with seventy pupils in attendance. Others entered until at present 130 are enrolled. There is a good spirit of co-operation among teachers and students.



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."

TEN LITTLE DUTIES

TEN little duties! Does no good to whine;
Skip about and do one, then there are nine!

Nine little duties; it never pays to wait;
Do one quick, and — presto! — there are only eight.

Eight little duties; might have been eleven;
One done in no time, leaving only seven.

Seven little duties; 'tisin't such a fix;
Do one more, and — bless me! — there are only six.

Six little duties, sure as I'm alive!
Never mind, one's over; now there are but five.

Five little duties knocking at your door!
Lead one off to Doneland, that leaves only four.

Four little duties, plain as plain can be!
Can't be shirked — one's over, leaving only three.

Three little duties; like a soldier true
Meet them and vanquish one; then there'll be but two.

Two little duties between you and fun;
In just a minute longer there'll be only one!

One little duty; now what will you do?
Do it! why, surely; now you are through!

— *Selected.*

✱ ✱ ✱

A Mother's Management

IN this advanced age, when old-time methods are so rapidly giving place to up-to-date ways of doing things, we read much concerning the proper way of caring for the child, or psychology in the home, etc. It is quite evident that the modern mother must keep abreast of the times. She must apply knowledge acquired outside of the home to problems encountered within its walls. She must glean and cull, setting aside those things which do not suit the present needs of her growing family, using the needed things, modified to suit individual cases.

Even though the family be small, mother has a real job on her hands,—a job that becomes more and more difficult to accomplish as time goes on; for if her experiments are not always successful when the children are young, the mistake can usually be corrected the next day; but woe unto the mother who attacks the faults of half-grown sons and daughters from the wrong angle! A mistake thus made cannot be corrected at will.

In dealing with the failings of adolescence, one must have the keen vision of the hawk coupled with the wisdom of the serpent. One must not be too serious, nor too critical and faultfinding, nor yet too blind to faults. Mother's psychology must be of the up-to-date brand, both theoretical and practical. She must be shrewd and faultless in diagnosis, and quick and accurate in applying the remedy.

The kind of psychology that mother needs is not merely an accumulation of facts and theories, which, like fine china, can be used only for display pur-

poses; she must have the kind that can be used every day, and that stands the wear and tear. Of course, the prettiest dishes and theories get a bit nicked sometimes, but they come through very useful after all.

A Boy Comrade

I had been a little uneasy about Mary ever since the Browns moved into the house across the street. As a family, they were charming, but their two daughters, aged fifteen and seventeen, were, to use a common expression, "foolish about boys."

I am always glad when Mary is invited to a social gathering or a moonlight hike, or something of that sort, for it is a splendid thing for boys and girls to have good times together. But when they begin to pair off, and you see couples walking late in the moonlight, it is time to "call a halt."

Mary and the Brown girls were together much of the time, and Mary began, before long, to think of boys in the way they did.

One afternoon she timidly remarked that Rob Jones was coming to call that night. I had carefully considered the matter, for I had been expecting something of that sort, and had decided just what I would do.

"That is fine!" I exclaimed, enthusiastically. "We'll make popcorn balls!"

Mary seemed a little surprised.

"Wouldn't it be better to make them beforehand?" she asked.

"If he can't help make them, he needn't eat them!" I said with some gusto. The subject was dropped.

At eight o'clock Rob arrived. In just ten minutes he was invited into the kitchen, where he helped pop corn while the molasses boiled.

Now the whole secret of my treatment was this: No boy looks a bit romantic, even to a sixteen-year-old girl, when his hands are all stuck up with molasses.

From that moment Mary looked upon Rob as a jolly good comrade, but not as a sweetheart. That was exactly what I wanted.

Rob visits us often, and we always make fudge or something of the sort, and every one enjoys the evening; Mary is attending to her studies faithfully, which she would not do if she had the "boy fever;" so all is well.

The Disorderly Habit

Mary was disorderly. There was no denying the fact, though to admit it was humiliating, for I had tried to teach her neatness and order from her babyhood. Whenever she came from school, her books, hat, gloves, coat, and anything else she might happen to have, were thrown carelessly down to land wherever they would, there to remain until schooltime the next day, unless removed by some other member of the family. Her bedroom resembled an auction-

After picking up her belongings for her with more or less patience—frequently less—for several years, I suddenly realized that I was doing more harm than good. It was time to try some other method. The psychological moment to change tactics came when Mary received a letter saying that a former schoolmate was coming to visit us for a few days.

"Mary," I said, the night before her guest's arrival, "I shall be very busy all the time your guest is here. I shall depend upon you to keep your belongings in order."

"All right," she said, and straightway forgot all about it. I knew she would.

When we sat down to our first meal after the guest's arrival, Mary's schoolbooks, strapped together, were lying next to the meat platter. Mary blushed and threw the books on the floor. When we arose from the table, our guest stumbled over the books.

When the girls had gone upstairs at bedtime, I heard Mary making apologetic remarks about the carelessness of servants, etc., and there was much opening and closing of closet doors.

After a frantic search for her hat the next morning, Mary made the painful discovery that the puppy had found it lying upon the stairs, and had chewed it all around the edge.

Things went on in this way for several days, during which time I felt very sorry for my careless daughter, but withheld the helping hand.

At last the light dawned upon her; she realized why it was that something always happened to her belongings. The cure was complete. Now I take pride in showing Mary's neat little room to visitors.

Procrastination

When any member of a family is lax in self-discipline, every other member suffers.

I was becoming quite desperate over James' procrastination. He was continually putting things off, sadly interfering with the household routine by so doing. Though the things which he delayed doing were in themselves unimportant, it really did make quite a difference—with me, for instance, when I was hurrying to prepare a meal, if he had neglected to split kindling, as he had promised.

Little neglects of a similar nature made me, I confess, quite impatient at times. It occurred to me one day that like cures like; so I tried the homeopathic treatment.

As a beginning, I neglected to make the apple dumplings which I had promised James for his supper. Then I put off making his bed for three days in succession. After that I grew strangely careless about his hose, and I also forgot to sew the missing buttons on his shirts, until the poor boy looked at me in silent wonder.

Then I had to take the rest of the family into my confidence, so they would not protest when one night I had nothing but breakfast food and corn bread for supper. James was fond of good things to eat.

"Where's the supper?" he burst out, when he sat down to the table.

"I had so many things to attend to today, I had no time to prepare anything else," I said, as soberly as I could. "Besides, I had no firewood to cook with, and it makes my back ache whenever I chop wood."

After eating in silence, James went immediately to the woodshed, and swung the ax for an hour.

The homeopathic treatment was a success. From that time, the duties assigned to James have been finished on schedule time.

The Sharp Tongue

One day when I had been considering ways and means of curing my children of their mental ills, I turned the searchlight upon myself, and discovered a very grievous fault—a sharp tongue.

I realized, of course, that I had other faults, many of them, but it came over me like a flash that my caustic remarks must have made the other members of my family miserable sometimes.

"They must have to just endure me at such times," I thought. "It must seem like living on the side of a silent volcano, never knowing just when it may burst forth. I wonder if they listen, every little while, to find out if I am beginning to rumble!"

I decided that I did not want to reach the end of my days in any such condition, and leave to my dear ones the memory of my verbal tantrums. I was quite miserable about it until I found a remedy.

Each time I said anything unpleasant, I would compel myself to make a pleasant remark immediately afterward. Then, when I had trained myself in that way for a while, I would say the pleasant thing first. I knew I would never allow an unpleasant word to escape my lips after that. It was a case of "Physician, heal thyself," you see.

The remedy worked like a charm; the cure was complete within a month. It may be merely imagination on my part, but it seems as if every one in the family looks happier.—*Elizabeth W. F. Jackson, in American Motherhood.*

* * *

A Sensible Diet

G. H. HEALD, M. D.

DR. EUGENE LYMAN FISK was for a number of years medical director of a life insurance company, where his duties led him into a careful study of the causes of premature death,—death from causes other than old age. Later, he organized, and became one of the chief workers in, the Life Extension Institute, an organization intended to enable its members to avoid those things which hasten death. Naturally, his studies have caused him to vary considerably from the old "authorities" on personal hygiene. For instance, in the *New York Medical Journal* of July 4, 1914, in an article entitled, "A Sensible Diet for the Average Man and Woman," he says:

"Many dietetic errors so long sanctioned by custom were until recently sanctioned also by science, because the eating habits of the average individual were accepted as an index of the average individual's requirements. The old scientific standards of feeding were based upon the observed habits of fifteen thousand people in the United States and numerous classes abroad, including laborers, soldiers, and professional men. Present scientific dietetic standards are based, not upon the habits of man, but upon exact and tested observations of the needs of his body."

One of these errors on which so many of the older, and some of the more recent, dietitians have stumbled, is the supposed need of a large proportion of protein in the diet. Dr. Fisk, in the same article, thus disposes of the subject:

"What is the most important food requirement of the human body? Unquestionably it is energy food. No cell in

the human body can live for one instant of time without fuel. What are the energy foods?—The carbonaceous foods. . . . The less important food elements are the building and repair elements. These are the nitrogenous or protein foods. About one tenth of the heat units should come from this source. . . . The dietetic mistakes of the past have arisen from overestimating the amount of growth and repair material required by the body. Careful experiments by widely separated investigators . . . support the view that sound health can be maintained and physical endurance increased on about half the quantity of protein fixed by the older scientific standards and much less than half of that fixed by custom. Increased muscular work does not call for more nitrogen, but for more carbon. 'More work—more meat' is a fallacy. . . . The housewife, for these reasons, should school herself and her family to keep this class of foods down to the natural limit. There is less risk of injury from peas, beans, lentils, eggs, cheese, and nuts than from flesh foods, and such foods are likewise cheaper, so a goodly portion of the protein ration should be derived from such sources. Furthermore, flesh food is concentrated, and its small bulk and the lack of cellulose waste does not provide the normal stimulus to the digestive tract, so that such a diet catches you 'going and coming.' The nature of the food itself favors putrefaction in the intestines; and inactivity of the intestines, through lack of stimulus, increases the degree of absorption and poisoning."

Regarding the proper balancing of the foods and the importance of salts, he says:

"Other important elements in our foods are the fruit and vegetable acids and alkaline salts, and other inorganic material such as phosphorus and iron. These elements are not exactly foods, as they do not supply energy and are little needed for repairs, although they enter into the composition of the skeleton, teeth, and other tissues, and are needed for growth and to maintain a certain chemical balance in the blood and other tissues. Lack of these elements, especially lime, may cause serious disease. For this reason, an abundance of fruit and green vegetables in the dietary is advisable for the average individual. In addition to the fruit acids and inorganic salts, there are other recently discovered substances, vitamins, that prevent the development of such diseases as beriberi, scurvy, and possibly pellagra. These substances are found in the layers of cereal seeds, such as rice, also in the yolk of egg, raw milk, fresh fruit, and fresh vegetables, especially peas and beans. This is an added reason for a mixed diet in order to cover substances which may as yet be unknown to science."

Dr. Fisk is a believer in fruits and vegetables, for he says:

"Eat fruit every day. Canned fruits are good. Cooked fruit is often better than dubious fresh fruit, but some fresh fruit is essential. Eat fresh, green vegetables whenever you can get them. Thoroughly wash all raw foods. Eat some bulky vegetables of low food value, like carrots, parsnips, spinach, turnip, squash, and cabbage, to stimulate the bowels and give flavor to the diet and prevent overnourishment. Eat slowly and taste your food well, and it will slide down at the proper time. Do not nibble your food timorously; eat it boldly and confidently. A glass or two of water at meals is not harmful if you do not wash your food down with it."

* * *

How to Be Popular

IN her secret heart every girl longs to be an American beauty and not a wallflower; in other words she wishes to be popular. She dreads being the last one offered an escort or other attentions; and because a girl, really superior in many ways, is often left to "waste her sweetness on the desert air," I want to tell you some things that have made girls I have known needlessly unpopular.

In a little village where everybody knows everybody else, a girl was bemoaning her fate in this wise: "I don't see why girls who are not a bit better looking than I am, nor any smarter, should be so popular, when the boys never go home with me nor take me anywhere. I never seem really 'in' with the crowd."

The woman to whom she was talking couldn't understand either, for she liked the girl ever so much, so she asked one of the young men.

"O she's always airing her knowledge and making us feel like dunces!" he replied. "Why, we were talking about baseball one day—some of the girls know the game as well as us fellows—when Edith burst out about some author we never heard of. She's always doing that kind of thing. Then if a fellow makes a slip in grammar, she's shocked and proceeds to lecture him on his language. It makes us feel awfully small, but it makes us provoked, too. Have to be decent to her sometimes, but we fight shy of her whenever we can."

In contrast is the story of the woman who mispronounced a word. To save her embarrassment, the one who, in answering, naturally would have used the correct pronunciation, deliberately pronounced the word as the other had done. She chose to be kind rather than seem to make a display of her knowledge. "A little learning is a dangerous thing." It needs to be ballasted with kindness and unselfishness, even to the extent of letting the others talk baseball a part of the time whether you are interested or not.

It might be well to recall the old definition, "A bore is a person who talks about his affairs when you want to talk about yours." Pleasant social intercourse has to be a sort of give and take affair; share and share alike. Play fair. Give the others a chance to talk about their own interests, and you'll not often be a wallflower, even if you don't blossom as a rose.

There is great virtue in being a good listener. There is a story of a man who called upon a woman and talked so continuously about what interested him, that the woman scarcely said a word. He long sounded her praises as a most charming and entertaining woman. She merely had been clever enough to efface herself in the presence of his self-centered interest in his own affairs.

Too great zeal in exploiting what you may know is the truth, is often a cause of unpopularity, especially among the young. Of two friends, Eleanor was a great favorite, while Kate constantly made enemies by telling others their faults as she saw them. In this way she offended one of her best friends.

"I don't see why Marian was angry," she complained to Eleanor. "What I said was the *truth*."

"Your everlasting honesty is enough to make anybody disgusted, and it has made enemies for you with most of our set."

"Why, Eleanor!" was the hurt reply. "I'm not a bit more honest than you are! You always tell the truth as much as I do."

"I try to when I say anything," Eleanor admitted, "but I don't go around thrusting disagreeable truths upon people needlessly."

Even the truth should not be spoken at all times. There is "a time to keep silence, and a time to speak,"—there's the scripture for it!

Extreme shyness may also result in a negative sort of unpopularity—the self-consciousness that makes a girl feel that the whole world is watching her and ready to criticize. Such a girl suffers beyond words. The truth is, that the people who she imagines are centering their attention upon her, probably are not thinking of her at all, so she gets shoved into a corner, and there she stays neglected and forgotten, grieving her heart out.

One summer vacation I had had the usual good time at home with the young people. I shall never forget the look with which a mousy little friend of whom I was very fond but who never had much part in our frolics, said: "I'd give anything in this world to have just one week of the kind of fun you've had all summer." It had never occurred to me that she cared for it; but then and there I took her in hand. She soon found herself, and before I went back to school she had had more than her week of fun, with a good prospect of being "one of the crowd" all winter.

The trouble was that she, in her shyness, had not thought that she had anything to offer those young people whom she envied. She lived on the edge of town, in a lovely old house with orchards and woods about it. An afternoon there was a treat which none of the others could offer, and after she had invited us out for a picnic supper, she never had a chance to feel left out.

There is a way of taking your rightful place in your own set. A pretty good method is to look around and see if there isn't some one even more self-conscious than yourself, who is having a rather lonesome time. If, in helping some one worse off, you forget yourself, I suspect you'll soon find your stock going up in the market of popularity.

I've seen ever so many girls who were unconscious social sponges. They accept every invitation, are always ready to join any frolic that some one else suggests, but it never occurs to them to do their share. If you find yourself often in the homes of the other girls, but never gather your companions under your own roof; if at a picnic or assembly where there is any work to do you always assume the rôle of Mary, don't be at all surprised if you are unpopular.

Above all, take things naturally. Don't assume that you are getting snubbed, don't thrust yourself forward, and don't act as if you were the only one capable of speaking with authority. In other words, keep step, neither lagging behind the others nor *assuming* leadership.

Hear the conclusion of the whole matter: Think little about your own selfish little self and much about the pleasure of others. If there is a royal road to popularity, the signboard which points it out at the crossroads reads, *Unselfishness*." — *Evelyn Cushman*.

* * *

Picnic Pointers

WHENEVER a picnic is suggested, there follows the inevitable question, "What shall we take to eat?" "Sandwiches and salads, of course," is our first answer. But, again, "What kind?"

Of course there are always the old stand-bys — lettuce, peanut-butter, jelly, cheese, tomato, egg, onion-and-cucumber sandwiches. But we shall want "something different," as well. Here are suggestions for fillings, whereby we can utilize leftovers from the table:

Chopped peanuts and celery or peanut butter mixed with mayonnaise.

Nut meats and figs or dates, chopped fine and mixed with cream dressing. (These are best with brown bread.)

Stir over the fire until smooth, five heaping tablespoonfuls of powdered sugar, two of cocoa, two of

boiling water, and a little vanilla. When cool, the paste formed is delicious in sandwiches.

When we have used the plain vegetable, egg, or fruit salads, we have exhausted the usual varieties, and novel combinations will be welcomed. Did you ever try these?

Left-over peas mixed with uncooked grated carrots and mayonnaise.

Spinach mixed with hard-boiled eggs and mayonnaise.

Equal quantities of rice and beets, with the bulk doubled by chopped celery.

Cabbage and pineapple chopped fine and mixed with cabbage salad dressing.

Paper of some kind should be provided for the tablecloth, unless one can have a long strip of the popular patented material of which table doilies are made. This can be bought by the yard, and is ideal for the purpose.—*Today's Housewife*.

* * *

Refreshing Drinks

MANY excellent and refreshing drinks cost scarcely anything except a little trouble to produce, and may be made a means of using up leftovers.

Lemon drinks are always appreciated, and besides the fresh lemonade a convenient sirup can be made and bottled.

Lemon Sirup

Pour four cups boiling water over one pound lump sugar and two teaspoons tartaric acid. Stir well to dissolve, and when the mixture is lukewarm add one-half teaspoon lemon extract. One ounce of citric acid may be used in place of the tartaric acid.

Easily made punches and refreshing drinks may be made by using the excellent bottle fruit punches now on the market.

Fresh Fruit Drink

Pick and mash the fruit (one or more kinds as convenient) with a wooden spoon, adding to one pound of fruit about three-fourths cup of sugar and the juice of two lemons. Pour over this six cups boiling water; strain when cold.

Grape Juice Nectar

To the strained juice of four oranges and four lemons, add two and one-half cups water, and sugar or honey to taste. Then add one and one-half cups grape juice, two teaspoons rose water, and one-half cup raspberry or currant juice. Chill.

Rhubarb Lemonade

Wash a bunch of rhubarb, cut it into large pieces, cover with six cups cold water, and cook slowly for twenty minutes. Add two cups sugar, one half a shredded pineapple, one thinly sliced lemon or lime, three-fourths cup orange juice, and one cup preserved or ripe stoned cherries. Stir until the sugar is dissolved, and when very cold, pour in two cups carbonated water.

Pineapple Sirup

Peel, slice, and dice enough ripe pineapple to weigh three pounds. Place it in a preserving kettle with four cups water and two cups sugar, and cook until soft. Mash well and strain. Return the liquid to the kettle, and to each pint of juice allow one pound of sugar. Cook to a rich sirup and bottle while hot. — *Marion Harris Neal*.

The Family Physician

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

Since having the influenza, I have been disturbed mentally and am very nervous and weak. What shall I do?

This condition responds, in time, to rest and plenty of good food and fresh air. It may be necessary to have some treatments, such as fomentations to the spine, salt glows, and mild massage. These are a very great help in recovering from this trouble, and I think you would do well to go to a sanitarium and take a course of treatments. So far as mental suggestion is concerned, you should not attempt to do anything which will bring you under the control of any one else. Adopt hygienic habits, and occupy your mind with some play or work which you enjoy. Read a little and occupy yourself pleasantly as much as possible, and your trouble will clear up.

What shall I do for the treatment of tubercular disease of the throat?

Put yourself under the care of a specialist in a sanitarium for this disease. This condition is much better treated in an institution.

What is the best cure for neuralgic headaches?

These are due to depreciated blood and to insufficient nutrition. They are also caused by diseases of the nose, throat, and teeth. In any case the cause should be removed. Headache powders should not be used. The stomach and bowels should be kept healthy, and measures adopted to build up the general health. Either heat or cold may be applied as the patient finds it best. Usually it is well to apply cold to the base of the brain and heat to the affected part.

Do you know of anything except the electric needle that will kill superfluous hair without injuring the skin?

There is nothing except the electric needle which will permanently remove superfluous hair without injuring the skin.

I am suffering from a general run-down condition, and recently contracted a severe cold, which has developed into bronchitis. What shall I do for my cough? Would you advise a tonic? and if so, what?

The best tonics to build up a run-down system are systematic rest at intervals during the day, as well as sufficient sleep at night, with pure food, pure water, and fresh air. If the patient has no fever, moderate exercise may be taken. The ordinary tonics containing strychnine, arsenic, and quinine, should be avoided. It may possibly be necessary, in extremely marked cases, to use these remedies; but if so, they should be given under the supervision of a physician. For the cough, you should have fomentations to the chest once or twice a day. These should not be applied too hot nor left on very long, and should be followed by a moist heating compress. The feet should be kept warm and the bowels regular. It is sometimes helpful to inhale steam with or without the addition of oil of pine, or a compound tincture of benzoin or oil of eucalyptus. Cough sirups and tablets may be of service, but should be recommended by the family physician. Deep-breathing exercises carefully practised several times a day, and bathing the chest thoroughly with cold water each morning on arising, are also helpful.

Please give me a few hints on how to reduce obesity.

Flesh may be reduced by avoiding butter, fats, potatoes, bread, and other things which directly produce fat. Restrict the variety of foods to two or three articles at a meal, and eat sparingly of each article, taking about one half or two thirds as much as usual. Weigh yourself once or twice a week, and endeavor to lose one or two pounds a week.

Since we discountenance the use of mustard, pepper, vinegar, and spices, as condiments, what do you recommend to make food more tasteful and to increase the appetite?

Foods in themselves have properties which are tasteful and appetizing, and if the food is thoroughly masticated, these flavors will be brought out. They are obscured by the condiments added in cooking. The best appetizers are deep breathing, cold morning sponging or bathing, and regular systematic exercise at definite periods during the day.

A correspondent wishes to add to the treatment for worms the following statement:

"My experience has been since we left off the use of flesh foods—fish, flesh, and fowl—our children have not been affected with these parasites. While we were on a flesh diet, they were continually annoyed by them. We use plenty of fruits, greens, and vegetables, both raw and cooked, and for the past seventeen years have not had a case of worms in our family. We all enjoy much better health, and would not return to the meat diet for any consideration. We are thankful to the Lord for the light he has given us in health reform through the spirit of prophecy."

What shall I do to cure my child of bed wetting?

One cause of your child's trouble may be a tired-out, overworked nervous system. See that he gets a good nap in the middle of the forenoon and in the afternoon, and that he goes to bed early at night. Keep his bowels regular. Give him no flesh foods of any kind and no tea or coffee. See that he drinks very little water after 4 P. M., and make him get up when you go to bed, and then again sometime between four and six the next morning. Give him plenty of nutritious, easily digested foods. Keep him as much as possible in the open air and sunshine. Worms may cause this trouble, also too much sugar or protein in his diet. It may be necessary to circumcise the child. A knotted towel around the waist, with the knot in the middle of the back, will keep him from sleeping on his back.

* * *

THE ONE TALENT

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.

Mine to hoard or mine to use,
Mine to keep or mine to lose;
May I not do what I choose?

Ah! the gift was only lent
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand
When I in his presence stand.

What will be my grief and shame
When I hear my humble name
And cannot repay his claim!

Help me, ere too late it be,
Something now to do for thee,—
Thou, who hast done all for me!

—Selected.



FROM PORTO RICO TO SPAIN

I RETURNED to Porto Rico, sailing from New York, February 26, in company with Elder H. D. Casebeer and family; and almost immediately upon landing, in company with Elder William Steele we made a brief visit among the churches in the island, giving special attention to plans for the construction of the new training school building and studying the needs of the cause in places where there are laborers.

After counseling with the local committee for a few days, I left for a month's visit to Haiti. As I was obliged to pass through Santo Domingo, I visited Brother C. N. Moulton, who is laboring in the north central part of that republic, with openings before him that give promise of successful results.

At Santiago, Elder A. G. Roth, director of the Haitien Mission, met me with a motor cycle, and we journeyed the 140 miles to Cape Haitien, making the trip in nine hours. By this means we were able to overcome the inconvenience that often hinders travel from one part of the island to another.

A short time after my arrival in Haiti a fine property in an ideal location was purchased for a school. It has several buildings that, with a little remodeling, will accommodate as many students as are expected to attend for a year or two. It is planned to open the school late in the coming autumn, and Miss Herminie Roth has been chosen principal.

We had good meetings with several churches while going to Port au Prince, and there is a chain of candidates for baptism all along the way, which necessitates another trip almost immediately. In Port au Prince a church of forty members is obliged to hold its meetings on the front porch of the house of the elder, for lack of room inside, and nothing better can be found that is within their means.

On the south coast, at Jacmel, Brethren Aristote Péan and J. B. M. Abel have met with severe opposition, which resulted in the burning of their tent. However, they secured permission to continue their meetings within the peristyle of the municipal building, and the last reports were that there was a good interest and the prospect of a number of conversions.

The Cape Haitien church has nearly finished a new house of worship, well situated. Much is due to the untiring labors of Elder G. G. Roth, who has been in charge of the construction of the building, and the success of the effort assures a good standing for our work there.

Returning to Porto Rico through Santo Domingo City, where we have a live and growing church of forty members, I was informed by Brother Peter Nygaard, who is leading in the work there, that there is a good opening for our medical work in the island. He earnestly hopes that a doctor may soon be sent, for there are no great obstacles in the way of securing permission to

practice, and there is need of this kind of labor. The same can be said concerning Haiti.

As I had been called to labor in Spain, and wished to reach that field in time to attend the general meeting there and the Latin Union Conference, I endeavored to secure passage from Porto Rico direct to New York; but not being successful in this, I was obliged to go by way of Cuba, and joined my wife in Washington after a separation of seven months. We sailed from New York for France on July 10, experiencing an exceptionally smooth voyage all the way over. We arrived in Europe too late for the Latin Union meetings, but enjoyed the benefits of the European General Council at Zürich, August 5-12, and a few days later reached Barcelona, Spain.

In company with Elder F. S. Bond, I have gone over a part of the territory in which our workers are; and as I see the many large cities and towns and the meager means and forces we have for the work, it is my constant prayer that we may soon be favored with the presence of promised helpers.

Elder Bond has labored hard for many years in this field, even from the beginning of our efforts here, and his first successes must have been gained through great sacrifice and patience. Some of his converts are now his fellow laborers. As he returns to America for a time, we trust that the change may result in giving him a fresh inspiration, and that his last efforts in this cause, as were those of his lamented brother Walter, may be in "Old Spain."

C. E. KNIGHT.



THE CUMBERLAND CAMP-MEETING

THE Cumberland conference and camp-meeting were held in Lenoir City, Tenn., August 12-23. The attendance was rather small, owing to the unfavorable weather. It rained almost continuously during the entire period of the meeting. The location of the camp, being in a plowed field and very near a railroad yard where trains were constantly passing, was undesirable. Notwithstanding these obstacles, the meeting was one of the best the writer has ever attended, which proves that God oftentimes uses difficulties and obstacles to serve his purpose. From the very beginning there was an earnest seeking of God and an effort to comply with all the conditions upon which the Spirit is promised to the believer.

Elder B. F. Kneeland had only recently come to the field to take the presidency of the conference. He was unanimously elected, and has entered upon the work with full courage. We feel that the conference was fortunate in securing Elder Kneeland at this time, as there have been frequent changes in leadership during the last few years, resulting in a run-down condition of affairs. We hope Elder Kneeland and

his corps of workers will be able to stay with this conference a sufficient length of time to build up a strong work.

During the last week a Field Day was conducted, in which nearly all the campers took part. A large amount of literature was sold or given away, and about \$100 was secured for missions. The experience meeting following the Field Day was interesting and encouraging. Some of the young people who had gone out to sell literature for the first time, had excellent success, and returned full of courage. Before going they were hesitating and fearful, but after an hour's experience in the field, they could be seen in groups on the camp-ground, talking about their ambition to earn a scholarship in one of our schools. There are great possibilities before our young people in the work of distributing our small books and magazines.

On the last Sabbath, revival services were held for both the young and the old, resulting in a strong forward movement on the part of all. Between \$3,000 and \$4,000 was raised for missions and for local work. We are looking forward to a growing and prosperous work in the Cumberland Conference.

R. D. QUINN.



EASTERN PENNSYLVANIA CAMP-MEETING

THE biennial conference and annual camp-meeting of the Eastern Pennsylvania Conference were held in the city of Reading, August 19-29. The camp was beautifully arranged, and an excellent spirit was manifested from the beginning. With the exception of two or three rainstorms the weather was ideal.

At the six o'clock hour in the morning, those who met in the large tent had a Bible study, and then separated into prayer bands, where they engaged in earnest prayer for one another and for those who were in need of special help. These seasons of prayer brought great blessing to those who took part in them.

The meetings were well attended by our people, and quite a number not of our faith were present at the evening services. During the encampment a minority meeting of the Columbia Union Conference was held, at which time there were present Elders N. S. Ashton, D. A. Parsons, T. B. Westbrook, O. O. Bernstein, J. W. McCord, J. A. Leland, and Brother C. C. Pulver.

Besides the union and local conference laborers there were present Elders R. A. Underwood, J. L. Shaw, and J. H. Schilling. Elder Schilling came at the beginning of the meeting, and gave very timely instruction. Elder Underwood was present the latter part of the meeting, and his sermons were greatly appreciated. Elder Shaw had charge of the services on the last Sabbath. The spirit of consecration came in, and

scores went forward to give themselves to God, many for the first time. The prayer bands had been praying for these persons from the beginning of the camp-meeting.

Baptism was celebrated in the Schuylkill River, a beautiful, clear stream just outside the city. Thirty persons went forward in this sacred rite. Elder Charles Baierle administered the ordinance.

The business of the conference moved off rapidly, and was finished three days before the close of the camp-meeting. The officers were practically all re-elected, with the exception of Elder D. A. Parsons and W. B. Mohr, who, before the camp-meeting, had accepted a call to the West Pennsylvania Conference, Elder Parsons taking the presidency and Brother Mohr the secretaryship of that conference. Elder Parsons assisted throughout the camp-meeting in eastern Pennsylvania. Elder J. A. Leland, formerly president of the Virginia Conference, was chosen president of this conference, and W. E. Fortune secretary. Both of these brethren were unanimously elected by the delegation, to serve for the next conference term of two years.

The work is progressing in eastern Pennsylvania. Both conference workers and members of the churches are of good courage. Their aim is, "The finishing of the work in this generation."

F. H. ROBBINS.

* * *

THE GEORGIA CAMP-MEETING

THE Georgia camp-meeting was held in Atlanta, one of the largest cities of the South. Elder C. B. Haynes and other prominent evangelists have held efforts in this city, and as a result a strong church has been raised up. Besides this, it has been the headquarters of the Southeastern Union Conference for a number of years, which has contributed strongly toward making Atlanta one of our prominent centers in the Southeast.

Elder B. W. Spire, the president of the Georgia Conference, and his corps of workers did everything in their power to make the camp-meeting a blessing to our people.

Elder W. H. Heckman, the president of the union, Elder W. W. Eastman, and Elder J. H. Behrens spent the first Sabbath at this meeting. Later other laborers arrived, and joined in a most earnest effort to make the camp-meeting a success in every way.

From the beginning a good interest was awakened among the people who lived in the vicinity of the camp. The outside attendance was excellent, and a number accepted the truth during the time the camp-meeting was in progress. Wednesday was set apart as Field Day, and a large number of our people took part. This day was like other similar days, and resulted in the distribution of many of our small books and magazines among the people. Hundreds of homes were visited, and many people came to the meetings in response to the invitations extended to them.

The last days on the camp-ground were marked by the manifest presence of the Lord in all the meetings that were held. We do not recall a camp-meeting we have ever before attended

where the interest was so apparent to the very last. Elder Spire was unanimously re-elected president of the conference, and has the fullest confidence and support of the people.

One of the great needs of this conference is a corps of well-trained workers to take up work in the cities and towns. We believe that Georgia is one of the most promising fields that could be entered. Wherever our ministers have held meetings, excellent results have followed their efforts. It is not unusual for our evangelists to raise up churches of seventy-five or one hundred in a series of meetings. During the last summer Brother G. E. Peters, the colored union evangelist, raised up a company of one hundred new converts in Atlanta.

We predict for this conference a growing and developing work.

R. D. QUINN.

* * *

HARVEST INGATHERING AT CAMP-MEETING

At the recent camp-meeting held in Peoria, Ill., the writer was asked to do all the purchasing of supplies for the camp. In all, upwards of \$800 was spent for supplies at not more than ten different firms in the city. On the last Sabbath of the meeting a strong effort was made to secure pledges for missions, and the Spirit of God gave me the impression that I ought to go to the managers of the firms with whom I had dealt, and ask them to make a liberal offering for missions. A considerable part of the following day and night were spent in prayer for the special blessing of God upon the undertaking, that he would send his Spirit and soften the hearts of the men and make them favorable to this work.

Monday morning came, and with it the rush of breaking camp; but I felt that it would be wrong to disregard the impression that had been given me, and accordingly went to the city upon my appointed mission. From the first it was evident that God had answered my prayer and was present to help. I followed the plan of asking for a donation equal to 10 per cent. of the total purchases which I had made. With but one or two exceptions, the amount was freely given, and the offerings ranged from \$7 to \$17. In all, I was able to gather in four hours \$60.

It was interesting to note how attentively these busy men would listen as I told them about our mission work. I made clear to them the great work that we are doing in the world, and told them of the liberal offerings that had been made at the recent meeting in Peoria. In one case I left the street car, told my story, received the check, walked one block, and took the same car, which had gone around the loop. I had one of the most interesting missionary visits with the proprietor of the bakery, that I have ever had. As this experience was related to the rest of the workers at the supper hour on the camp-ground, their hearts were cheered and made courageous to attempt great things for God.

The world recognizes the propriety of reciprocating in matters of this kind, and I believe that thousands of dollars might be gathered in every year from

the thousands of firms with which Seventh-day Adventists deal in the course of twelve months. Possibly it is not yet too late for this plan to be carried out in some of the cities where our camp-meetings have been held this year. It will do no harm to try. But remember, it means more hours of solicitation from Heaven than from man in order to make it a success.

H. O. BUFLER.

Missionary Volunteer Department

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

"HOLY, HOLY, HOLY"

"HOLY, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8.

"Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isa. 6:2.

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

When heavenly beings who stand in the very presence of God himself manifest the deepest reverence, what must these angels think of us poor mortals who thoughtlessly, oftentimes, show such a lack of the spirit of true reverence for the house of God?

Did you ever hear loud talking and even laughter in a sacred place which has been dedicated to the worship of Jehovah? Did you ever see children permitted to run about the church and even to climb upon the rostrum during divine service? Did you ever see them romp and play up and down the aisles during intermission? Did you ever see them wandering about, eating food and scattering crumbs upon the seats? Did you ever see a group gathered near the door at the close of service or at intermission, carelessly chatting about the weather, the crops, neighborhood gossip, or any other common topic of conversation, and this not alone in a sacred place, but upon holy time? Did you ever do it?

"Ye shall . . . reverence my sanctuary," said Jehovah. Lev. 19:30.

In olden times, on the great day of atonement, before the high priest dared to go in before the Lord to make atonement for the sins of the people, he must first enter the holy of holies with an offering for himself and his house. "Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

During the entire round of service connected with the cleansing of the sanctuary, the people were without, afflicting their souls. Any careless, indifferent, irreverent one who failed to do this was cut off from among the people. If judgment were meted out thus summarily today, how many would be "cut off"? When we pause to consider the greatness, the majesty, the omnipotence of the living God, and the

littleness, the frailty, the impotence of puny man, we marvel that we are permitted to approach into his presence, that we are granted an audience with the King of the universe. With what humility and deep reverence should we enter into his courts, speak his name, worship at his footstool!

When Isaiah caught a vision of the Holy One, high and lifted up, his own unworthiness and nothingness overwhelmed him, and he cried out:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.

Then came the cleansing process. The coal from God's altar touched his lips, and he was clean. O may the cleansing flame burn from our hearts every trace of uncleanness and impurity, that we too, one day, may see the King!

How foolish for poor, helpless, puny man to appear so boastful and self-confident! The very life we live, the very breath we draw, comes from a higher Power. "In him we live, and move, and have our being." Acts 17:28. We boast of our learning, of our skill, of our ability to do things, and yet we cannot create a single thing. The best we can do is to take the material furnished us by One who has the power to create, to make something out of nothing, to speak and it is done, and out of that material—iron, wood, stone—produce, by means of the ingenuity implanted in our minds by the same Creator, a steam engine to cross the plains, or a steamship to plow the main.

Few men who have ever lived, have delved more deeply into the secrets of nature than did Sir Isaac Newton, and to but few has she revealed more of her hidden treasures. Just before the close of his eventful career, when asked concerning some of his wonderful discoveries, he replied: "I have been just like a child playing along the seashore, picking up here and there a pebble of truth, while the great ocean lies before me unexplored."

Since Newton's day this boundless ocean has been more widely sailed, but there are vast areas in the ocean of truth still unexplored. And they will remain unexplored until our earthly limitations are removed by the Author of all wisdom and knowledge, at his coming. In the university of heaven, with the Creator as our teacher, we may know things concerning which we speculate here. We may then know why the root goes down and the stem up; what electricity really is; yes, and what gravity is; whether ether, molecules, atoms, and a score of speculative substances actually exist; what the rings of Saturn are; and a thousand other mysteries concerning which we now theorize. The things we do not know would make a far larger volume than the things we know. How little we are, after all!

As I entered a large city church some time ago, one of the ushers politely handed me a slip containing the order of service, and conducted me to a seat. I glanced at the slip, and my attention was at once arrested. Upon the outside was this appeal: "Will not each worshiper in this sanctuary bow his head and send up a petition for himself, for his pastor, and for his church?"

The simple call to prayer struck home, and reverently I bowed my head in silent prayer. Others came in, but all, young and old alike, paused a moment with bowed head upon entering the pew. It was beautiful; it was impressive; *it was right.*

Shall not we, as young people, be more thoughtful in the future to render to our Creator the reverence which is due the King of the universe?

C. A. RUSSELL.

* * *

MISSIONARY VOLUNTEER LEADERSHIP

ONE of the greatest needs of the Missionary Volunteer Department is leadership. Of course, that is the great need in many departments of our work, but especially does it seem that good leaders for the work of the young people are woefully lacking. We need them in the conferences as secretaries, and in every conference scores of them could be used as leaders of local societies. Our young people are drifting because they do not have leaders to direct them into paths of right action. This should be changed. How are we to do it?

Leaders in the work for the youth must be developed in the same natural way that we develop workers for other departments. When we want ministers, we go to our schools and organize training bands for the prospective ministers, and give them special instruction in ministerial work. When we want colporteurs, we go to the schools and ask that special bands be organized to train colporteurs. When we want teachers, we go to the colleges and academies and tell them we must have teachers; and a special department is organized where instruction is given for that particular branch of the work. In other words, we are depending upon the schools, which have been built by the funds of the people, to furnish the workers needed.

We must plan to help the young people in the same rational way. It is in our schools that leaders for the Missionary Volunteer work are to be trained. There are plenty of young men and women who will be glad to take up this work when it is known that there is a demand for it. Our schools will be glad to give it recognition when we, as conference workers, demonstrate that there is a real call for it.

Shall we not, therefore, go to our schools this year and organize a Missionary Volunteer training band in every college and academy in the land? There will be good opportunity in the local societies to put to use the information gained. The local societies will appreciate all the help that can be supplied them. In the academies a good work may be done in this same way, and those who are not yet ready for college may get a working knowledge of the Missionary Volunteer Society; and in the academy societies and in the societies in the home churches, may be laid a foundation for the work that will afterward be done in the college.

There is a readiness on the part of the school boards to co-operate in all that makes for efficiency in any missionary endeavor. They will come to our assistance in this work, but we must

demonstrate that there is a call for this training on the part of the conference officials and those who are responsible for the work in the field.

Let us thoroughly understand this matter. The need of leadership for our young people is one of the greatest needs of the time. The colleges and academies are the places to develop and train these leaders. Co-operation on the part of conference officers, field men, college heads, and others responsible for the building up of the work, will bring results. We have reached the time when this co-operation must be secured.

W. L. ADAMS.

* * *

JUNIOR WORK IN THE CHURCH SCHOOLS

"If you want to do something to help the average man, you must do it for him before he is a man." Theodore Roosevelt never gave expression to a truer sentiment. Take care as to the kind of seed you sow in the garden soil of a child's heart. Whether the harvest shall be wheat or tares depends upon the seed.

At a teachers' institute some time ago one of the teachers said: "I could never organize and carry on Junior work in my school; the children are too bad."

The reply was, "All the more reason for starting the work." After a little encouragement, this teacher was induced to give it a trial. The next year at institute time she was the first upon her feet to tell of the work accomplished through the influence of the Junior society in her school. She told of the boys and girls who had been led to Christ, of the beautiful spirit in her school, of the ease with which it was controlled, and then said: "Never again should I think of trying to teach a church school without having organized within it, at its very beginning, a Junior society."

The work of the teacher is not done until this means of reaching the hearts of the children in a spiritual way, and of furnishing an outlet for their restless activities, has been set in operation.

There is no excuse for any teacher's neglect of this most important work. "First Things First." Study your Junior Manual. It can be read through in an hour or two. It contains eight lessons. It is made the basis for instruction in Junior work at the summer schools.

Some time ago it was my privilege to visit the Italian school in the heart of Chicago. A storm so delayed the street cars that the teacher and I were a few minutes late in reaching the place. I wondered what I should see and hear. Would there be chasing over the desks, snatching caps, and general rough-and-tumble confusion? Not at all! Before opening the door I heard children's voices singing. And they were not singing, "Coca-cha-lunk-cha-lunk-cha-la-la" nor "The King of the Cannibal Islands," but every child's mouth was like the letter "O" and they were singing at the top of their voices,

"Tis love that makes us happy,
Tis love that smooths the way;
It helps us mind,
It makes us kind
To others every day."

It sounded good to me. Each child was in his place, and the Junior Missionary Volunteer leader was sitting in front and had opened the meeting, for this was a Wednesday morning. After a short program, which was pleasingly rendered, this leader, a little Italian girl perhaps twelve years old, said: "We'll now have a social meeting. The time is yours. I hope all will be free." I thought to myself, "Those expressions sound wonderfully familiar." All were "free." Each child bore his little testimony that morning. The teacher spoke. I spoke. It was a good place to be. Do you think the school work moved off pleasantly that day?

Not only has the teacher been remiss in her duty, but she has neglected to set in motion the machinery which will in the end greatly lighten her labor, if she has failed to organize a Junior society in her church school. No influence should be neglected which will make for the moral and spiritual uplift of the children. If our church schools are to teach only the common branches, there is no reason for their existence. According to reports received at headquarters, Junior work has been carried on in but 50 per cent of our schools. Where does the weight of responsibility for this neglect rest? We leave you to answer. If there should be eight hundred elementary schools in operation this year in North America, there should be eight hundred Junior societies. Yes, and more, for Junior work is carried on in places where there are no church schools in operation. Is this too high an ideal? We think not. C. A. RUSSELL.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, October 16:
Missionaries in Mexican Mission

THE work of advancing the third angel's message in Mexico is now entering the harvest time after the seed sowing which has been so perseveringly and faithfully done under unusually difficult circumstances. Never before have conditions seemed so favorable for the advancement of the gospel in Mexico; and to none does this situation and prospect bring more satisfaction and encouragement than to our veteran missionaries, Elder and Mrs. G. W. Caviness, who have faithfully stood at their post in the midst of political upheavals, and many times have hazarded their lives in behalf of the work in the field they so heartily entered twenty-three years ago.

The record of book sales in Mexico leads the world at the present time; and the monthly magazine, *Las Señales de los Tiempos*, edited by Elder Caviness, is doing a great work. It is estimated that the majority of the believers in Mexico at the present time have been reached through the printed page, of which the magazine has been the principal factor.

In the territory of the Mexican Mission there are five Seventh-day Adventist churches, with a total membership of 278. The missionary society of the church in Mexico City sold nearly one thousand dollars' worth (Mex.) of literature last year. This was largely the work of three or four sisters, and shows what may be done by a little effort.

Elder Caviness writes: "We need a few more workers, because large portions of the country are entirely without help, and even two or three places where we have believers can scarcely be visited once a year with our present small force of ordained ministers and licentiates. At our very doors are fifteen million needy and ignorant people, for centuries under the darkness and superstition of Rome, calling loudly for help. If it is true that 'the light that shines the farthest, shines the brightest nearest home,' then Mexico should receive more light from across the border."

Let all pray for the work and workers in Mexico, and pray with a willingness to go and help answer our own prayers, if the Master should so direct.

* * *

"IT MIGHT HAVE BEEN"

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been!'"

—Whittier.

It might have been the privilege of the Christian church at Jerusalem to come into personal touch with that honest searcher for truth, the man of Ethiopia who went up "to Jerusalem for to worship," and bring to him the saving gospel of the Lord Jesus Christ which had been so directly and powerfully committed to the believers. Just where, in this instance, the connection for the communication of light failed to be made, we do not know; but that which the church at Jerusalem failed to do was committed to a lay member of the church, who, responsive to the impulse of the Holy Spirit, went speedily down "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26), and came to the chariot whose occupant was prayerfully searching the sacred Scriptures and longing for light. To Philip came the joy of personal soul-winning effort, which resulted in the ready acceptance of Jesus Christ by the seeker for truth.

Many are the opportunities neglected by the church of Christ. It may be that each member of the church, depending upon another instead of sensing his own personal responsibility irrespective of what others may be called upon to do, is largely responsible for these sad neglects.

It might have been different if the Christian church in the early centuries had remained true to her first love and diligent in efforts to advance the gospel.

"In the first half of the fourth century, . . . Frumentius and Aedesius penetrated into Africa as far as Ethiopia (Abyssinia); Nina the slave-girl carried the gospel triumphantly through Georgia; and Gregory the Illuminator evangelized Armenia; while in the same century the Persian Christians founded a great church on the west coast of India. But the church made her mis-

sionary enterprise a sporadic expression of energy rather than the central feature of her policy. . . .

"The increasing tendency was for the church to concentrate on defining truth, rather than going out with the sword of the Spirit to extend its sway. She became preoccupied with saving her own soul rather than with the proclamation of the good news of the Christian evangel to the ends of the earth.

"In the early days, when she forgot herself in order to carry across the world the message of the kingdom, she grew miraculously and went on conquering and to conquer. In the later days, when she centered her thought on her own power and privileges, a stark menace threatened her very life." — "The Riddle of Nearer Asia," by Basil Mathews, pp. 92-95.

Toward the end of the seventh century the church encountered a new and formidable foe in the guise of Mohammedanism. How different might subsequent history have been had the Christian church in the city of Bosra, situated on the fertile plateau of the Hauran, between Galilee and the eastern desert, exerted a more powerful influence in its community, and had its members been so active in personal soul-saving work that no stranger entering the gates of the city could fail to be reached with the gospel message. Of the coming of Mohammed to this city, the following interesting and suggestive narrative is found in the book from which the foregoing extract is taken:

"Up the paved Roman road from the south, in the eighties of the sixth century, came a long stream of camels with merchandise, as camel caravans had come since the dawn of history.

"Perched among the bales on the back of one of the camels squatted a black-eyed eleven-year-old Arab boy, with a wide brow, full lips, a strong nose, and a face somewhat fairer than his swarthy companions. As the tawny caravan of beasts swung up the ancient road, his quick eyes opened with a new wonder. His name was Mohammed. His uncle, Abu Talib, was master of the caravan."

"A thousand miles behind the boy lay his birthplace at Mecca, hidden among the sun-scorched hills and mountains of Arabia. From the molten lead waters of the Gulf of Akaba on the west to the hot reaches of the Persian Gulf on the east, the land of his birth was a desert—a shield of dull old gold, set with tiny emerald oases.

"Born a town boy—a Hadesi—nursed in the wholesome Arab manner by a hardy Bedouin woman of the desert, successively shepherd lad, camel boy, and Meccan, as familiar with the flat-roofed, deep-shadowed houses of the city as with the black tents of the wandering Bedouin, young Mohammed was an Arab of the Arabs. His father had died before he was born. The sensitive child had lost his mother while he was a little boy, and when still a lad, his adored grandfather, under whose care he had been brought up. He was now traveling in the trading caravan of his uncle.

"When the boy passed under the shadow of the great walls of Bosra, into the straight, spacious, colonnaded streets of this already decaying city, he saw

such power and wealth, such majestic and beautiful buildings, such evidence of the pomp and glory of empire, as he had never dreamed could exist. Through the arches of the greatest of the buildings he heard the chanting of black-robed men, and would doubtless see the strange ritual of the official worship of the empire—the worship of the Christian church.

"What Mohammed's inquiring mind drank in through his eyes and ears in those days cannot be known. There is no evidence that Mohammed then or ever heard the true gospel story or the first-hand experience of a redeemed man; for his whole record in the Koran is based on legendary gospels.

"Young Mohammed went home from Bosra on the long trail south with his brain full of new thoughts and recollections of the city life of the empire. Years later, as a young man, he came again to Bosra, leading another caravan of merchandise. As for the second time he passed southward out of the city on the return journey, neither he nor the Christian church could possibly guess what was indeed the truth, that two God-given opportunities for inspiring a new and virile commander of aggressive Christianity had passed, and that when Mohammed's name was next heard in Bosra, it would be as the herald of the fiercest, the most skilled, and the most implacable foe that the Christian church and the kingdom of the God and Father of our Lord Jesus Christ has ever known."—*Pages 97-99.*

Christians of the twentieth century are not responsible for the failures of the Christians of the past. In the opportunities of today lies our accountability. The church of Christ must not only exist,—be observed and admired for its purity of principle and lofty ideals,—but it must be a magnet, drawing the lost into its fold. "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), are the words of Christ, the Head of the church. Herein lies the secret of effective Christianity. The church organization may be perfect in its symmetry, the church edifice beautiful and grand; but without the drawing power of the risen Christ in the members individually, and consequently collectively, there is no more soul-saving value in its existence than in the mosques of Islam or the temples of heathenism.

The watchmen upon the walls of Zion are continually crying: "Awake, awake; put on thy strength, O Zion." "Arise, shine"! Isa. 52:1; 60:1.

The Laodicean church needs to be aroused from its lethargy, and to go forth to show by word and deed that the faith which it has espoused is a living principle which manifests itself in good works. "Faith without works is dead" (James 2:20), states the inspired writer; and works without faith are dead. The living reality is the combination of the profession and the demonstration.

Let no embryo Mohammed of our day pass through a Christian community without the personal appeal from Christ's ambassadors which shall win him as a subject of the King of kings, or at least prevent him from ignorantly formulating a system of error which in

Satan's hands will be so baneful and far-reaching in results.

The influence of the life cannot be estimated. The most humble follower of the Lord Jesus may create a wave of influence which will affect hundreds and thousands.

"Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. . . . Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message."—*"Testimonies for the Church," Vol. IX, p. 26.*

"When you follow out the principles of the word of God, your influence will be of value to any church, any organization. You are to come up to the help of the Lord, to the help of the Lord against the mighty. . . . Trim your lamps, and keep them burning, that wherever you may go, you may reveal in speech and action precious rays of light."—*Id., p. 133.*

MRS. J. W. MACE.

✱ ✱ ✱

THE LAYMEN'S REPORT

THE comparative summary of Home Missionary work in North America for the second quarter of this year is most encouraging. We have made a gain on most of what might be termed the major points in our report. A gain in conversions of 374 in one quarter is remarkable. It would seem that the vision of this organization as a great soul-winning movement has begun to inspire the rank and file of this people. We are no longer contented with the piling up of figures on the circulation of papers and tracts given away, books sold, meals provided, treatments given, etc. We are satisfied only as we see men and women, with whom we are providentially associated, coming across the line to Jesus.

Surely we should hasten in this personal work. The muttering clouds gathering on every horizon in all the world indicate that the coming of Jesus is near. We look forward in happy anticipation to the day when there will be as many conversions in a quarter as there are through the efforts of laymen now in a year.

A Possibility

And this is a possibility. In the winning of the 965 during the second quarter of this year, reports would indicate that only 23 per cent of our people participated. If 75 per cent had engaged in this service, and Heaven's blessing had rested upon them as it did upon the 23 per cent, we should have had more than 2,900 conversions in a single quarter; whereas for the whole of last year we had only 2,370.

Not Extraordinary Things

We are not called upon to do extraordinary things in this personal work for individuals, but just the ordinary things,—just a quiet word to some one in discouragement, a simple Bible study at your neighbor's fireside, a helpful, sympathetic hand at the bedside of the sick.

More of the Practical

Our report indicates we are mixing more fomentation cloths and hours of

Christian help work with our Bible readings and distribution of literature. This is as it should be. As Jesus went about, he was always doing something for some one. As we follow in his steps, greater success will attend our efforts in his service today.

We appreciate this report of our laymen, and look forward to future reports indicating the development of a well-balanced missionary organization.

C. V. LEACH.

✱ ✱ ✱

THE MODEL CHURCH—NO. 8

THUS far in our study we have learned that the local church is the great fundamental unit in God's program for the evangelization of the world. It was Dr. W. J. Dawson who said, "We have within our churches at the present time, imperfect as they are, a force sufficient for the Christian conquest of the world." While the words of this writer refer to the great body of Christian people, yet in a special sense this principle finds a very definite application to Seventh-day Adventists.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. . . . There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*"Testimonies for the Church," Vol. IX, p. 19.*

The program for God's people is world wide. It finds no limitations until its influence reaches to the ends of the earth. With unerring accuracy, God has mapped out the plan of operation for every church and every member. The work of properly educating and training this great army of men and women for acceptable service in God's program for the conquest of the world, challenges the serious study and attention of the leaders in Israel today.

A Lesson from the Recent War

For many months, the word "preparedness" was the universal term around which circled the military program of nations. In this country, thousands of young Americans were daily subjected to a careful, thorough training in the art of warfare.

We can readily appreciate the disastrous results that would have followed had thousands of young men been placed in the front-line trenches without training in military tactics. If the allied forces had adopted such a program, they would have suffered irreparable defeat.

The church of God is militant. Its world-wide program challenges every member to render active service. Every faithful child of God should be a soldier, seeking, as the days go by, to win men and women to Christ. But the forces of the enemy are preparing for battle, and on every hand we shall meet fierce opposition. If the people of God would meet successfully the opposition of the enemy in bringing upon them discouragement, prejudice, and at times apparent defeat, they must be trained in the art of spiritual warfare.

"We must teach the members of the church how they may effectually minister to others. . . . Were the kind of labor of which it stands in need bestowed upon the church, many who are

doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master."

—*"An Appeal," pp. 14, 15.*

The Church a Training Center

In every Seventh-day Adventist church, classes should be formed, under efficient leaders so far as possible, to impart simple instruction in various lines of home missionary work. The members of our churches should receive instruction in simple methods of opening the word of God to the people; in the fundamental principles of healthful living and simple treatments; and in the use of the printed page in personal missionary endeavor.

Our schools have been established for the specific work of training young men and women for active service in the front lines of battle. During the last few decades, scores of these young recruits, trained and skilled for efficient service, have given their all for the cause of Christ and are in the thick of the battle. They constitute the front line of defense. However, in order to make the work of God finally triumphant, the resources behind the front lines must be developed. In a special sense our church membership constitutes the limitless, latent resource which must be developed at this stage of the work of God.

Are we facing the ever-growing problem of financial resources for the successful prosecution of our world-wide work? Is the lack of trained, efficient workers for the world-field threatening us with apparent disaster? Let us put into operation an organized educational movement among our churches, and tap their limitless resources of workers and means. This will usher in a period of evangelism, the results of which will eclipse any records in history since the days of the apostles. It will restore to thousands of our people who are languishing, the "first love" for the message, and qualify them for some humble service in the Master's vineyard. Then we shall see "hundreds and thousands . . . visiting families, and opening before them the word of God."—*Testimonies, Vol. IX, p. 126.*

Leadership in Educating Church Members

One great problem confronting the people of God is that of educating and training for active service the great army of men and women comprising our church membership. That problem is expressed in the one word—leadership. The churches have been established, and there is imperative need at this time that every resource which they possess be utilized.

"It is to the development and direction of these latent potentialities of the church that Christian leaders of our day are summoned. Whatever opportunity may be provided to the highest gifts and qualities of leadership in business or in politics or in education, none of these compare in their ultimate possibilities with the limitless and overwhelming field of achievement open to those who succeed in leading the church out

COLPORTEURS' SUMMARY FOR AUGUST, 1920

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	8	585	\$ 1250.30	\$ 649.76	1157	\$ 285.30	\$ 122.00
Greater New York	23	1250	4972.95	2818.35	6110	1411.50	1476.75
Maine	22	1736	3265.00	3682.28	1030	246.50	228.00
Massachusetts	21	1223	2730.05	1548.80	2587	632.55	255.60
N. New England	6	276	663.25	975.70	1510	375.00	438.75
S. New England	14	1072	1615.80	795.25	1139	264.45	420.90
W. New York	17	890	2171.85	3118.50	2075	488.75	94.20
Totals	111	7032	16669.20	13588.64	15608	3704.05	3076.20
CENTRAL							
Colorado	43	1717	4114.85	1621.21	1520	370.00	242.25
Inter-Mountain	14	506	1094.75	1404.24	48	12.00	7.50
Kansas	20	910	2000.00	2929.80	556	133.40	260.25
Missouri	15	1084	2946.15	2208.15	216	42.00	318.60
Nebraska	19	1138	2856.20	1989.35	3278	741.70	121.65
Wyoming	13	937	1592.90	918.70	5	.75	18.45
Totals	124	6292	14604.85	11071.45	5623	1299.85	968.70
COLUMBIA							
Chesapeake	22	1534	5027.70	1573.35	427	86.75	339.75
District of Columbia	7	552	5001.43	5680.63	505	115.75	113.25
E. Pennsylvania	18	1037	3679.98	4258.96	4246	1006.00	415.50
New Jersey	17	1243	3776.13	2433.32	1998	442.40	232.95
Ohio	23	1069	4460.50	2197.40	8033	1971.75	1307.55
Virginia	38	2218	7333.30	4560.90	999	249.75	482.25
West Pennsylvania	54	4518	10100.70	3393.00	6048	1488.50	766.65
West Virginia	30	2734	7484.55	7786.65	102	25.30	15.75
Totals	209	14905	46863.29	31884.21	22358	5386.20	3673.65
EASTERN CANADIAN							
Maritime	22	2341	4555.95	2833.00	50	7.50	412.50
Ontario	29	2210	4519.00	3167.80	2700	671.00	415.50
Quebec	10	996	1621.55	749.00	....	.....	37.50
Newfoundland	..	....	.....	.....	....	.....	.....
Totals	61	5547	10696.50	6749.80	2750	680.00	649.05
LAKE							
Chicago	21	1896	4394.10	2621.40	3500	834.00	1146.15
E. Michigan	23	2140	4165.90	1821.49	3345	781.50	545.40
Illinois	35	2459	3138.20	2061.80	960	149.00	421.95
Indiana	40	2835	6246.05	4266.50	2710	676.50	279.60
North Michigan	12	721	1281.65	1046.10	200	30.00	43.65
N. Wisconsin	23	1963	4365.60	1673.15	180	34.50	52.65
S. Wisconsin	24	1517	3184.40	1492.00	1960	436.50	179.40
W. Michigan	7	261	458.83	246.55	1097	240.55	88.65
Total	185	13792	27234.73	15228.99	13952	3182.55	2757.45
NORTHERN							
Iowa	17	1543	3559.40	4575.05	1462	334.30	1007.55
Minnesota	22	2932	5623.90	7780.05	1678	386.70	720.75
North Dakota	5	741	1994.85	4647.42	35	7.75	79.50
South Dakota	16	1886	4088.20	2927.20	55	8.75	34.20
Total	60	7102	15266.35	19927.67	3230	737.50	1842.00
NORTH PACIFIC							
Montana	6	358	586.10	321.40	250	47.50	88.35
South Idaho	11	1354	4039.95	1578.40	118	22.70	41.55
South Oregon	5	152	2067.00	642.20	60	9.50	48.00
Upper Columbia	18	728	2205.50	1444.80	145	33.75	73.05
W. Oregon	13	1340	4077.95	2173.05	205	37.75	165.00
W. Washington	9	644	2178.20	1359.90	1502	342.80	412.80
Total	62	4576	15154.70	7519.75	2280	494.00	828.75
PACIFIC							
Arizona	6	558	2433.20	220.40	280	68.50	42.00
California	1	141	274.95	4556.15	732	121.30	466.50
Central California	5	471	1077.50	1576.38	944	191.60	28.05
California-Nevada	8	435	1147.38	433.90	140	27.00	45.00
S. California	6	287	942.00	199.75	3116	547.90	751.80
S. E. California	3	254	1260.90	934.60	965	160.75	87.00
Utah	2	157	716.45	.....	14	2.10	.....
Total	31	2303	7852.38	7721.18	6191	1119.15	1420.35
SOUTHEASTERN							
Carolina	54	5555	27331.25	13755.05	2573	621.05	122.25
Cumberland	24	3066	7091.85	1836.15	452	112.80	143.25
Florida	7	1099	1031.75	3270.60	140	33.50	144.75
Georgia	20	2668	13706.80	11661.02	780	190.00	199.50
Total	105	12388	49161.65	30522.82	3945	957.35	609.75
SOUTHERN							
Alabama	25	2286	7080.95	13261.77	656	113.40	127.50
Kentucky	23	2948	8945.45	6956.45	130	32.50	134.40
Louisiana	18	1516	4747.25	7465.85	425	106.25	90.75
Mississippi	59	6109	29796.35	12515.60	210	46.50	9.00
Tennessee River	20	1717	3981.25	3399.00	3039	729.75	344.55
Totals	145	14576	54551.20	43598.67	4460	1028.40	706.20
SOUTHWESTERN							
Arkansas	20	1413	7458.80	4582.45	1312	325.40	24.00
Oklahoma	33	1543	3399.75	3431.00	2672	631.50	169.05
North Texas	23	955	3811.20	5747.55	180	44.50	432.15
South Texas	10	1148	5093.14	8880.65	2630	657.50	20.25
Texico	16	851	2313.25	2065.20	2406	601.50	7.50
Totals	102	5910	22076.14	24706.85	9200	2260.40	652.95
WESTERN CANADIAN							
Alberta	16	1214	2835.75	8296.75	430	97.00	51.75
British Columbia	12	864	2602.40	421.10	565	139.25	55.35
Manitoba	24	2087	3529.65	3647.25	25	6.25	86.10
Saskatchewan	21	2515	4586.00	7484.95	1942	465.30	186.30
Totals	73	6662	13053.80	19850.05	2962	707.80	379.50
Foreign and miscellaneous	....	.....	.....	.....	1751	426.95	2022.45
Mailing Lists	..	....	.....	.....	15044	3327.70	3842.85

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	93	4543	\$11743.56	\$14863.24	.....	\$ 1487.16	\$ 1484.90
British	115	8756	17171.40	.....	94065	552.29	.....
Scandinavian	.....	.....	25144.28	.....	.....	428.07	.....
Latin	16	1259	835.32	637.32	7090	405.44	402.42
Central Europe	103	12257	25605.45	12683.55	11679	1313.35	683.57
East German	120	14485	25510.22	9947.30	48351	4804.18	3724.98
West German	114	12815	22055.78	11511.98	44110	4747.45	3720.97
Czecho-Slovakian	30	3054	9322.94	.....	.....	.....	.....
South African	.....	.....	3117.54	.....	.....	51.18	.....
Japan	.....	151.80	38.10	3589	311.90	412.80	.....
Korean	22	1939	1470.83	85.92	.....	447.89	.....
Philippine	57	2793	3045.00	3205.48	.....	340.00	.....
Manchurian	.....	.....	5.14	.....	.....	475.50	.....
Malaysian	.....	.....	1141.48	.....	.....	.....	.....
South China	8	.....	460.30	494.47	300	112.75	253.85
Central China	12	846	227.65	765.35	492	246.30	274.97
Hawaiian	.....	.....	336.05	.....	.....	15.50	.....
Guatemala	.....	.....	346.30	.....	.....	.....	.....
Salvador	1	50	17.25	278.41	.....	.....	53
Jamaica	14	1625	2746.10	881.60	.....	.....	.....
West Caribbean	.....	.....	922.05	.....	.....	.....	.....
South Caribbean	16	743	1477.16	.....	.....	.....	.....
Porto Rican	.....	.....	1911.50	.....	.....	.....	.....
Cuban	10	573	3899.00	2674.80	1045	158.65	.....
Mexican	13	1192	4480.65	638.53	2110	120.89	78.62
Venezuela	.....	.....	1339.20	.....	.....	.....	.....
Inca	9	769	2094.00	855.75	.....	29.08	177.00
East Brazil	20	1065	597.47	.....	.....	.....	.....
North Brazil	.....	.....	6788.95	.....	.....	.....	.....
South Brazil	14	1387	1511.40	4758.25	.....	.....	.....
Austral	33	2848	6947.39	5994.78	1559	138.51	157.94
Spanish	18	1859	2255.08	.....	.....	55.12	.....
Southern Asia	35	.....	526.59	.....	.....	.....	.....
Foreign Totals	873	74858	144152.32	111367.42	214390	19483.07	13904.69
North American Totals	1268	101085	293184.79	232370.08	109354	25311.90	23429.85
Grand Totals	2141	175943	437337.11	343737.50	323744	44794.97	37334.54

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57. Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,070 copies, value \$11,663.01. March, 1919, 299,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20. April, 1919, 238,209 copies, value \$11,450.55; April, 1920, 326,154 copies, value \$16,355.24. May, 1919, 273,406 copies, value \$14,702.11; May, 1920, 160,701 copies, value \$4,121.33. June, 1919, 226,895 copies, value \$11,551.60; June, 1920, 44,271 copies, value \$5,550.25. July, 1919, 226,895 copies, value \$10,136.13; July, 1920, 329,412 copies, value \$21,040.09. Aug., 1919, 236,632 copies, value \$13,904.69; Aug., 1920, 214,390 copies, value \$19,483.07.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January	137723	127738	131934	July	97324	218770	227140
February	134197	105253	86037	August	230127	156199	109354
March	180187	129575	154887	September	164573	179007	.....
April	150181	225992	191598	October	103332	146615	.....
May	117178	159621	1120491	November	177861	107042	.....
June	220177	224707	2983800	December	146646	150484	.....

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	531282.95	720983.25
August	119773.18	143185.26	203010.57	207615.34	343737.50	437337.11
September	73364.70	96001.38	172855.15	137462.98	231475.12	.....
October	78102.63	85128.41	116501.72	133893.11	199530.88	.....
November	69660.16	86248.56	107545.23	101093.49	173967.04	.....
December	69145.88	71060.56	87121.50	117592.42	131193.54	.....
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	.....

into her divinely appointed inheritance and destiny."—*"Missions and Leadership,"* p. 140.

To lead the members of our churches into greater fields of Christian service, is the task which devolves upon the leaders in Israel today. We dare not pass it by lightly, nor regard it as a responsibility of no consequence. Too long have the leaders of God's people shouldered the burden of world evangelization alone. "Our results have not been commensurate with our investment of time, men, and means." We have battled the forces of the enemy single handed, and have conducted our soul-winning campaign without the aid of the infantry. Because of this condition, the servant of God has given this people a message not shadowed by uncertainty: "Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles."—*"Ministry of Healing,"* pp. 148, 149.

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."—*"Gospel Workers,"* p. 196.

God's plan for the finishing of his work in the earth, as suggested in the above words, places upon the leaders in Israel the great responsibility of training the people. To them is given the key which will unlock the floodgates which have been closed so long, and thus open the channel through which the unbounded resources of the church will flow into the furrow of the world's distress and perplexity. May the Lord hasten the day when this revival shall be witnessed among his people, and the triumphant banners of the redeemed "enter in through the gates into the city." Rev. 22: 14.

H. K. CHRISTMAN.

Publishing Department

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

THE AUGUST SUMMARY

It is encouraging to note that our literature sales continue to increase. The report for August shows a gain of \$93,599.61 over the corresponding month last year.

The publishing work in the entire world field continues to grow. Germany's reports are showing a splendid gain; and while the German people are in need of food, having only about 60 per cent of the amount they should have, they buy books from our colporteurs as never before. From Czecho-Slovakia comes the word, "If we could get the books, we could keep a hundred colporteurs in the field. In 1919 we sold 95,000 crowns' worth of books, while in the last two months alone our sales amounted to 265,000 crowns."

One of our colporteurs in the South-eastern union, during four weeks, took more than \$600 worth of orders, delivering more than \$400 worth. Also during this period he brought five families into the truth, and representatives of three of these families came with him to camp-meeting. Surely the Lord is working mightily in our behalf, going before our colporteurs and opening the homes and hearts of the people to receive the message.

PUBLISHING DEPARTMENT.

* * *

HOW THE HIGH COST OF BOOKS AFFECTS THEIR SALE IN MISSISSIPPI

WHILE at the Jackson (Miss.) general meeting, I was surprised to learn of the remarkable success that is attending the work of the faithful colporteurs in that State. One brother over seventy years of age, sold more than seventeen hundred dollars' worth of books in three weeks. On one day he sold more than two hundred dollars' worth, including orders for eight books in full-leather binding. A colored sister over sixty years of age, I was told, sold one thousand dollars' worth in one week.

As the books have advanced in selling price, naturally some of the colporteurs thought more difficulty would be experienced in selling them, and that fewer would be sold. Reference was made to this, and the chairman of the meeting, addressing one of the colporteurs, said, "Brother Canada, what has been your experience? You sold books last week at the new price. What success did you have?"

The colporteur, a quiet, unassuming man, arose and said: "I sold \$600 worth last week at the advanced price. I did not canvass the entire week. I do not see that it makes any difference in the sales. I myself value the books more highly, I think, than I did before, and I suppose the people do also, and so they are ready to pay the price."

Another colporteur said: "The first Seventh-day Adventist book I read, I said, 'This book is worth \$25.'" Then

he added, "I propose to sell these books until they reach that price. They are worth that much, and more."

This work cannot fail so long as men feel like this. The general impression given by the colporteurs was that the people considered the books exceptionally valuable because of the price at which they are now being sold.

Judging from these reports, one thing is certain, and that is that the increase in the selling price of books, made necessary because of the great increase in cost of paper and other materials and workmanship, does not interfere with their sale in Mississippi.

It is really remarkable to see how marvelously God has gone before those who take up this work. David said he had never seen "the righteous forsaken, nor his seed begging bread." Certainly it seems there is no excuse for the righteous to beg bread so long as there are books to be sold. We have reached the time when not merely the leaflets, but our books also, are to be scattered like the leaves of autumn. It is being done in Mississippi by those who have entered the field as colporteurs.

It is the "eleventh hour." "Why stand ye here all the day idle?" the Lord is saying to those who have been waiting for some conference to employ them. To these the words are addressed, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Those who respond, it appears, will be better rewarded than those who have agreed to work for a stipulated weekly allowance, and in the hereafter it may be found that more souls were saved through this silent ministry than through more spectacular efforts which seemed to accomplish more.

The time was when a great many books were sold by subscription. It was difficult for colporteurs to get into homes, and when they did, in all probability some one had been before them and sold a book. Books other than our own are seldom sold now by subscription. Our colporteurs have the field practically to themselves. The hand of God has certainly been in this. It is not so difficult now to gain entrance to homes, for God has gone before his workers.

It would appear that the time has come when men should leave the ordinary occupations and give themselves to this ministry. There are many who are engaged in occupations which merely enable them to live. They are doing a work that others can do, and leaving undone the work to which God has called them in giving them a knowledge of this truth. The time has come when "strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles." Isa. 61: 5, 6.

The South is a needy field, but it is also a most promising field. Scores of young men should turn their attention to the Southern field. What I have seen during my month's work in the South has been a revelation and an agreeable surprise, and has convinced me that the book and periodical work should be pushed forward there with unprecedented vigor.

D. H. KRESS.

Medical Missionary Department

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

THE SCHOOL NURSE

THE past year has witnessed the changing from theory into action of a mighty health movement. The statements of Dr. Thomas D. Wood in regard to diseases and defects of school children have startled into action the forces of our Government until we have on foot today a very extensive program for the better health of the children. If such a work is needed for children in general, to enable them to become strong citizens that the interests of our country may be protected, what about our children and youth who have before them the finishing of the last message of mercy to mankind?

Seventy-five per cent of the children in the public schools have defects which place them on the list of those not physically fit. Three out of every four are undernourished, and malnutrition is considered by Government authorities as a definite departure from health which should be looked after as definitely as tuberculosis. The fact that these same conditions prevail in our own schools should enlist the attention and action of every one of our educational and medical workers. The children cannot help themselves; in many cases their parents are looking to us for help; and we must not fail them. The conscientious, efficient teacher can do much, but additional aid must come from our medical workers. We must rally to the help of the children and youth who are not only laboring under physical handicaps, but who also need instruction in health habits that will enable them to give their best to the Master. Early in the school year every child should be examined and corrective work started.

In the Maine Conference each child and teacher was examined with regard to height, weight, chest expansion, eyes, ears, nose, throat, teeth, heart, lungs, spine, feet, skin, posture, nutrition, and constipation; and each child was also graded on care of teeth and nails, and in regard to personal appearance. With proper preparation, this examination requires an average of ten minutes for each child.

A record of the examination of each child is kept on file in the school. This card provides for one examination each year covering the eight grades of church school. This admits of ready comparison at each examination, and of follow-up work. A notification card was sent to the parents of each child in whom defects were found.

Each school was inspected with regard to heat, light, ventilation, water supply, individual drinking cups and towels, sanitary toilets, wash basins, proper adjustment of seats, and general house-keeping, which, according to the "Standards of the Standard School" of Maine, should be equal to that of any well-kept home. All desks found to be orderly were indicated by a blue

star on the weight tag which was given to each child.

Maine ranks high as a health State, yet a partial report of examinations shows: defective throats 60 per cent, teeth 40 per cent, posture 80 per cent, feet 35 per cent, malnutrition 40 per cent, constipation 25 per cent. These children are our children, and their great need is an unconscious appeal to us to come to their help.

A school nurse may so endeavor herself to the children through the health work that a lasting influence for good may be exerted upon their lives. Health habits will generally be gladly undertaken at her suggestion. The good that may be done in the homes in this respect is incalculable, and such services are often accepted from a nurse when other workers would be regarded as intruders.

Before beginning the work of examination, the matter should be taken up with the chairman of the school board and the teacher, and thoroughly explained, that they may understand the need, and the benefit to be derived therefrom. Thus their co-operation may be enlisted from the first.

Hints for the Medical Worker

1. It is well to be prepared to give talks on health and healthful habits:

- a. For schools. The talks should be varied to fit each school.
- b. For parents' meetings.
- c. For presentation on Sabbath.

2. The worker should have a general knowledge of school sanitation, amount of window space necessary, amount of floor space, etc.

3. He should have a thorough understanding of the health principles set forth on pages 295-335 of "Ministry of Healing." He will be regarded as authority on all such matters. His habits of eating and drinking and dressing will be subject to the closest scrutiny. What he does will preach louder than what he says.

4. The worker should—

- a. Be able to detect the common communicable diseases.
- b. Be able to teach simple exercises.

- c. Be conversant with the health laws of the State.

5. Special preparation is needed for this work, and he should—

- a. Avail himself of practice work under a physician.
- b. Be on the watch for information from all sources.
- c. Visit schools where this work is done.

- d. Obtain information from those who are in this work.

- e. Attend teachers' conventions, educational councils, and nurses' conventions where these matters are discussed.

- f. Watch for articles on this subject in public health magazines, nurses' magazines, health bulletins, etc.,—in fact, in nearly all the higher class magazines and other periodicals.

6. Sources from which to obtain valuable material:

- a. State Boards of Health.
- b. State Boards of Education.
- c. Bureau of Education, Department of the Interior, Washington, D. C.
- d. Child Health Organization, 156 Fifth Ave., New York City.
- e. Medical Inspector of Schools, Board of Education, New York City.

7. Some good books on this subject:

a. "Health Work in the Schools," Hoag and Terman.

b. "The School Nurse," Lina Struthers.

c. "The Public Health Nurse," Gardner.

This by no means exhausts the subject, but when once the work is entered upon, help presents itself on every hand to the one who is on the alert.

This is a part of God's program, and his blessing is in it.

MRS. MARIAN HOWE-BOWERS, R. N.,
School Nurse.

Bureau of Home Missions

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

EDUCATION OF THE FOREIGNER

We are happy to see the progress that has been made in bringing this message to the millions of foreigners in our own land. It is encouraging to know that at the International Branch of the Pacific Press Publishing Association, in Brookfield, Ill., literature containing the truths of this message is now printed in twenty-seven different languages. We rejoice to see the success that is attending the circulation of this literature. With this situation naturally comes a call for more workers in these various languages.

For many years our American youth have enjoyed the privileges offered in our own schools. We thank the Lord for these schools. From their doors hundreds of trained workers have gone out into needy mission fields. Surely these institutions are a "gateway to service" for the Master, both in the home fields and in the regions beyond; and they are a haven of refuge to our young people.

Now the time has come when attention must be given to the education of workers in other languages. The advantages and opportunities afforded in our schools must be extended to our young people of foreign parentage. Educational work for our German, Danish, Norwegian, and Swedish young people is at present carried on by our three theological seminaries established for this purpose. We also have a French department in the school at Oshawa, Canada; a Spanish department at Phoenix, Ariz.; and Russian and German departments in two other academies. But there are a number of other nationalities for whom little or nothing has been done in the way of educating and training workers.

Last year the Bureau of Home Missions made a beginning in this work by establishing a department for foreigners at the Broadview Theological Seminary. About thirty students were enrolled in this department, more than half of whom were Russians. Of the remainder, two were Rumanians, two Hungarians, one Slovakian, one Italian, one Greek, and one Serbian, and one was of Finnish parentage. The Russians had class work in their own lan-

guage as well as in English. It will be readily seen that this could not be done for the others, as there were in attendance only one or two students representing each of the remaining languages; so their work had to be done in English. This was unfortunate, as most of them had but a meager knowledge of the English language, which limited the amount of work they were able to do. They are very desirous of acquiring a knowledge of English; but in order to become workers for their own people, it is essential that they have an opportunity to study and become proficient in their own tongue. For this to materialize, there must be an increased attendance of each of the various nationalities represented. We are hoping to secure a few teachers who can divide their time between the seminary and the Pacific Press branch at Brookfield, spending part of their time in teaching and part in translating and editorial work.

It has recently been my privilege to spend a little time in the East in the interest of this educational effort. At the New Jersey camp-meeting I met a number of promising young people, mostly Slovakians and Poles. These young people manifested a spirit of consecration and earnestness, and an intense desire to qualify themselves for gospel work for their own people. It certainly was gratifying and encouraging to see the determination they manifested; and although some of them face great obstacles, we know the Lord is able to remove hindrances and to make it possible for them to attend school.

At Warren, Ohio, where Elder John Klepe has been laboring for some time, I met with a small company of Rumanians. At Akron, Ohio, Elder M. Ostoich is carrying on a successful tent-meeting for the Serbian people. It was my privilege to speak to the Serbians one evening in the tent. We hope a few may attend the school from each of these places.

Compared with the great work that remains to be done, but little has been done so far in behalf of these foreigners by way of providing literature and educational facilities for the development and training of workers. What has been done is greatly appreciated. It certainly is a happy privilege to pass on some of the blessings which have been so abundantly bestowed upon us.

P. E. BERTHELSEN.

* * *

WORK AMONG THE GERMANS

It has been my privilege to attend eleven camp-meetings this summer. They came in the following order: Visalia, Central California; Salem, Western Oregon; Coeur d'Alene, Upper Columbia; Winnipeg, Manitoba; Saskatoon, Saskatchewan; Calgary, Alberta; Lodi, Northern California; Oklahoma City, Oklahoma; Clinton, Missouri; Hutchinson, Kansas; and Hastings, Nebraska. At all these meetings our German people were well represented.

It was my special endeavor to bring before our constituency the need of personal work for their neighbors and friends. Most of the Germans in the North and West live in rural districts and have comparatively small areas in which to work, therefore we solicit their

help for our large cities in the East. They have subscribed for thousands of small pamphlets and papers to be used free of charge in our city efforts. Our workers appreciate this liberality. When the call for foreign missions is presented, the German people do their part.

At the Oklahoma camp-meeting, where about 120 of our German people were present, the Sabbath school donations on the last Sabbath amounted to \$1,500, or an average of \$12.50 a member. This broke the record of any previous Sabbath school offering. In Kansas, one man came forward with \$2,000, two others with \$1,000 each, and several with \$500, besides many with smaller donations. We are thankful that the Lord has blessed our people with means, so that they can help advance the third angel's message; and they are very willing to do so.

We have reached a new era in the development of the educational work among our people in this country. A few years ago we had a department only in Union College, while now we have German departments in Lacombe, Alberta; Battleford, Saskatchewan; Harvey, N. Dak.; Redfield, S. Dak.; and Lodi, Calif. In addition, several of our schools teach German in their college courses. The parents of German children now value education more highly than in former years, and this is a good omen of success. From our Clinton Theological Seminary we have sent out this year two missionaries to take charge of the school in Korea; one graduate and his wife to take charge of the German work in the South Dakota school; another graduate and his wife to take charge of the German department of the school in Lacombe, Alberta; while another student has entered the ministry in Texas.

The canvassers who were sent out from the seminary ranked among the first in taking orders and delivering their books. One young man twenty years old took orders to the value of \$3,000 and lost only about a half dozen orders in his delivery. Most of these books were sold to German people.

Meetings are being conducted in a number of large cities, such as New York, Brooklyn, Jersey City, Newark, Chicago, Cleveland, Pittsburgh, Philadelphia, Baltimore, Milwaukee, Sheboygan, Detroit, St. Louis, and Portland, Oreg. In numerous places tent meetings have been conducted also in the country districts. There is a greater searching for truth than ever before, and during the first six months 235 were baptized as the fruits of these efforts. The work has grown steadily, and in one place in Wyoming a nice church building has been erected. More than a score of people have accepted the truth, while others stand ready for baptism. We are glad for these tokens of God's blessing upon the work of his servants. The prospects were never brighter.

This fall we have printed 60,000 Harvest Ingathering papers, which we hope to distribute among our German people in North America. Our goal is \$60,000, or one dollar for each paper. We pray that God may help us to reach it.

The workers throughout the field are of good courage, and are working in unison with the conferences in which they are employed. Our greatest need

at present is church buildings in the large cities. Hardly a day passes but some worker sends in a plea for a church edifice. In many places it is almost impossible to find quarters for rent in which to conduct our meetings, and we must supply the need.

I am certainly glad for the privilege of working for the German people this summer, and of helping in the English work. I firmly believe that in a little while from now the harvest will be ended and the last sheaf garnered in.

J. T. BOETTCHER.

The Gospel Ministry

OUTLINING SERMONS

THE question as to whether notes in outlining discourses are a help or a hindrance to the gospel minister, is often asked. Much depends upon the nature of the notes and how they are used. If the speaker confines himself too closely to the details of his outline, he will find himself depending more upon his own resources than upon the movings of the Holy Spirit. Eventually he will become powerless to reach the hearts of the people. Notes that are used year after year, or even month after month, will prove a detriment to both speaker and hearer. Sermons delivered from such notes will prove a sore disappointment to those who are hungering for the bread of life. Some most excellent instruction upon the preparation of discourses is given in "Testimonies for the Church," Vol. V, page 251:

"Some of these ministers make a mistake in the preparation of their discourses. They arrange every minutia with such exactness that they give the Lord no room to lead and impress their minds. Every point is fixed, stereotyped as it were, and they cannot depart from the plan marked out. This course, if continued, will cause them to become narrow-minded, circumscribed in their views, and will soon leave them as destitute of life and energy as are the hills of Gilboa of dew and rain. They must throw the soul open, and let the Holy Spirit take possession to impress the mind. When everything is laid out beforehand, and they feel that they cannot vary from these set discourses, the effect is little better than that produced by reading a sermon."

It is the old, stereotyped notes that are condemned. Fresh notes which refresh the mind of the speaker, or those that have been used, if thoughtfully revised, may prove beneficial. But these should be placed before the Lord in prayer, to be used or set aside as he may direct. Again we read:

"No subject can be treated before all the congregations in the same manner. The Spirit of God, if allowed to do its work, will impress the mind with ideas calculated to meet the cases of those who need help."—*Ibid.*

The faithful servant of God will not hesitate between fine, rounded sentences, but under the influence of the Holy Spirit will lay the ax to the root of the tree, and then point the convicted, heartbroken sinner to the Lamb of God that taketh away the sin of the world.

E. HILLIARD.

News and Miscellany

Notes and clippings from the daily and weekly press

—The bread-making contest of the Worcester County, Mass., farm bureau, was won by a fourteen-year-old boy, over scores of girl competitors.

—During the year 1919 the highest point in milk production in the United States was reached, with a total of 90,000,000,000 pounds, according to the estimate of the United States Bureau of Markets. The total number of cows is estimated at 22,000,000.

—Plans for his sixth expedition to the arctic regions have been announced by the Norwegian explorer, Christian Leden. His route will take him past Labrador and Baffin's Land, and a hydro-airplane will be used for discovering open water spaces and gathering scientific data. He expects to reimburse his backers by bringing back valuable hides, oils, and minerals.

—The oldest of Uncle Sam's marines, Henry J. Wylie, now in his eighty-first year, was retired with an annuity, August 20, after sixty-five years in Government service. He has served in the Marine Corps for the last forty-five years, and has administered the oath of office to five succeeding commanders of the famous sea-and-land fighters. Wylie first entered Government service at the age of seventeen, as a post-office clerk.

—Friends of Mrs. James M. Cox, wife of the Democratic nominee for President, have recalled the fact that she was a volunteer telephone girl in Chicago during the war. At that time Mrs. Cox was Miss Margaretta Blair, daughter of Thomas S. Blair, president of the Blair Engineering Company of Chicago. She was one of the first society girls in Chicago to respond to the call for workers, and was assigned as an amateur telephone operator for the Women's Council of Defense. For several months she worked a little switchboard in a dusty old storeroom on Washington Street. Records of the Women's City Club of Chicago also show that she did a great deal of Red Cross work during the war.

—The seventh International Postal Congress is scheduled to meet at Madrid this fall, with about 130 postal administrations from all parts of the world attending. A vast amount of business is pressing for settlement. Foremost among the questions to be discussed is the admission of new independent states to membership of the Universal Postal Union. Rules and regulations for aerial postal service will be attended to, and new rates established for international postal service. Madrid is well situated to welcome the congress. A new general post office was recently built, which is regarded as one of the most up-to-date and beautiful buildings of its kind in the world. It is called the Palace of the Correos. A great hall, resembling the throne room of a royal palace more than anything else, will be used as the council chamber. This conference was to have met in the fall of 1914, but was postponed on account of the war.

—A significant change has taken place in the character of the immigrants coming to this country since the war. The vast Slavic tide of the pre-war days has changed its direction. It is now an outgoing instead of an incoming tide. The people of Northern Europe, on the other hand, are coming in greater numbers. England is sending more than any other nation. Scotland and Ireland have greatly increased their contribution. The French immigration, very small before the war, is now almost equal to that of Italy.

—A vigorous movement is on foot among the leading denominations to provide proper religious instruction and environment for their young people attending State institutions. The Methodists have 29,000 students in forty State institutions, and spent \$42,000 in the support of workers in these schools last year. They have paid \$284,000 for property upon which to build churches or social centers. They have just laid the foundation of what will be a \$1,000,000 institution at the University of Illinois, where they claim to have 1,800 students.

—Senator Harding, Republican candidate for President, is a deacon in the Baptist Church; Governor Coolidge, candidate for the Vice-Presidency, though not a member, is a regular attendant of the Congregational church of North Hampton, Mass., to which every member of his family belongs. Governor Cox is a member of the United Brethren church at Jacksonburg, Ohio, of which church he was the sexton when a boy, and where, for sentimental reasons, he permits his membership to remain. Since moving to Dayton he has attended the Episcopal church.

—An extensive site in County Durham has been purchased by a syndicate from the British government for the establishment of a nitrogen factory to make ammonia synthetically from the air. As explained by the American chamber of commerce in London, the process to be adopted will pattern after that of Haber, the German chemist, involving the combining of nitrogen and hydrogen into ammonia under pressure at high temperature. The ammonia will then be converted into nitric acid or other nitrates, either for the manufacture of explosives or for use as fertilizers. A capital of about \$25,000,000 is required to finance the project.

—Gen. Wm. C. Gorgas, former surgeon-general of the United States Army, who died in London, was one of the world's leading authorities on sanitation, and his services were sought by many nations. He first came into general notice during our war with Spain, by his successful clean-up of Cuba, which had formerly been a yellow-fever pesthouse. Then he was set to work to conquer a similar situation at Panama. The result was that the Canal Zone is as safe a place to live in as almost any other part of the globe. Later he was employed in improving health conditions in South Africa. When we went into the war, General Gorgas was of much service in France in helping to "reconstruct" soldiers who had been badly crippled.

Appointments and Notices

REQUESTS FOR PRAYER

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

"Please pray that my sister may be healed from spinal trouble," writes a Colorado sister.

A sister in Alabama asks prayer for strength to follow the path of duty, and trust God implicitly.

"My sister in Colorado is gradually losing her eyesight. Please pray for her healing; also for her conversion."

A brother writing from a far Western State requests prayer that he may have strength to overcome the tobacco habit.

"I ask your prayers for my husband, who is backsliding, and for myself, that I may remain faithful to my Saviour," writes an Iowa sister.

* * *

ADDRESSES WANTED

Information concerning the whereabouts of Opal Colcord and Effie Colcord is desired by the church at Stockton, Calif. Address Mrs. J. A. Pearson, 1224 South Lincoln St., Stockton, Calif.

* * *

WANTED

At least one hundred young men and women to enroll in the normal department at Emmanuel Missionary College. The work of God is being delayed for the want of consecrated, efficient, Christian teachers. What does that mean to you personally? Stop, think, act! Address Normal Director, Emmanuel Missionary College, Berrien Springs, Mich.

* * *

NOTICE

About ten young women are wanted to take the medical missionary nurses' training course at the Chamberlain Sanitarium and Hospital, beginning October 1. Applicants must have had ten grades of school work. We are told that the medical work is the right arm of the message, and we must have workers to enter this field. Write at once to Dr. R. A. Crawford, Chamberlain, S. Dak.

* * *

BUSINESS AND PROFESSIONAL MEN

A special leaflet of sixteen pages, brimful of suggestions, has been prepared to assist our business and professional men in a particular phase of the Harvest Ingathering work. Last year one of our business men received at his desk \$619 as Harvest Ingathering money. How this was done is fully explained in the leaflet, a copy of which is yours for the asking.

* * *

CHURCH SCHOOL TEACHERS

One of our church schools of forty students last year raised \$707 in the Harvest Ingathering. A special leaflet of sixteen pages has been prepared, telling how this was done. What this school did, others can do. Copies of this leaflet may be obtained by making request of your tract society, or by writing to the General Conference Home Missionary Department, Takoma Park, Washington, D. C.

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.

L. A. Robinson, R. F. D. 1, Claremont, N. C.

B. A. Sides, 168 Franklin Ave., Concord, N. C.

Mrs. A. G. Youngberg, Drawer 586, Watertown, S. Dak.

Mrs. John Best, Willow Lake, S. Dak. Signs and Watchman.

W. F. Martin, Box 146, Glendale, Calif., is anxious to obtain two or three copies of the book "Songs of Freedom." Any one having these books for sale should communicate with him.

OBITUARIES

Hoffman.—Pauline Hoffman was born near Appleton, Wis., Sept. 30, 1871, and died at Neenah, Wis., Aug. 20, 1920. She was an earnest Christian, and gave the last of her strength in service in the colporteur work. C. J. Tolf.

Spearburg.—Mary Phitzner Spearburg was born in Brandenburg, Germany, July 2, 1847, and died at Gresham, Wis., Aug. 26, 1920. She lived an exemplary Christian life, and fell asleep in hope of a part in the first resurrection. C. J. Tolf.

O'Donnell.—Bertha May Miller was born July 19, 1873, in Martin County, Minnesota. She was married to Thomas H. O'Donnell in 1907. Her death occurred in Portland, Oreg., Aug. 30, 1920. Her companion, an adopted daughter, her mother, and two sisters mourn. H. W. Cottrell.

Lee.—Mary Helena Bunch was born in Pine Island, Minn., April 24, 1864. She was married to Burton H. Lee in 1881, and several years later they moved to Oregon, and she died at Sutherlin, July 21, 1920. Her husband, four children, her mother, and one sister survive. E. M. Babcock.

Metzner.—Frederick Metzner was born in Brooklyn, N. Y., Jan. 1, 1889, and died in the same city, July 9, 1920. He is survived by his wife, née Bertha F. Dahlinger, one daughter, his mother, three brothers, and four sisters. Shortly before his death he gave his heart to the Lord and accepted the third angel's message. John E. Hanson.

Gilbert.—Marie Lawson was born in Sweden, in the eventful year of 1844. She came to this country in 1868, and in 1875 was married to O. A. Gilbert. Fifty years ago she united with the Seventh-day Adventist Church, and lived a consistent Christian life until her death, which occurred July 29, 1920. Four of her six children survive. M. E. Anderson.

Cleland.—Jennie Busz was born in Noble County, Indiana, March 25, 1865. She was married to Samuel J. Cleland in 1884, and they settled in South Dakota, where they lived for seventeen years. Later the family returned to Indiana, and then moved to Texas, where our sister was stricken with her last illness. She fell asleep Aug. 7, 1920. In 1897 Sister Cleland united with the Seventh-day Adventist Church, remaining a faithful member until the close of her life. Her husband, an adopted son, four sisters, and four brothers are left to mourn. * * *

McClary.—Harvey McClary was born March 28, 1840, and died in South Stukely, Quebec, Sept. 3, 1920. Some forty years ago he accepted the third angel's message. The death of his wife seven years ago left him alone in the world, as they had no children. The writer conducted the funeral service. F. C. Webster.

Stewart.—Nellie Malcolm was born in Monterey, Ky., in 1862. Her husband, B. T. Stewart, has been dead for a number of years. A little more than a year ago the light of present truth came to her, and she united with the Seventh-day Adventist church in Louisville, Ky. She fell asleep in hope of a part in the first resurrection. Two children mourn. W. E. Videto.

Ramig.—Jacob Ramig was born in Russia, Jan. 12, 1844, and died at Norman, Okla., Aug. 24, 1920. In 1865 he was married to Miss Katie Schoeffler. He came to America in 1876, and ten years later accepted the third angel's message at Lehigh, Kans. His wife and three of their nine children, two brothers, and other relatives are left to mourn; but they sorrow in hope. G. F. Eichman.

Mace.—Susie Beek was born in Lamar, Mo., May 12, 1861. She became the wife of Rufus M. Mace at Honeycreek, Iowa, in 1878. The light of the third angel's message came to her in 1917, and she lived a consistent Christian life until her death, which occurred at Blind Creek, Alberta, Canada, Aug. 28, 1920. She is survived by her companion, two children, two brothers, one sister, and other relatives. Lyle C. Shepard.

Thompson.—Thomas Nielsen Thompson was born in Denmark, April 4, 1862. He came to America at the age of twenty years, settling in Hutchinson, Minn. His marriage to Elizabeth Rosser occurred in 1890. Seven years ago the light of the third angel's message came to the family, and he united with the Seventh-day Adventist Church, remaining loyal to the end of his life, which came July 13, 1920. His companion and eleven children survive. H. R. Johnson.

Lewis.—Willis G. Lewis was born at Battle Creek, Mich., Aug. 8, 1887, and was killed by lightning near his home in Berrien Springs, Mich., Aug. 9, 1920. He is survived by his wife and two small sons, his father and mother, and other relatives. The family moved to Berrien Springs only a few months ago, where he was planning to enter the ministerial training course at the opening of the present school year at Emmanuel Missionary College; but the Lord deemed it best that he should rest awhile, and we can only say "Thy will be done." Ira, J. Woodman.

(Lake Union Herald please copy)

King.—Martha Louisa Smith was born at Jackson, Mich., in 1834. Her parents accepted the third angel's message when she was about eleven years of age, therefore she witnessed the progress of the Advent Movement from its earliest history. Her first marriage to Fletcher Byington occurred in 1857. To them were born five children, four of whom survive. Left a widow, she married Mr. King in 1883, and since his death has made her home with her daughter, Dr. Mary B. Nicola, of South Lancaster, Mass., where she fell asleep Aug. 30, 1920. Her death was triumphant, and she rests awaiting the dawn of the resurrection morning. W. R. Andrews.

Christian.—Andrew E. Christian was born in Owatonna, Minn., March 21, 1870. At the age of twelve years he united with the Seventh-day Adventist Church. After finishing high school, he attended Union College in Nebraska for several years, and then entered the ministry in Minnesota. July 29, 1898, he was married to Bertha Kolstad. Elder Christian was a faithful, consecrated, successful worker, and labored not only in his home conference but also in North and South Dakota, and in Alabama. Several years ago, failing health made it necessary for him to give up active work, and the family moved to Idaho in 1912. After two years they returned to Minnesota, and again came to Idaho in 1918, where he fell asleep July 29, 1920. He is survived by his companion, six children, three brothers, and one sister. J. W. Norwood.



WASHINGTON, D. C., OCTOBER 14, 1920

EDITOR . . . FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS
C. P. BOLLMAN

ASSISTANT EDITOR . . . KENNETH L. GANT

SPECIAL CONTRIBUTORS

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

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

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

MISS BEULAH SOPER, answering the call for a school-teacher in the Virgin Islands, sailed from New York October 9.

* *

MR. AND MRS. KEITH BURKE sailed from New York September 21, to connect with our school in Kingston, Jamaica.

* *

ELDER G. W. CAVINESS, director of the Mexican Mission, is spending a short time in Washington visiting his son, who is soon to leave America and his work on the REVIEW, for his new field of labor in Southwestern Europe.

* *

ELDER M. N. CAMPBELL, president of the British Union Conference, and Elder W. E. Read, manager of the English publishing house, spent a few days last week in Washington. They will attend the Autumn Council in Indianapolis.

* *

ELDER GUY DAIL, Mrs. Dail, and their two sons, Harold and Clarence, are spending a few days in Washington on their arrival from Europe. Brother Dail has rendered earnest service for a long period in Europe, and after a few months of change and rest will take up work in this country.

* *

CHEERING word comes from East Africa, where our work was hindered during the war. Our missionaries had to leave their mission stations, some of them being sent to prison camps. Now forty-seven persons are reported waiting for baptism in that field. Elder M. Pönig writes: "Great changes have also taken place in Paré. In the mountains the school work has been taken up again in the station and outschools. The church bells are ringing, inviting the heathen to come to the services just as before. A subchief in Buiko, named Giriko, helps to build the school, and wishes a teacher to come to Hedaru, to teach the children there. The new chief, Rubeni (one of our Christians) does all he can to help our school work in the mountains. In the plains, with their Mohammedan population, the school work has not yet been renewed; but even there the chiefs offer to build schools and send the children."

SOUTH AFRICA

In a recent letter received from Elder W. B. White of South Africa, we learn that a good work is in progress among the Indian people at Durban. In the cities and villages of South and East Africa are large numbers of Indians engaged in trading with the natives, and they are rapidly pushing into the interior.

The first church consisting of Indians was recently organized by Elder White. Elder M. C. Sturdevant has also devoted considerable time to labor for Indians who could speak the English language, and some who have embraced the truth give promise of becoming efficient laborers for their own people.

A good beginning has been made among the Zulus. They constitute a family of the great Bantu group of African peoples, and are conspicuous for their physical and intellectual development. During the first quarter of the nineteenth century, the Zulus dominated South Africa practically from the Zambesi to Cape Colony.

We have a training school for native teachers and evangelists at Spion Kop, eighteen miles northeast of Ladysmith. Though not in Zululand proper, it is within easy reach of a large Zulu population. At a meeting recently conducted by Elder White, where about fifty Zulu believers were present, a native Zulu minister embraced the truth.

At this same meeting Brother White met the first fruits of our work among the Swazi people. A prominent man and his wife from Swaziland, who had embraced the truth, were present. This man has for years been the personal representative of the queen of Swaziland, and his wife is the sister of the present queen. Brother White says of him: "He is a bright, well-educated Swazi, and to all appearances he will be a great blessing to us in opening the work in that field. How glad I am that the Lord has given us such a man as this just at the time when we are taking up work in this unentered territory. I suppose he has already entered the field, and I think will begin work by selling our Zulu books. Later he will probably give his time to general evangelism in co-operation with other laborers."

Elder and Mrs. W. H. Anderson have now been at work among the Bechuana people about a year, and have obtained encouraging results. Quite a number are obedient to the truth, among whom are some who give promise of becoming efficient laborers.

Thus it is apparent that the message which means so much to us is steadily moving forward in Africa, as in every other land. Daily this message is winning new victories, and soon from every nation, kindred, tongue, and people the trophies of grace will assemble before the throne of God. Let us hasten that glad day by forwarding the recruits in ever-increasing numbers to these dark lands, where many are waiting for the glorious light of the everlasting gospel.

We must never forget that the covenant of grace into which we have entered, and through which we have found deliverance, imposes upon us each the solemn obligation of doing our utmost to strengthen the hands of our missionaries now toiling so faithfully in

far-away fields. We should remember them daily at the throne of grace, and by real sacrifice contribute regularly and systematically to our mission funds. These workers whom we have sent forth into the regions beyond must have our continued support. They are dependent upon our offerings. Then, too, they must have additional help, lest in some cases their lives be sacrificed in their efforts to respond to the urgent appeals for help coming from those who are struggling toward the light.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:17, 18.

As we harvest our bountiful crops, given so graciously by the hand of our loving Father, as we reap the fruits of our toil in every line of industry, let us instead of hoarding the proceeds in banks or investing them in worldly enterprises, give to the cause of missions more liberally than ever before. Let us give till we actually feel the sacrifice, and thus give sufficient to really help our brethren who are just now in great need. "If ye know these things, happy are ye if ye do them."

E. E. ANDROSS.

* *

WINNING HEARTS AS WELL AS DOLLARS

A BUSINESS man of the world, to whom E. L. Richmond, superintendent of the Review and Herald Publishing Association, has sent a copy of the Harvest Ingathering paper for six consecutive years, gave last year \$10 personally and influenced his firm to give \$25, and this year sends in a personal gift of \$25. He writes as follows:

"I will inclose check for \$25 from Mrs. — and myself, who are in sincere sympathy with the Christian work of the Adventists. Please understand that this small gift is made in the Master's name, and has no connection with business. I am sure you will accept it as such."

This letter indicates that the influence of the message contained in the annual Harvest Ingathering papers is winning the hearts as well as the dollars of intelligent people. A great harvest of souls awaits the workers who apply themselves more fully to soul-winning in this great Harvest Ingathering movement.

C. V. LEACH.

* *

STENOGRAPHERS NEEDED

THE General Conference needs several good stenographers to work in the headquarters office at Washington. Only those having had experience and capable of doing rapid and accurate work are wanted. Correspondence is invited with stenographers not already in denominational work or with persons who know of stenographers who may be available. Stenographers writing us will save time and perhaps unnecessary correspondence if they will send letters of recommendation with their letters. These will be returned if requested. Address correspondence to W. T. Knox, Treasurer, Takoma Park, Washington, D. C.