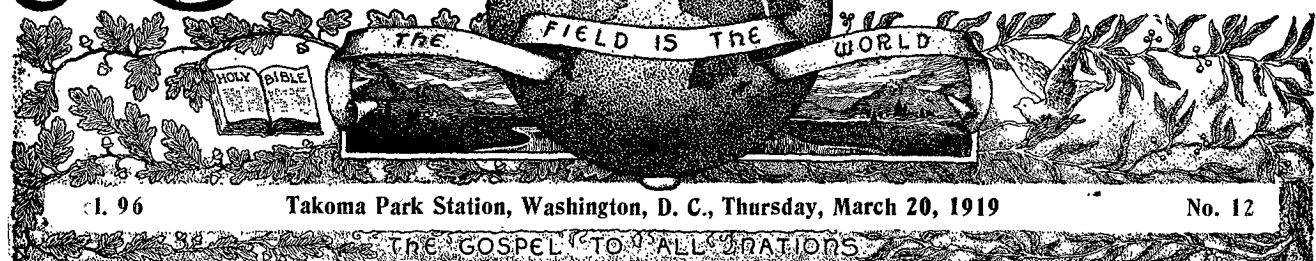


The Advent Review and Sabbath Herald



1. 96

Takoma Park Station, Washington, D. C., Thursday, March 20, 1919

No. 12

"Even So, Come, Lord Jesus"

THE world is a welter of blistering sorrow,
All is an anguish of infinite pain.
Where are the once happy homes of tomorrow?
Under the festering heaps of the slain.
Where are the songs of the Bethlehem chorus?
Mocked in the battle, defeated and dumb.
Yet is one hope and one promise before us:
Even so, even so, Comforter, come!

Come, though the nations are reeling and falling;
Come, though the sages are silent in dread;
Come, though the mothers are sobbing and calling
Over the graves of the beautiful dead.
Deeper and darker our limitless error,
Louder the crash of the hurrying drum;
Wilder the maddening rush of our terror,
Even so, even so, Conqueror, come!

Come, while the impious rage and deny thee;
Come at the height of their arrogant pride;
Come while the ravening peoples defy thee;
Come in thy power and toss them aside.
Now, with thine enemies reeking and gory,
Counting thy saints as the slime and the scum;
Now, with the fiends at the top of their glory,
Even so, even so, Conqueror, come!

Come at the climax of horror and wailing,
Never so needed and never so sought.
Are not the prayers of thy people prevailing?
Has not iniquity perfectly wrought?
Now, as the Judases kiss and betray thee,
Now, as their evil has made up the sum,
Now, as thy people believingly pray thee,
Even so, even so, Lord Jesus, come!

— Amos R. Wells, in Christian Herald.

FURTHER LIGHT ON "Our Pagan Universities"

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"I HAVE read with keenest interest the series of articles on the Paganism of our American colleges. I suspect that there is a good degree of truth in what they say, but I think it rather unfortunate that the impression should be made that so large a number of colleges and universities reveal that spirit.

"I notice that you intend to publish a list of the colleges where it is safe for fathers and mothers to send their children. I wonder whether the question of theology and philosophy is the only standard by which you will judge and select these colleges?

"You recognize, of course, that it is quite possible for the college to teach a certain type of doctrine which would be acceptable to the writer of your articles, and yet be a place from the social and moral standpoint found wanting.

"It is also possible that a very high order of social and moral life could prevail in an institution where philosophical and theological dogma are in question.

"I am particularly interested to know what your criteria, or standard, of selection will be.

"A COLLEGE PRESIDENT."

A college may fairly be considered "safe," so far as its doctrinal religious position is concerned, if its faculty hold to the unique and inspired infallibility of the whole Bible (in its original autograph manuscripts) as the Word of God, different in that inspiration from any other book, and including in its inspired infallibility all statements of historical fact and of natural science, as well as spiritual truth; the deity of Jesus Christ, different in kind as well as in degree from any so-called divinity that the rest of mankind has; the substitutionary atonement of Christ, through his death, his shed blood being the only way of salvation and eternal life for all mankind.

A college that is sound on these typical points of fundamental Christian doctrines is likely to be sound in its other religious positions. But, believing that readers of the *Sunday School Times* will be interested in a fuller reply to this college president's interesting letter, from the author of that remarkable series "Our Pagan Universities," which appeared in the *Sunday School Times* from Oct. 5 to Nov. 9, 1918, the following letter from the "University Graduate" who wrote that series is given herewith:

"I appreciate your sending me the thoughtful letter of the college president who regrets that the articles on Paganism give the impression that so large a number of colleges and universities reveal that spirit. His question whether 'orthodox' institutions may not be lacking in spiritual vitality is a vital one.

"You will remember that this last point was particularly emphasized toward the close of my articles. It is a sad fact that colleges, as well as seminaries and churches, may be orthodox and dead. When this is so, the deadness should not in any sense be connected with their es-

pousal of the fundamentals of the faith. Where there is no vital spiritual power, there is as definite and absolute a denial of the supernatural faith revealed in the Word of God as there is on the part of destructive critics who outspokenly deny those fundamentals.

"But I wish that you might also caution against the idea that the leaders in the new theology or destructive criticism are displaying vital spiritual power. There may be at the present early stage of the 'New Paganism,' a high degree of morality in these colleges; but supernatural spiritual life is utterly prevented by their denial of Christian fundamentals. I tried to make clear in my articles that as the spirit of Paganism advanced, the ultimate sure result was a moral wreckage. Meanwhile, students in these colleges may be presented with the highest moral ideals; yet if the seeds of Paganism are sown in their hearts, they must fail to receive that supernatural life of God, even though in their own lifetime they should be saved from outward breakdown in morals.

"It is impossible to exaggerate the danger of that fallacy which would separate what is called theological dogma from life. As a matter of fact, Christ is interested only in giving us life, and life more abundantly; but that life is inseparable from what may be called Christ's theology, which is identical with Paul's theology. Paul's flaming outburst against the breakdown in doctrine among the Galatians, which seemed so much more severe than his reproof of the Corinthians for their unspeakable breakdown in morals, is not an expression of Paul's interest in logical theology. It is an expression of his Spirit-given knowledge that the doctrine of faith he is contending for is absolutely essential to spiritual life, and that without that faith, all life that is life indeed will be impossible.

"May I express my gratification at learning that you have changed your purpose in the matter of publishing a list of 'safe' colleges? As you know, I have from the beginning questioned the advisability of this. May I give you one illustration of the danger?

"When I originally wrote the articles, I mentioned two or three colleges with which I was personally acquainted which were standing for the fundamentals. In the end I omitted the mention of any of them except Dr. Blanchard's college at Wheaton, Ill. A few weeks ago I received a letter from a classmate in my university who is now teaching the Bible in one of those colleges that I had thought of mentioning. He himself stands for just the things that the *Sunday School Times* believes in, and the Christian dean and president of the college favored his plans for introducing the deepest spiritual teaching in the college. In this letter he wrote me as follows:

"I am coming absolutely to your conclusion—which you stated in a letter to me a year or so ago—that I should

probably be doing on a foreign field the work I am now doing. But with that conclusion, I also feel that it must be in some college or Bible school which stands and expects to continue to stand on the foreign field for what Wheaton does in this country—that is backed by prayers of faith, and that does not expect to allow Paganism to crawl in by some nice name. So I am open in a way I haven't been for years, for the Lord has been showing me of late that — [the college he teaches in] has had no change of heart. . . . Paganism is getting into the college all right. The sociology department is kicking up a little fuss, but its conclusions will soon be taken for granted, and this college will be just where — [his and my university] and the others are. And I suppose the sooner it gets there the better; then it will be recognized for what it really is."

"You see that you might publish this week a list of 'safe' colleges, and next week many of these might go over into the camp of the enemies of truth.

"Some years ago a missionary brought his children home from the field and searched the country for a suitable college. Of all the well-known institutions he investigated, he felt that there was only one whose spiritual foundations were such that he could trust his children there. The teacher of the Bible in that college was a man of strong spiritual life as well as scholarly attainments, and he also stands for the same faith that the *Sunday School Times* is proclaiming. About a year ago I had the privilege of

(Continued on page 30)

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

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"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. 96

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 20, 1919

No. 12

Salvation by Grace, Not by Works

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. Thus wrote the great apostle to the Ephesian believers. Above any of his fellows Paul might have trusted in the flesh. He was born of worthy parentage, "a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. 3: 5, 6. But none of these things — birth, nationality, social standing, education, or even outward conformity to the law — could impart righteousness or insure salvation. These the apostle counted as worthless refuse, "loss for Christ." He desired to be found, as he said, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Verse 9.

We must obtain salvation as did this man of God. No works that we may do, no sacrifice that we may make, will commend us to God's favor. Having done all within our own power, we are still unworthy servants, and through faith must fall back upon grace — God's unmerited favor — for salvation. Through the eternal ages, not one of the redeemed will ever be able to boast that by his own merit and goodness his salvation was achieved. He can only reflect that his very best efforts fell short of the perfect standard, that his greatest wisdom oftentimes proved folly, and that even his longings after God, and his purposes to do right, were born of the Holy Spirit.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. "Wherefore then serveth the law?" Gal. 3: 19. The law serves as the great sin detector, the divine mirror, into which the sinner looks and beholds his moral defects and deformities. James 1: 22-25. "Sin is the transgression of the law." 1 John 3: 4. "I had not known sin, but by the law." Rom. 7: 7. "He [Christ] was manifested to take away our sins." 1 John 3: 5. The guilty sinner, his conscience quickened and tendered by the divine influence of the Holy Spirit, whose office work is to convict men of sin (John 16: 9), sees himself lost and undone, "without Christ, . . . having no hope, and without God in the world." Eph. 2: 12. He sees in Christ the great Sin-bearer, the one who, as his substitute, suffered death as the penalty of the broken law. By faith he appropriates the merit of Christ's sacrifice for the sins of the past, by faith he claims the indwelling Christ-life to keep him from falling back into the pit from which he was rescued. Rom. 5: 8-10; Gal. 2: 20. In this he acknowledges his amenability to the law and the just validity of its claims. Faith does not make the law of none effect; it establishes it, it recognizes its jurisdiction.

In Christ Jesus the redeemed soul rejoices in obedience to the law which before he ruthlessly violated. Its holy principles are now engraven on his heart. Heb. 8: 8-12. He exclaims with the psalmist, "O how love I thy law! it is my meditation all the day." Ps. 119: 97. Finding in Christ Jesus his deliverer from the bondage of sin, he joyfully follows in his footsteps. By the grace which the Master imparts, he obeys the divine requirements, not because in that obedience he may earn or obtain salvation, but as an expression of his love. He works out in his life the service of obedience which Christ has wrought in his heart. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2: 8-10. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Rom. 11: 33.

Where Our Young People Are Ready to Go

Editorial Correspondence

THE other day we saw Brother and Sister N. Wiles start off for Malekula, New Hebrides, to take up work again among the Big Nambus people. They went with smiling faces—these two young people—though they had been in the field before, and knew well the risks. These they were ready to take for the love of Christ and of souls.

At the conference Elder A. G. Stewart, of the Atchin head station, had told us of their first work among the Big Nambus. He said:

"No European had ever lived among them. I went with Brother and Sister Wiles by the launch and landed among these people on the northwest coast of Malekula. We put up a hut in which they were to spend a week. I was to return to Atchin with the launch, and then come back a week later. 'Well,' I said to myself, 'it is a bit of a risk,' as I left those two young people and returned to Atchin.

"But we prayed for them; and a week later I went back. It had been agreed that the launch was to come at nine o'clock, and they were to be watching. But they were not to be seen. And there was not a sound, and not a soul stirring on shore. It was unusual. 'What can it be?' I thought. It made me nervous, I confess.

"I went halfway up the hill; still no sound as I listened. There was a dead silence. I climbed a tree to look. No one was to be seen, and there was not a sound. I got down and prayed, and asked God to go with me. I got up and went on up the hill toward the village—when out walked Sister Wiles, smiling.

"I learned that, as the time for their departure was come, they were having a last meeting with the Big Nambus, and everybody was at the meeting. And the people begged them to come back again to live among them."

These people, be it remembered, are cannibals, except as these slight touches with our missionaries have changed individuals.

Brother Stewart told of visiting a region just beyond where they were making this effort. The people became surly and scowling. The guide hurried the missionaries back.

"Why did you hurry us away?" they asked.

"There was a body in that village ready for a feast," he said; and he added significantly, "and they wanted more than one body that day."

As Brother and Sister Wiles were returning after our conference, news came that there had been an outbreak on Malekula, and a punitive expedition had been sent in by the government, by which some Big Nambus people had been killed. Many prayers were offered for these returning missionaries. We learn now that on their arrival in the islands the British official refused to permit them to go on because of the danger. However, our young brother had been able to visit the Big Nambus coast and meet his old friends. They assured him that they had no part in the uprising, though they had suffered for the acts of the bush tribes beyond them. They still wanted to live a better life and begged that Brother and Sister Wiles would come and help them.

There is no place on earth where our young people are not ready to go at the call of need. And they are carrying the gospel that works miracles for men. There is a mighty movement on in the Solomon Islands. God grant that the work may really break through soon in these New Hebridean parts, where we began to sow the seed even before going on to the Solomons.

Thousands of the youth of this denomination are prepared or preparing to go wherever the Lord of the

harvest calls. In every land we find them, with their eyes upon the fields, and with confidence in their souls. This is the gift of the preparation which God has made for his closing work. It is a time to pray for big things and to expect great things.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" —*"Education,"* p. 271.

W. A. S.

Sydney.

* * *

A Supreme Hour in History

ON Feb. 21, 1919, Senator Borah, speaking in the Senate concerning the dangers which, as he viewed the matter, the proposed League of Nations brings to the Government and people of the United States, said:

"I am not a pessimist. I find neither solace nor guidance in doleful documents. But can any one gainsay that we have reached a supreme hour in the history of the Republic?

"There is not a government in existence today but what feels the strain of those inscrutable forces which are working their way through all the institutions of men.

"Church and creed, ancient governments and new, despotic and liberal, order and law, at this time stand under challenge.

"Hunger and disease, business anxiety and industrial unrest, at this hour threaten to demobilize the moral forces of organized society."

When I read this statement I recalled these words:

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis." —*"Education,"* p. 179.

The primary idea of a League of Nations, in the minds of the eminent statesmen who are endeavoring to secure this international federation, is to put an end to war. But the picture drawn by Senator Borah is not overdrawn. Tremendous forces are at work in the world for evil. A great labor unrest is apparent in all parts of the world. The Bolshevik germ is not confined to Russia. This germ is nourished by "hunger and disease, business anxiety and industrial unrest." The seeds of anarchy and revolution are being sown, and a dreadful harvest of trouble and distress will be reaped sooner or later. "Inscrutable forces," the able Senator tells us, are at work in human institutions, and the pillars of order and constitutional government are being threatened. And while the terrible conflagration of war has for the time being been quenched, other troubles are developing which may convulse the world at no distant day.

The suggestion that forces are at work which "threaten to demobilize the moral forces of organized society" is not the declaration of some pessimist, but of a thinking statesman, who looks out upon a troubled sea with some apparent anxiety.

To those who, because of the light of a great message, are able to read aright the meaning of the events which are taking place in the world, this ought to be a supreme hour in their experience, and in the movement of the message. This is the most favorable time we shall ever have to push our work. Trouble is coming. We hear on every hand the mutterings of a storm of resistless power. What we fail to do now in a time of peace, will have to be done later in the midst of

troublesome times. Then there are troubles of another character facing God's people:

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis." — *"Testimonies for the Church," Vol. V, p. 717.*

Reader, are you preparing for this? We must stand before councils, in which not simply the Sabbath but "every position" which we hold as a people will be "severely criticized." Men of keen minds will question us, and unless we know and understand the truth, we shall be in a sorry plight in such an hour as this.

Some years ago the following solemn words came to us:

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed." — *Id., Vol. IX, p. 97.*

Truly this is a period of overwhelming interest to all living, and especially to those who know that the end is near. A dread at times creeps over me, lest, as a people, we may not fully understand the momentous time upon which we have entered, and fail to meet the solemn responsibilities the light of God brings to us. We have indeed reached a supreme hour in our experience.

G. B. T.

* * *

Some Clouds on the Horizon of a World Peace

SOME of the great statesmen of the world hope for the dawning of a new day in human history, the day when the sinister specter of war shall be banished from human society. But we see ominous clouds hanging low on the horizon of the future. We are not pessimists, but we cannot remain blind to these signs of a coming storm.

President Wilson has hoped to guarantee the world against a renewed outbreak of war by means of a League of Nations; but strong opposition against this plan is developing in the United States, especially in the American Congress. European countries have favored the League of Nations plan in the hope that the United States was now ready to depart from her traditional policy of isolation, and pledge all her great resources to the international task of keeping the peace and promoting the development of the weaker nations of the earth. The definite demands on America are likely to include a standing army of at least 500,000 men, and the administration of Armenia as a mandatory of the League of Nations. The issue is on, and the next few months will determine the outcome of the agitation.

If the League of Nations fails, some feel that the Allies may find it necessary to impose more drastic terms upon Germany,—terms absolutely necessary to safeguard adequately their own interests, but such as would prove most unacceptable to the Central Empires, and a source of future strife. Then, too, there is the danger of the overthrow of the present Ger-

man government by the German Bolsheviks, the Spartacists. Should this take place, some fear an alliance of Germany and Russia against the world, thus renewing active world-wide hostilities.

The future holds the possibility of the spread of Bolshevism to other countries than Russia, even to the Western Hemisphere. What a gloomy outlook if class rule, the rule of the proletariat, should take the place of democracy! In Russia, all classes, even the working class, have suffered from the Soviet revolution. Famine and want stare the whole country in the face. Yet returned travelers from Russia say that the Bolshevik leaders feel that they must go on; for they now have to deal with a vested interest for the protection of which a "red army" of almost a million men has already been raised. These soldiers will fight for Bolshevism, not because they believe in its principles, but because by it they are assured first chance at food supplies which are quite inadequate for all. Truly the prospect of a spread of this form of Socialism is not at all reassuring as we look at future contingencies. Yet one effect of the World War is new and greatly aggravated labor troubles which aid Socialistic propaganda.

Humanly speaking, the prospect before the world is not rosy, and if we did not know from the Scriptures that the coming of Christ is at hand, which will bring an end to earth's misery and woe, we should be pessimists indeed. As it is, we rejoice in the blessed hope, and looking up, echo the closing words of divine revelation, "Even so, come, Lord Jesus."

L. L. C.

* * *

A Sympathizing Saviour

JESUS CHRIST is the friend of every man. If every soul could realize this, how much joy it would bring into human experience. But this truth can be realized only as it is experienced. Friendship comes as the result of acquaintance, of association, of communion. And by far too little of this association and communion with the Master is enjoyed by the great majority.

In order to demonstrate his love, Christ came to this earth. He partook of human nature, was born of lowly parentage. He shared the daily toil of his fellows, battled with poverty, bore trial and affliction, and was "in all points tempted like as we are, yet without sin." Finally, he surrendered his life on the cross as the last crowning evidence of his love for humanity, for the salvation of whom his life was a willing sacrifice.

He sits enthroned in the heavens above at the present time, not alone as the Son of the infinite God, but also as the Son of man. He still bears in his body the marks of his humiliation. Because of his experience in this world, and of the gracious provision he has made for us, we are invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

When he withdrew his presence from this earth, he sent as his personal representative the Holy Spirit, whom he denominated the Comforter. And the comfort of Christ, the Holy Spirit stands ready to minister to every believing soul. There is no experience in life in which its blessed ministry is not available. Through the Spirit Christ still identifies himself with his children, as he has done in every age of the church. Of his dealings with Israel of old Isaiah declares:

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63: 7-9.

In the affliction of his church today Christ is afflicted. Upon his great sympathizing heart rests the burden of every woe that afflicts his children. He calls upon them to go through no trial, however severe, alone; he promises to be with them. He declares:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 1, 2.

And not only in the great trials of life will he prove "a very present help" in every time of need, but in life's small trials as well. We love to think of the heart of Infinite Love as responding with joy to the prattle of a little child; as rejoicing in the carol of the birds; as beating in sympathy with every depressed spirit and grieving soul. Christ declares that not a sparrow falls to the ground without his Father's notice; and the interests of his children are dearer to him than many sparrows. He takes note of the widow's scanty store, of the shivering forms of his children thinly clad. He seeks to fill the aching void of those who have been left lonely and disconsolate.

If mankind could but realize this blessed truth, how much of the world's great burden of sorrow would roll away. What joy would thrill every heart. And even in the hours of deepest gloom, when some loved one falls a prey to death's ruthless grasp, the afflicted one could go down into the dark valley with the assurance of the sweet singer of Israel: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." And to those left behind there would be joy even in the sorrow. Hope would bridge the gulf between this present life and the life to come.

The Mourner's Hope

Christ's friend was dead. The calm of silent death
Reposed on marble brow. With stifled sobs
And softly subdued tones they spoke his name.
Two sisters sorely grieved; upon their lives
And home a sudden darkness fell; death broke
The family bond, and that dear voice no more
Would speak a brother's love. Appeal to Christ
Seemed all in vain: no word had come from him.

The brother was entombed. Sore grief still reigned
Supreme in heart of relative and friend.
But lo, the Master comes; he nears the home
Where he has spent so many happy hours.
Him Martha meets, and to her Friend and Lord
From bursting heart pours forth her cup of woe.
"Hadst thou been here, my brother had not died,"
In plaintive tone she sobs. Her he assures:
"The one whom thou dost mourn again shall rise."
"Yea, Lord," she hopeless sighs, "I know.
In that great day that he shall rise again."
And then the Lord: "I am the light, the life;
Faith in my name gives power o'er sin and death;
Dost thou believe the Word in this dark hour?"
"I know thou art the Christ, the Son of God,"
She said, and saying this she Mary called.

The Lord inquires, "Where have ye laid the dead?"
"Come thou and see," the sisters make response.

The Lord of life the silent concourse led
To where the brother slept the sleep of death.
Then "Jesus wept." What tears were those he shed!
The world's great load of woe in every age
His heart oppressed. For every sorrowing soul
He wept in sympathy. And then he spoke,
"Remove the stone." A score of ready hands
Fulfilled his will. Before the open tomb,
To heaven above the Lord of light and life
Addressed his plea. The burden of his heart
Was for the assembled throng. For them he prayed
That they might see and know the way of God
Through his great Gift; and then with voice of power
That pierced the silence of the tomb, he cried,
"My friend, come forth." In answer to his call
Upsprang a man now dead for four full days,
Came forth in vestment bound — both hands and feet.
"Unbind the man and let him go," the Master bade.

Before them then he stands, in manhood's power
Restored to friends, to home, to sisters true,
An earnest of Christ's triumph o'er the tomb.
Sweet notes of happy praise now take the place
Of plaintive woe. With glad and thankful hearts
They wind the homeward way. Many on him
Believe who wrought this mighty miracle.
The lesson is for every sorrowing soul.
Christ holds the key to sin and death's domain.
The captives he'll release in that glad day
When he returns. Grim death shall be destroyed;
All tears he'll wipe away; the Lord himself
Shall reign supreme. This is our blessed hope;
In this let every sorrowing heart rejoice.

F. M. W.

* * *

Singing in Our Churches

WE are in full sympathy with arrangements which are made for special music in connection with our church services. We enjoy listening to those who have a special talent for song, and whose hearts and voices have been consecrated to the service of God. We believe that it would be an excellent thing for all our churches to arrange for special music, such as solos and quartets, just as far as such talent can be developed. Particularly we believe that special encouragement should be afforded to the young people in our church to develop their talent for music in these ways.

It is to be regretted, however, that in the rendering of sacred songs there is so great a tendency at the present time in the world around us to give more attention to displaying the musical ability of the singer than to the clear and effective rendering of the sentiment of the songs. There are those, we are glad to say, who can sing not only beautifully and effectively, but so clearly that the full expression of the song may be understood. We should encourage this class of singing in our religious assemblies.

But while we encourage the development of special musical talent, let us seek also to encourage as far as possible congregational singing. Singing praises to God is a part of divine worship, and the whole congregation should be encouraged to take part in this exercise. The singing in many of our churches could be greatly improved if some brother or sister who is competent to lead in singing could be encouraged to take this part. We do not need church choirs as greatly as we need competent leadership. A good leader will do much in developing the spirit and quality of denominational singing.

F. M. W.

* * *

"God has a work for you to do. He has given to every man his work."

How, and by Whom, was the Sabbath Changed?

CALVIN P. BOLLMAN

It is quite common for those who seek to maintain the claims of the first day of the week as the Christian Sabbath, to ridicule the statement, perhaps sometimes made in unguarded terms, by seventh-day observers, that the Sabbath was not changed by Christ, nor by the apostles, nor yet by the apostolic church, but by the Roman Catholic Church.

On the other hand, it is confidently asserted by the advocates of first-day sacredness that the practice of keeping Sunday instead of the original Sabbath was a well-established custom among Christians long before there was any such thing as the Roman Catholic Church. In a sense this is true; but in another and a very important sense it is not true.

It occurs to the writer that both the ridicule and the unguarded statements that invite it are due, if not to a misunderstanding of the real facts, at least to somewhat confused thinking and to a failure properly to arrange and fully to appreciate all the facts. What, then, is the real truth relative to the change of the Sabbath from the seventh to the first day of the week?

That the Sabbath was ever really changed, in the proper sense of that word, will be asserted only by those who believe that Sunday observance is now of divine obligation. But that a change has been attempted, and that, so far as the practice of a vast majority of the Christian world is concerned, it has been successful, is patent to all. Therefore, the really pertinent question is, By whom and when was the change made?

That neither Christ nor his apostles changed the Sabbath is so evident because of the silence of the Scriptures on the subject, that it is admitted by many who nevertheless regard the first day as of moral obligation. Thus the *Christian at Work* (now *Christian Work*) of Feb. 18, 1886, said:

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest is woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

Just how Sunday observance was introduced is thus explained by the same paper, Jan. 8, 1885:

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rest."

Neander, who McClintock and Strong's *Cyclopedia* says is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony in the first edition of his history:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." — *Rose's Neander*, p. 186.

Representative Sunday keepers would not make such statements if the facts of history did not compel them to do so. The truth is, that self-respecting men, unless blinded by bigotry, do not care to hazard their reputation on utterances which can be so easily discredited as can the statement that the apostolic church regarded Sunday as the Sabbath; and

so all, except those polemic divines who care more for their particular creeds than for the truth, refuse longer to peddle the pious frauds by which Sunday sanctity has so long been sustained.

But who did "transfer the laws of the Sabbath to Sunday"? The *Christian at Work* says that it was done "by the gradual concurrence of the early Christian church" in "*later than apostolic times*." But what right had the "early Christian church" to concur in setting aside the divinely appointed Sabbath and substituting another in its stead? Evidently none whatever. The truth is that the church never had at any period any such authority; and the assumption was nothing short of blasphemy. By whatever name it may be called, whether the "early Christian church," or the "Roman Catholic Church," the Sabbath could have been "changed" only by a church that had departed not a little from the simplicity of the gospel of Jesus Christ.

It may be *technically* inaccurate to assert, as some do, that "the Roman Catholic Church changed the Sabbath," or that "the Pope changed it;" but it is absolutely true, "as it is admitted," that the change was made *by the church* after (as all church history shows) numerous corruptions and abuses had crept into the church. And it is also true that these corruptions and abuses continued to increase in number and influence until the apostasy which had begun even in Paul's day (see 2 Thess. 2:7, 8), developed into the full-grown "man of sin." As well might we deny the identity of the boy and the man, or of the thirteen colonies and the thirteen original States of the Union, as to deny that the apostasy of which the Roman Catholic Church is the embodiment is simply the perfect development of that to which the apostle referred in his second letter to the Thessalonians as "the mystery of iniquity."

Like the apostasy which finally became the full-grown "man of sin," the change of the Sabbath was a growth. It is impossible for either friend or foe of Sunday keeping to say definitely just when it was introduced. As well might we attempt to locate definitely the origin of saint worship, prayers for the dead, etc., as to say just when Sunday began to be regarded as sacred; but like the other inheritances from both old and new paganism in its varied forms, now found in the bosom of the Roman Catholic Church, it should be enough for Protestants to know that it is without a shadow of divine authority, and that the very best that can be said truthfully for it, is that the observance of Sunday was "brought about by the gradual concurrence of the early Christian church," in "*later than apostolic times*."

In his "History of Romanism," book 2, chapter 1, section 3, Dowling has well said:

"Protestantism, as opposed to Popery, has been defined by Isaac Taylor, in his 'Ancient Christianity,' as 'a refusal to acknowledge innovations bearing an ascertained date,' and to this definition we have no particular objection, inasmuch as the date of most, if not all of the Popish innovations, both doctrinal and ritual, can be ascertained with considerable accuracy. Still we must be allowed to add, that should such innovations be discovered, either in that or any other communion, the date of the admission of which is entirely unknown; if they are contrary to the doctrine and spirit of the Bible, if they are not found in God's Word — that is to say, if they are innovations at all — then true Protestantism requires their unqualified rejection, just as much as if their date were as clearly ascer-

tained as is the date of the Papal supremacy, or the absurd dogma of transubstantiation. 'The Bible, I say, the Bible only, is the religion of Protestants!' Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired Word? was it taught by the Lord Jesus Christ, and his apostles?"

Concerning the introduction of some of the Romish practices, the same writer says this:

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices, planted those germs of corruption, they anticipated or even imagined that they would grow into such a vast and hideous system of superstition and error, as is that of Popery. Thus remarks a learned and sagacious writer: 'Each of the great corruptions of later ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but the expansions of the natural feelings of veneration and affection cherished toward the memory of those who had suffered and died for the truth. . . . The very abuses which make the twelfth century abhorrent on the page of history, were, in the fourth, fragrant with the practice and suffrage of a blessed company of primitive confessors. The remembered saints, who had given their bodies to the flames, had also lent their voice and example to those unwise excesses which at length drove true religion from the earth. Untaught by experience, the ancient church surmised not of the occult tendencies of the course it pursued, nor should it be loaded with consequences which human sagacity could not well have foreseen.'—*Id.*, book 2, chap. 1, sec. 1.

The same might be said of the observance of Sunday, that it was but natural that those worshipers of Mithras who had before regarded Sunday as sacred to the sun, should, upon becoming Christians, retain for it some of that reverence; nor is it strange that they should seek to connect its observance with their new religion, especially as the fact of the resurrection of Christ on Sunday afforded them an excellent pretext for so doing. And that is just what they did. It is significant that the practice of keeping Sunday as a Christian festival originated among Gentile Christians—those who had as pagans worshiped the sun upon that day. Recognizing this fact, the *North British Review*, Volume XIII, page 409, thus defends the change:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it their Lord's day and their Sabbath. . . . The primitive church, in fact, was shut up to the adoption of Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irrelevant or undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate."

It cannot be claimed that this paragraph was written by an enemy to the keeping of the first day, for it is a defense, though a tame one, of the Sunday institution; and it is evident that had the writer known any better argument for the practice of Sunday keeping than "expediency," or any higher authority for it than the practice and decree of a corrupt and time-serving church, he would never have made such humiliating and damaging admissions. And this lack of Scriptural authority for Sunday keeping, together with the plea of "expediency," marks it as a child of the Papacy; not that it was originally begotten by the man of sin, for it was a heathen festival long before there was such a thing as the Papacy; but that

it was early adopted by the apostate, or at least apostatizing, church, and given a place which rightfully belonged to another day.

But what especially marks the Sunday Sabbath as at least the foster child of the Roman Church, is the fact that it was a Roman Catholic Council that first decreed that it should be kept instead of the ancient Sabbath. Upon this point Rev. Mr. William James, in addressing the University at Oxford, said:

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this [the third] century, was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea [A. D. 364] 'that members of the church should not rest from work on the Sabbath, like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'"—*Sermons on the Sacraments and the Sabbath*, pp. 122, 123.

William Prynne, famous in the history of English Puritanism, also says:

"It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians, after the apostles' times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days . . . should have precedency]; if they desire to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.'—*Dissertation on the Lord's Day Sabbath*, pp. 33-44.

Of the effects of the decree of this council, John Ley, another English author, in 1640 wrote:

"From the apostles' time to the Council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath*, p. 163.

About the year 458 or 459 A. D., Pope Leo the Great issued the following decree:

"We ordain, according to the true meaning of the Holy Christ, and of the apostles as thereby directed, that on the sacred day [Sunday] wherein our own integrity was restored, all do rest and cease from labor."—*Cited by Dr. Justin Edwards in "Sabbath Manual"*, p. 123.

It was thus that the voluntary custom of a portion of the church was made universal and enforced upon the whole church; and thus it was that what Neander calls a "transfer of the laws of the Sabbath to Sunday," was made, and a "divine command" for its observance established. So far, then, as giving it the authority of the church, and by it displacing the seventh day, the man of sin, the Papacy, the Roman Catholic Church, while yet in its nonage, or minority, did change the Sabbath; and to assert this is no greater inaccuracy of language, even, than to say that the "Father of his Country," while yet a mere child, ruined his father's cherry tree. At the time referred to in the familiar story of the little hatchet, he was not the "Father of his Country." But one's identity never changes. An incident true of an individual follows him for all time. No true Protestant will question the identity of Paul's "man of sin" of the first century with the papal church of our own day.

The Value of Organization

EDYTHE C. MANBY

WE often hear the expression (not from the Bible, as some think), "Order is heaven's first law." The Bible does tell us, however, that the starry heavens declare God's glory and the earth shows his handiwork. The many planets, each in its course, return to their place of starting with unvarying exactness.

Not only in the planets, but among the heavenly beings, we find the same order. Angels delight to do his will, "hearkening unto the voice of his word." They have different duties assigned them. They share in the counsels of God and convey his messages. They protect God's people, and inflict divine penalties. They act as guardians of cities and nations. They minister to the heirs of salvation, watch over the graves of the sleeping saints; and when the last trumpet shall sound, each will accompany to the city of God the one he has protected through life.

Satan, once a covering cherub, endeavored to change God's order and have his own way. War followed. He and his followers were cast out of heaven. Thus it is with those who defy God's order. There is no place for them. Let us follow this thought, as well as the one of order, in God's dealings with Israel of old, when he was leading them from the land of bondage to the land of Canaan. Picture them in their journeyings. Think of the discipline and order necessary to enable that large army of people (at least three millions in all), with their cattle and substance, to march in perfect order. We read that they went out of Egypt "harnessed." The marginal reading is "by five in a rank." Later, when the sanctuary was built, each had his duties assigned him. Each tribe had its place to camp, and followed in a certain order in their journeyings. There were captains over tens, over fifties, over hundreds, and over thousands. Moses was the great leader, under God.

Those who disobeyed the law and order God had given them were severely dealt with. Think of the idolatry at Sinai, and the three thousand who perished in one day for disobeying the divine law. The sin of Nadab and Abihu, in offering strange fire, was punished by a fire from God, which consumed them. The rebellion of Korah was met with divine retribution: fourteen thousand lay dead as an evidence of the sin of murmuring and rebellion.

Do we find order in the apostolic church? We read, "Let all things be done decently and in order." 1 Cor. 14:40. There were deacons and elders appointed in all the churches. When questions of interest to the entire body came up, we learn that they met in prayer and council meetings.

In Reformation times we find the same leading hand of law and order. Each Reformer took an advanced step. Wycliffe gave the Bible, not only to the English, but to all Christendom. He preached salvation through faith in Christ, and the infallibility of the Scriptures alone. Huss and Jerome taught the Bible to the people from Wycliffe's translation. Luther was called on to separate himself from the Roman Catholic Church. We find Tyndale, Latimer, Ridley, Cranmer, and others who turned away from the traditions of the church and the communion of Rome, seeking the living God, and spreading his glorious truths to all lands. We follow history down to the time when the Roman yoke was broken, and find men free to serve the God they love.

Then we come to the time of the giving of the first angel's message, and find people in all lands raised up simultaneously to give the judgment message and prepare the way for the giving of the last message to the world. Do we find these persons all teaching the same doctrine?—Yes, for God was giving them the message. We follow on to the disappointment, and find a band of believing people without home or shelter. They had no church, for they had been turned out of the churches to which they belonged, because they believed in their Lord's soon coming, and as yet they had not organized one of their own.

Years passed before these advent believers realized the importance of a more formal association than merely Christian love and a belief of the truth. A plan for the systematic support of gospel work, embracing the principle of tithing, was finally presented and quite generally accepted by our people. In 1860 the denominational name—Seventh-day Adventists—was decided upon. The formation of a legal publishing organization was discussed at length, both orally and in the columns of the REVIEW, with the result that the Seventh-day Adventist Publishing Association was legally organized in the fall of 1861.

More complete organization followed. Delegates were elected upon a pro-rata basis and sent to the conferences, and it was decided that ministers should be given credentials. In 1863 the first session of the General Conference was held in which delegates bore credentials from their respective States. Six States were represented. Why was it necessary for us as a people to organize at this time?—Because God has order in all his work. Why did we organize?—Because God through his servant told us to do so. Let us study a few selections from the Testimonies and from the writings of Elder James White on this subject:

"As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the up-building of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage."—*Testimonies for the Church*, Vol. I, p. 210.

"Never allow any one's ideas to unsettle your faith in regard to the order and harmony which should exist in the church. Many of you do not see all things clearly. . . . The God of heaven is a God of order, and he requires all his followers to have rules and regulations, and to preserve order."—*Id.*, Vol. V, p. 274.

"One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concert of action in the various departments of the work. . . . Followers of Christ will not act independently of one another."—*Id.*, pp. 534, 535.

"The less of the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with him."—*Special Testimony*, No. 2, pp. 18, 19.

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people. He calls them. . . . The officers of a local church are servants

of that church, and not lords to rule over it with church force."—Elder James White, in *REVIEW of Jan. 4, 1881*.

"Never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder."—*"Testimonies for the Church," Vol. I, pp. 649, 650.*

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.

"At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause."—*General Conference Bulletin, Jan. 29 and 30, 1893.*

"The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after his departure order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it."—*"Early Writings," p. 97.*

Much has been accomplished by organization. We must not disregard it, for it is Heaven-appointed. God has arranged for us to be placed under restraint from earliest childhood. The child is told to obey its God-fearing parents. Those who disregard this claim seldom, when older, obey God's law. The pearly gates

will never unfold to us if we cannot bear the restraint of organization. Order is ordained of God. God, by his servant, instructed this people to organize into conferences. In order to have conferences, there must be conference officers. May we by our actions, our words, and our prayers, hold up the hands of those upon whom rests the responsibility of conference work. While we should not look to our leaders instead of to God, we should regard them with respect as servants of God to lead us heavenward.

We as a people have covenanted together to keep the commandments of God and the faith of Jesus. The young people have chosen the high aim and noble purpose of proclaiming this gospel message to the world in this generation. This is something that all heaven is interested in; and as order is seen in the workings of God, so his people should have order in their ranks. God has a place for each one of us in this work, and it rests with us whether or not we will accept the part God has assigned us. This gospel message will be proclaimed, and it is our happy privilege to have a part in it.

"United we stand, divided we fall." In unity there is strength; in division there is weakness. It is united effort that will carry this message to earth's remotest bounds, finish our work on earth, hasten our Lord's coming, and prepare us for our heavenly home. Working together with God and with his people—what a glorious privilege is ours! May we each be faithful to God, fill faithfully and well the place he wishes us to occupy, and at last hear the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

A Time of Peace After the War

CHARLES P. WHITFORD

"I WAS shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. My attention was then called from the scene. There seemed to be a little time of peace."—*"Testimonies for the Church," Vol. I, p. 268.*

The picture of world conditions in the above statement is a photograph of conditions which exist in the world today. The recent war, which began July 28, 1914, in which twenty-three nations of earth engaged, is a fulfilment of the above prediction.

Multitudes of people have been anxiously asking the question, Will this cruel war ever close and the warring nations of earth again enjoy the blessings of peace? In the foregoing quotation the writer says, "There seemed to be a little time of peace." A *seeming* time of peace may mean only apparent peace. We have reasons for believing there will be a little time of apparent peace. Strong efforts are being made by representative men of the different nations to secure peace by signing such articles of peace as give promise of making war forever a thing of the past. Another reason for believing there will be a time of peace is because of a "peace and safety" cry prophecy which has never yet been fulfilled:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people

shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah 4:1-4.

There are a large number of religionists who believe there will be a millennium of peace before the second coming of Christ. The scripture we have quoted is their proof. If they would read the second verse a little more carefully they would learn that it is not God who is saying there shall not be war any more, but that it is the nations of earth who are saying it. God says:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Joel 3:9, 10.

Declares the servant of the Lord:

"Once more the inhabitants of the earth were presented before me; and *again* everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. . . . War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"—*"Testimonies for the Church," Vol. I, p. 268.*

The "peace and safety" cry will quiet the fears of the people for a short time; but when war breaks out again, then their hearts will indeed fail them for fear.

The signing of peace treaties can never beget in the hearts of men or of nations a real love for each other.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5: 1-3.

Thoughts About Food—Food for Thought

B. H. SHAW

THESE are days of intensity. Men are selling themselves soul and body to work iniquity. A power from beneath is controlling them, and every energy of mind and body is on the stretch in service for the god of this world.

The God of heaven plans to meet this situation by developing a people whose devotion to him and his service will be a marvel to the world. Physical, mental, and spiritual energy are at a premium in this service, and inasmuch as mental and spiritual energy are largely dependent upon the physical condition, God has from the beginning of this movement made the subject of healthful living an essential part of our message.

It may be helpful at this time, when every condition in heaven and earth is calling for a final and supreme consecration, to review some messages given to this people more than forty years ago in a pamphlet by Mrs. E. G. White, entitled "Redemption, or the Temptation of Christ in the Wilderness:"

"As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man and overcome the power of appetite in his behalf. In man's behalf, he must show self-denial, perseverance, and firmness of principle paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death."—Page 35.

When the work of warning the world of its impending doom closes up, probation will close, the time of trouble will begin, and the great battle of Armageddon will be fought. Then the Prince of Peace will come and establish everlasting peace. Where will reader and writer be found in that great day?

"If the power of appetite is so strong upon the human family, and its indulgence so fearful, that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason! Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with enlightened consciences, and with Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and body?"—Page 50.

"He [Satan] well knows that it is impossible for man to discharge his obligations to God, and to his fellow men, while he impairs the faculties which God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed, through intemperance of any kind, eternal things are not discerned."—Page 56.

"What man would for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite."—Page 75.

"Through intemperance, some sacrifice one half, and others two thirds, of their physical, mental, and moral powers, and become playthings for the enemy."—Page 57.

"Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste."—Page 81.

"Anything in eating and drinking which disqualifies the mental powers for healthful and active exercise, is an aggravating sin in the sight of God."—Page 85.

Hastings, Nebr.

What is Faith?

CHARLES P. WHITFORD

BROTHER SMITH owes me ten dollars. I call on him for the money. He writes out a check for ten dollars, and hands the check to me. Have I now the ten dollars? No. What have I? I have a piece of paper which represents the substance of that which I hope to get, namely, ten dollars. If I should go to the bank without the check, could I get the money? No. Why not? Because I have nothing to show that I am entitled to the money.

If I go to the bank of heaven and ask the Proprietor to grant me the forgiveness of all my sins, and the privilege of living with him in his heavenly mansion, what kind of check will it be necessary for me to present to show that I am entitled to the things I ask for? "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. I must have the check of faith.

There are many individuals today who are going to the bank of heaven, asking the Cashier to give them the blessing of peace and the assurance of sins forgiven, who do not receive the blessings for which they ask. What is the matter? Why do they not receive that for which they are constantly asking? They go without the check of faith; they do not believe that God is a rewarder of them that diligently seek him; they have the form of godliness, but they lack the

power of godliness in their lives; and all because they have lost their faith. We must keep the check of faith if we expect to draw from the treasure house of heaven blessings that will enable us to get the victory over sin. "This is the victory that overcometh the world, even our faith." We need, and must have, a fresh supply of spiritual strength and power every morning, noon, and night. Faith will secure to us just the help we need, and at the very moment we need it. What does the check of faith look like? "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1: 27. (See also Eph. 1: 15-18; 3: 17.)

The check of faith brings Christ into our hearts and lives, and with Christ living in us, we can live every moment the Christ-life. He will live the same life in us and through us that he lived for us eighteen hundred years ago. He says: "Without me ye can do nothing." John 15: 5. Paul says: "I can do all things through Christ which strengtheneth me." Phil. 4: 13. The person who has received the check of faith, and has kept it in his possession, is living the same life that Christ lived, and he will continue to live that life so long as he keeps his check. Let us hold fast the check of faith, and be Christians every day.

Early Experiences—No. 10

The Ever-Present Guide

JOHN ORR CORLISS

WHEN leaving his disciples, Jesus said to them: Go and teach all nations the things I have commanded you, and behold, "I am with you alway, even unto the end of the world." Matt. 28:19, 20. Those to whom these words were directly uttered, had spent three years in the Saviour's company, and had seen him heal the sick, cleanse the lepers, and raise the dead. Nay, more; they had heard him speak precious words of instructive comfort directed to their own personal needs, while he pointed out the rugged path they were yet to travel. Especially were they helped when he told them he was going away only that he might prepare for them a permanent home, after which he would come again to receive them to himself. John 14:1-3.

Naturally they had greatly sorrowed at the first thought of losing sight of his benignant face, and of missing the sound of his gracious words. But he soothed, in a measure, their sorrow with the promise that in his physical absence, his representative, the Holy Spirit, would be present with them, to convince of sin and righteousness, and also to direct their attention to the great judgment day which is to try the characters of all men. This promised Comforter would guide believers into truth not then fully divulged, and also show them things to come, for which they were not then fully prepared. John 16:7-13.

It would be well to remember that this ample provision was not limited to a single generation, but was to be true "even unto the end of the world." This specified time limit not having yet arrived, we may with the utmost confidence expect the continued guidance of the Spirit throughout the general work of God's closing message to men. At this point it may be suggested that the gift of the Spirit is to all alike, and therefore each individual can have all that the Spirit has to impart. This is true so far as one's individual accountability goes, but the preconceived notions of humanity are such, on account of sin-darkened influences, that each person thinks his private view of how the general work should move, is the only proper one; so if no direct connection with heaven were afforded, through which to regulate affairs, no unanimity of sentiment would obtain, and the message would fail to meet its purpose.

This may be seen by a reference to our own foreign work. In 1875 the General Conference was somewhat startled by a positive announcement that the people's ideas were altogether too vague with reference to what the message was intended to accomplish. A further declaration was then made that a revelation recently received pointed to strong missions in various countries, calling for printing facilities for the production of literature to be used in the regions where such plants would be established. The question was then put to Sister White concerning the names of such countries. The answer wisely returned was that she could not then announce more than one name, and that was "Australia."

Little was then known by our people about the geography of Australia, as it was supposed to be, so to speak, on the outer rim of the world, and no thought of entering that country for mission purposes had been suggested. But in the providence of God, circumstances had transpired (which lack of space for-

bids detailing here) which brought the time for the preaching of the message in that field. It was therefore wisdom to mention before the Conference of 1875 but the one field then ready to be entered.

But so divided were the counsels of the brethren, even after what had been so definitely set forth, that the president of the General Conference, in reply to one who requested to be sent to that field, said: "We are not ready to establish a mission in Australia; when we are, we will let you know." Ten years later, however, a company sailed for that country, and the truth began to spread there very rapidly. Soon a printing plant was called for and established, the work of which has so increased that at times it is difficult to meet the demands made upon it, as constant orders flow in from the great island territory to which its products go.

When the work in that field had become quite fully established, Sister White received a burden to visit the country. She had long known the needs there, from what had been revealed to her, and so was anxious to see accomplished what had been shown her as advance steps by which surrounding regions might be benefited. So almost as soon as she arrived, she began to stir up sentiment in behalf of a school. She said little at first about the far-reaching influence such a movement would have, but she later said that Australia was to be, in God's plan, the center of an extended mission field, and so needed to provide necessary education for foreign mission workers.

In due time a committee was selected to seek a proper site for the school. Here again divided counsels threatened delay. Some thought that the school should find a place near a large city with educational advantages. Others felt that it might be established a little distance in the country, on a few acres of land. But Sister White said a view had been given her of a large tract on which general industries could be handled. Finally a tract covering fifteen hundred acres was found about sixty miles north of Sydney. This was largely covered with a scrub growth of trees, with a desolate, neglected appearance. Inquiry from those living near the place elicited the verdict that the land was utterly valueless for agricultural purposes. Some of our leading brethren there were inclined to believe this testimony.

The land was described to Sister White, and she was told about its utter worthlessness for agricultural purposes. She insisted on seeing the place for herself, and upon going over it, declared it to correspond exactly to the description of what God had shown her to be the proper location for the school. But the prospect looked so dreary that the brethren were rather discouraged about securing the tract, even at the tempting price for which it was offered, and so expressed themselves. Sister White, however, was firm in her judgment, and so further proof in settlement of the question was demanded. With this in view, some of the soil was taken for analysis to a government expert in agriculture, who, after testing the samples submitted, confirmed the adverse testimony of the native dwellers of the neighborhood. Notwithstanding this, Sister White maintained that the Lord knew more about the soil in question than did the government expert, and her testimony on the ques-

tion was accepted by our leaders. The land was therefore secured, and the school buildings were erected. The sequel has shown that the soil of the condemned land could not be excelled in the production of heavy crops. More than this, no school among us has done better educational work, and financially prospered more, than this Australian school, mainly directed by the testimony of the Lord's chosen servant.

Just a word here concerning extension results. Many

have been graduated from that school to be stationed for mission work on Pacific islands within the territory which that school provides for, and the Lord's blessing has followed all the way. Again we may be permitted to say: What a blessing to have so sure a guide in the lead of this people who are called to sound the last message of mercy to earth's nations. Without it we could never succeed in the Herculean task assigned us.

Does Jesus Care?

J. M. COLE

1. JESUS knew Simon and his family, and his family history: "Thou art Simon the son of Jona." John 1:41, 42.

2. Jesus knew Nathanael's real character: "Behold an Israelite indeed." John 1:47.

3. Jesus knew Nicodemus, even under the cover of darkness: "Art thou a master of Israel, and knowest not these things?" John 3:10.

4. He knows the secrets of the inner life; bad as was the life of the Samaritan woman, he cared, and did not cast away, but gave water from the well of life: "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband." John 4:17.

5. He knew the dire distress of the man who had been infirm and helpless for so many years, and said unto him, "Wilt thou be made whole?" John 5:6.

6. Impure motives do not deceive or surprise him, for he knows: "Ye seek me . . . because ye did eat of the loaves, and were filled." John 6:26.

7. He treated poor Judas well, and gave him every chance to improve, yet "he knew who should betray him." John 13:11.

What a mine of comfort there is in these seven quiet personal talks Jesus had with men. They show that he knows all about me: what came to me by inheritance, my real character, my profession, my conduct, my condition, my motives,—in short, "all things." He does not cast us away when we stumble; he "pities." "All things are naked and opened unto the eyes of him with whom we have to do." Let us trust when we cannot trace or understand. We are just the kind of people he loves and seeks to save. Peter said, "Thou knowest that I love thee." John 21:17. It did Peter good to make this whole-hearted confession, and it pleased the Lord to listen to it, for he at once accepted Peter's confidence, and placed his work in the hands of his erring but repentant servant, saying, "Feed my sheep." Tell the Lord that you love and trust him.

A lady came to me on a camp-ground, asking if I could help her out of her trouble. "I have a good, kind husband, but I have a bad, ungovernable temper. Sometimes it seems I am inspired of Satan to say and do what I do. Can Jesus help and save me?" Indeed he can if you accept of his help. Peter had a tongue that brought him trouble. Matt. 16:22, 23. God gave Peter the victory over that bad tongue, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4. The secret of that victory is that the Lord did for Peter the same as he has done for you: "I have prayed for thee." Luke 22:31, 32. When you feel that bad spirit rising in you, fly to Jesus in prayer, and tell him your story and plead for victory. Remind him

he has promised, and tell him you will not let him go till he blesses you. My experience is, you will come from his presence with a heart as calm as old Galilee after he said to it, "Peace, be still." Trust and see; for *he knows; he cares.*

An aged brother, of more than eighty years, told me of his happy life, but not long ago he laid away his dear wife, and he was so lonesome. Does Jesus know? does he care? Yes, my brother, he understands how lonesome you are, and cares. That is why "Jesus wept" by the grave of Lazarus; for he could see all the loved ones weeping by the open grave. He knew how lonesome they would be. He knows; he cares.

A timid lady said, "I would be pleased to do missionary work, but I cannot, because—I am almost ashamed to tell you, for fear you will laugh at me; but it is a very real thing to me—I have such a fear in me of dogs. Oh, how I do dread them. Could the fear be taken away? Dare I ask Jesus about those horrid dogs?" Yes; Jesus will hear your story. He will not tell you it is too insignificant for him to notice. Yes, he knows and understands. When he delivered his people from Egypt, he knew it was important that no alarm be sounded to inform the enemy that his people were leaving. You know how deathly quiet it is at night, when all are asleep. The least noise can be heard. But the Lord kept the dogs of Egypt from barking and sounding an alarm when his people were moving out: "Against any of the children of Israel shall not a dog move his tongue." Ex. 11:7. Take your trouble to Jesus. He knows; he cares.

Is Jesus interested in my business? He was interested in the business of the disciples. There seemed to be a depression in their business affairs, but he directed them to "cast the net on the right side." John 21:5, 6; Luke 5:4-7. Ask him to help you to be "not slothful in business;" and "whatsoever ye do, do all to the glory of God." He cares.

A poor, heart-broken mother asks, "Why was my dear boy killed at the front?" There are some things we do not know, for we cannot understand. I do not know why Jonathan fell in the battle. He was so good and unselfish. Ah, but why? Why did John the Baptist go down when he was needed so much? Yes, why? I do not know; some things seem so mysterious to us, because we cannot "see afar off." I am glad we can trust when we cannot see. Do you? Read this promise; it will help you to trust: "What I do thou knowest not now; but thou shalt know hereafter." John 13:7. You can afford to rest on this precious promise and trust him. He knows, he cares, and he will make it all clear later on; just trust him now.

Studies in the Testimonies

Education of Workers for God

TYLER E. BOWEN

1. How were the unlearned fishermen of Galilee transformed into men of true culture?

"Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom he could educate for his work. In the common walks of life there is many a man patiently treading the round of daily toil; unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skilful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be his collaborators; and he gave them the advantage of association with himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like him in mind and character, and men took knowledge of them that they had been with Jesus."—*"The Desire of Ages," p. 250.*

2. Why did Jesus pass by the learned men in choosing his disciples whom he purposed to intrust with the sacred responsibilities of teaching the gospel?

"The Saviour did not despise education; for when controlled by the love of God, and devoted to his service, intellectual culture is a blessing. But he passed by the wise men of his time, because they were so self-confident that they could not sympathize with suffering humanity, and become collaborators with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus seeks the co-operation of those who will become unobstructed channels for the communication of his grace. The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone."—*"The Desire of Ages," pp. 249, 250.*

3. What is said of Moses' attainments in the learning of the Egyptians?

"Moses had been learning much that he must unlearn. The influences that had surrounded him in Egypt,—the love of his foster mother, his own high position as the king's grandson, the dissipation on every hand, the refinement, the subtlety, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture,—all had left deep impressions upon his developing mind, and had molded to some extent, his habits and character. Time, change of surroundings, and communion with God, could remove these impressions. It would require on the part of Moses himself a struggle as for life to renounce error and accept truth; but God would be his helper when the conflict should be too severe for human strength."—*"Patriarchs and Prophets," p. 248.*

4. Had man been looking after Moses' best interests at this time, what decision would have been reached regarding the forty years for him to tend sheep?

"Man would have dispensed with that long period of toil and obscurity, deeming it a great loss of time. But Infinite Wisdom called him who was to become the leader of his people, to spend forty years in the humble work of a shepherd. The habits of caretaking, of self-forgetfulness and tender solicitude for his flock, thus developed, would prepare him to become the compassionate, long-suffering shepherd of Israel. No advantage that human training or culture could bestow, could be a substitute for this experience."—*"Patriarchs and Prophets," pp. 247, 248.*

5. In choosing men for his service, from what place does Christ take them? How are they to become like their Master in mind and character?

"God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God."—*"The Desire of Ages," p. 251.*

6. Is the communication of knowledge the highest form of education?

"It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life. What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world."—*"The Desire of Ages," p. 250.*

7. What has Satan woven into the worldly systems of education? What is the work of the true educator?

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth. It is the work of the true educator to thwart his devices. We are under solemn, sacred covenant to God to bring up our children for him and not for the world; to teach them not to put their hands into the hand of the world, but to love and fear God, and to keep his commandments."—*"Testimonies for the Church," Vol. VI, p. 127.*

8. In view of the importance of their work, what instruction is given regarding the choosing of instructors in our educational institutions?

"Then what carefulness should be exercised in selecting proper persons as instructors, that they may not only be faithful in their work, but may manifest a right temper. If they are not trustworthy, they should be discharged. God will hold every institution responsible for any neglect to see that kindness and love are encouraged. It should never be forgotten that Christ himself has charge of our institutions.

"The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students, and to have a deep Christian experience; and their salary should be paid from the tithe."—*"Testimonies for the Church," Vol. VI, pp. 134, 135.*

9. What is said about combining physical exercise with mental training?

"Brain and muscle must be taxed proportionately, if health and vigor are to be maintained. The youth can then bring to the study of the Word of God healthy perception and well-balanced nerves. They will have wholesome thoughts, and can retain the precious things that are brought from the Word. They will digest its truths, and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asks a reason of the hope that is in them with meekness and fear."

"The impression that work is degrading has laid thousands in the grave. Those who perform only manual labor frequently work to excess, while brain workers suffer for want of the healthful vigor physical labor gives. If the intellectual would share the burden of the laboring class to such a degree that the muscles would be strengthened, the laborers might devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should take physical exercise. Health should be a sufficient inducement to lead them to unite physical with their mental labor."—*"Testimonies for the Church," Vol. VI, pp. 180, 192.*

10. What important instruction was given by "our Instructor" regarding the subject of education?

"In the night season I was in a large company where the subject of education was agitating the minds of all present. Many were bringing up objections to changing the character of the education which has long been in vogue. One who has long been our Instructor was speaking to the people. He said: 'The subject of education should interest the whole Seventh-

day Adventist body. The decisions regarding the character of our school work should not be left wholly to principals and teachers."—*Testimonies for the Church*, Vol. VI, p. 162.

11. What was said to those urging the use of certain textbooks which they considered essential?

"Some were strenuously urging the study of infidel authors, and were recommending the very books which the Lord has condemned, and which, therefore, should not in any way be sanctioned. After much earnest conversation and discussion, our Instructor stepped forward, and taking in his hand books that had been earnestly advocated as essential to a higher education, he said: 'Do you find in these authors sentiments and principles that make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan's lies; and these works produce a distaste for the contemplation of the Word of God, which, if received and appreciated, will insure eternal life to the receiver. . . .

"The fact that it has been customary to include these authors among your lesson books, and that this custom is hoary with age, is no argument in its favor. Long use does not necessarily recommend these books as safe or essential. They have led thousands where Satan led Adam and Eve,—to the tree of knowledge of which God has forbidden us to eat. They have led students to forsake the study of the Scriptures for a line of study that is not essential.'"—*Testimonies for the Church*, Vol. VI, pp. 162, 163.

12. In what words was the importance of using proper textbooks further urged?

"The Messenger of God then took from the hands of several teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them aside, saying: 'There never has been a time in your lives when the study of these books was for your present good and advancement, or for your future, eternal good. Why will you fill your shelves with books that divert the mind from Christ? Why do you spend money for that which is not bread? Christ calls you, "Learn of me; for I am meek and lowly in heart." You need to eat of the Bread of life which came down from heaven. You need to be more diligent students of the Holy Scriptures, and to drink from the living Fountain. Draw, draw from Christ in earnest prayer. Obtain a daily experience in eating the flesh and drinking the blood of the Son of God. Human authors can never supply your great need for this time; but by beholding Christ, the author and finisher of your faith, you will be changed into his likeness.'

"Placing the Bible in their hands, he continued: 'You have little knowledge of this Book. You know not the Scriptures, nor the power of God, nor do you understand the deep importance of the message to be borne to a perishing world. The time past has shown that both teachers and students know very little in regard to the awful truths which are living issues for this time. Should the third angel's message be proclaimed in all lines to many who stand as educators, it would not be understood by them. Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a "Thus saith the Lord."'"—*Testimonies for the Church*, Vol. VI, pp. 165, 166.

13. What has God called us as a people to give to the world? What kind of workers are needed to meet the needs of the hour?

"God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it. Many who have not given the message are yet to proclaim it. Again I appeal to our young men: Has not God called upon you to sound this message?"

"The measure of capacity or learning is of far less consequence than is the spirit with which you engage in the work. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice."—*Gospel Workers*, pp. 63-65.

"The Healing of the Nations"

ARTHUR L. MANOUS

THE eternal inheritance, or the home of those who are saved out of this ruined world of sin and its curse, is called "a country," even "a heavenly" country. This will be the "new earth" which is to emerge from the wreck of this sin-cursed earth which now is, and which is to be purified from sin by the fires of the last days. Ps. 37:9, 11, 22; Matt. 5:5; 2 Peter 3:1-13; Rev. 21:1; Heb. 11:14-16.

Regarding the "nations of them which are saved" in the new earth, we are informed that they will have a "right to the tree of life" and "to eat" of its life-giving fruits. Rev. 21:24; 22:2; 2:7.

And we are further informed in the Book of God that "the leaves of the tree were for the healing [service] of the nations" "of them which are saved," and that they "shall go forth, and grow up as calves of the stall." Rev. 22:2; Mal. 4:2.

We do not understand this "healing" and "growing up" of the saved in the new earth to mean the healing of disease and sickness, for there will be none of these in the new-earth state; but we understand it to be a healing from the "curse" which sin has wrought upon the human family. Speaking of those who are saved and of their glorious privileges in the new earth, one writer very beautifully says:

"All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto his glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' [Mal. 4:2] to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood."—*The Great Controversy*, pp. 644, 645.

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flocks to the fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service¹ of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespread plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*Id.*, p. 675.

Thus it is that access to the tree of life is restored to mankind that they may grow up to the full stature of men and women in Christ Jesus.

* * *

"Love believes what love declares, even though she knows it is false; but envy disbelieves even what it knows to be true."

¹ Young translates Revelation 22:2: "The leaves of the tree are for the service of the nations."

IN MISSION LANDS

Does India Need the Threefold Message?

LEON G. WOOD

EVERY true Seventh-day Adventist's answer would be, "Yes. All men need it, not only those of India, but all nations and people who are without the light and the saving power of the world's Redeemer."

We agree with this affirmative answer, and desire to emphasize this great need, and to stir up your minds to pray and labor and sacrifice for greater things for the kingdom of Christ in foreign lands.

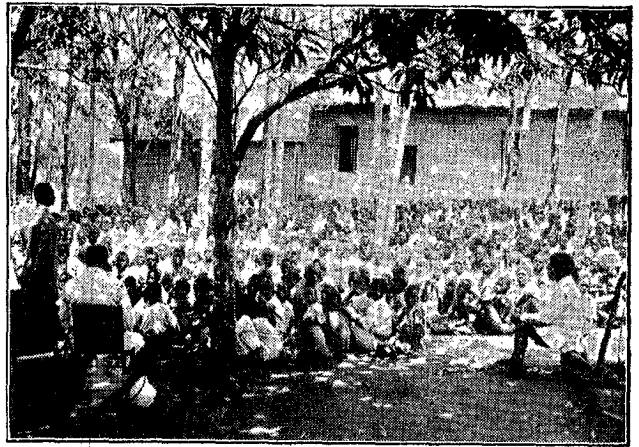
"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The world is wide, and there are still thousands of Hindus and Christians who have not yet heard the full message. We who have received this last divine message and who have been adopted into the family of heaven, have great responsibility resting upon us. We must give our time, soul, and life to this work, as Christ gave his life and labor.

We must watch and stand fast in the faith to save hundreds of millions of men now living who are in danger of soon receiving the mark of the beast, if they hear not this message.

In our canvassing work I often meet unsaved souls who ask me, "Who is Jesus?" My reply to them is always from Acts 4:12: "There is none other name under heaven given among men, whereby we must be saved." Christ is the only remedy for sin, and all sinners must come to God for pardon in the name of Jesus Christ.

We are the true light bearers — the trustees of the last divine message. To have a knowledge of Christ is to incur a responsibility to every man who has it not. What a crime against mankind to keep a knowl-



Nyasaland Camp-Meeting. Seven Hundred Thirty-one were Present at This Service.

edge of the threefold message from two thirds of the human race! We are responsible for the present generation, for those who are living at the same time as ourselves. The Christians of past generations could not reach all, but our hope is to enlighten the whole world as speedily as possible.

India needs the third angel's message. We must realize our responsibility, and stand before the people as the representatives of Christ.

Kalyan.

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Nyasaland Camp-Meeting

W. E. STRAW

It may sound a bit strange to hear us talking about a camp-meeting and teachers' institute away up here in east central Africa, but the work is reaching a point here where these are needed. We all realize the importance of camp-meetings for our European believ-

ers. They are a great spiritual help to our people, and I think all our conferences realize the necessity of maintaining them if the work is to be built up and made strong. If they are necessary for those who have been brought up in Christian homes and are living under Christian environment, how much more are they needed for these poor people brought up in heathen homes and living in the midst of heathenism.

As far as I have been able to learn, this camp-meeting in Nyasaland is the first one that has ever been held in Africa for native believers. It was held



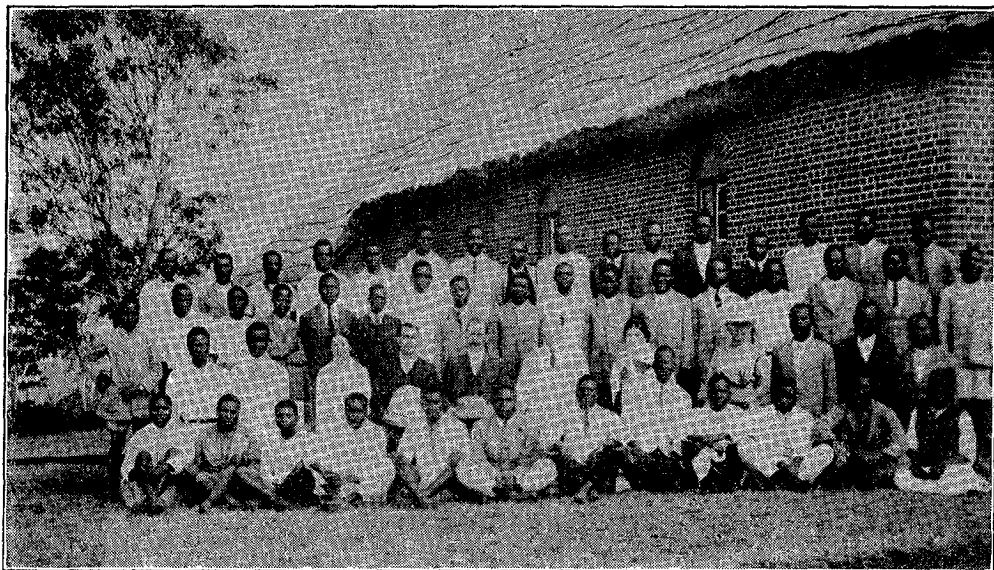
C. Robinson and W. E. Straw Visiting Outschools in Nyasaland.

Sept. 20-28, 1918, at Malamulo Mission, Nyasaland, 731 natives being present. During this gathering 113 were baptized and united with the church. These, with the twelve who were baptized at the mission a short time ago, make 125 baptized in this field last year. These have all been in Bible classes for three years, studying the truth, after which they were required to pass a critical examination. There are now 512 baptized Sabbath keepers in Nyasaland, and

more than 500 more in Bible classes studying the message in preparation for baptism. So you see there is quite a large work being carried on here. On the whole, the work is moving along very encouragingly.

We also consider the teachers' institutes imperative. There were fifty-three teachers present at this one; and reviews were conducted in the regular studies taken in school, besides special classes in Bible, pastoral training, and pedagogy. In fact, these institutes are conducted very much as are our summer normals' at home. For some time these yearly institutes of two months' duration have been a feature of the work in Nyasaland, and I believe this largely accounts for the constant increase in membership and general progress of the work.

No doubt you have heard of the terrible epidemic of Spanish influenza which has swept over South Africa during the past few weeks. We have had our share of it here in Rhodesia. I have received reports from all our missions but one, and practically every worker and native on each station has had a more or less serious attack of this disease. We are sad to report the loss of one European worker, Sister Evelyn



Teachers' Institute, Malamulo Mission

Tarr, of Tsungwesi Mission. All the other white workers have practically recovered. From one to nine natives have succumbed at each station, and altogether they have had a serious time of it. There have been many deaths here in Bulawayo, both of Europeans and natives, but I am glad to say that the epidemic has just about finished its course in these parts. Our own family escaped with only a very slight touch, and we are all well now.

Bulawayo.

* * *

"Why Did You Not Tell Me?"

MRS. A. G. ROTH

A CERTAIN doctor in Haiti was very popular among the people. It sometimes seemed that he performed cures that were almost miraculous. Later this popularity caused him to enter politics, and he became a leader in one of the revolutions. The opposing party was victorious, and he was exiled from the country. He went to another island, and there he heard the third angel's message proclaimed.

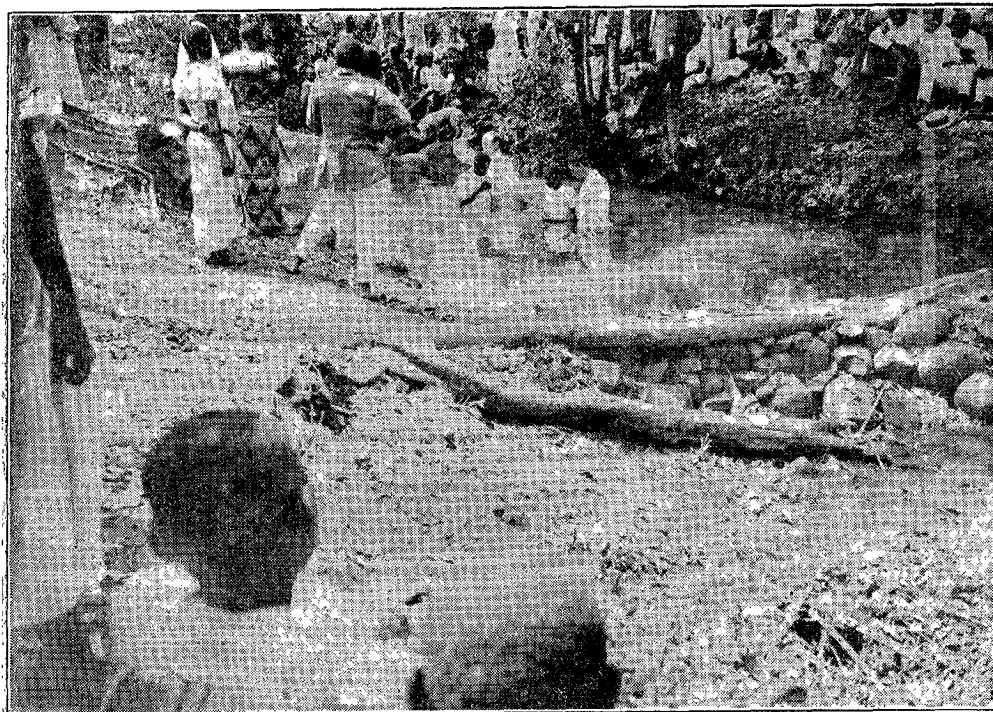
One of our workers was a pupil and personal friend of this doctor. A few months ago the doctor wrote a letter to this brother, in which he said:

"You have known this glorious message all these years, even while I received you as a friend in my home. I can never quite forget that you kept it all to yourself. Why, O why, did you not tell me?"

Will not many ask us this question when it is too late to use our means and other talents to tell the glorious news of a soon-coming Saviour?

* * *

"Do good with what thou hast, or it will do thee no good."



Baptismal Scene, Nyasaland Camp-Meeting. One Hundred Thirteen were Baptized at This Meeting.

First Provincial General Meeting in Shantung, China

JOSEF W. HALL

THE third angel's message made its first converts in Shantung through the vacation efforts of that indefatigable worker, Brother F. E. Stafford, while spending the summer of 1913 in Chefoo. A year later, the province was definitely entered when Elder C. P. Lillie took up his residence here. Professor Wu, of the China Missions Training School, went north with him, and they held a tent effort in Chefoo, followed by an itinerating trip into the interior during the summer. Wang Yu Tang, one of the Anhwei men who had made the trip through Shantung the previous year, came to Brother Lillie's assistance in the autumn, and a chapel was opened in Chefoo. Brother Lillie, delegated to the difficult task of recuperating his broken health and at the same time beginning a new provincial work, moved after the first year, with his family, to Tsinan, establishing a chapel at this center. A year of improper housing and arduous itinerating rendered his return to America imperative, and he, with his family, left on furlough to America in February, 1918. It is sincerely hoped that he will be able soon to return and help build on the foundation which he so conscientiously laid.

In 1918, after a summer of energetic tent campaigns among the villages of the peninsula, it was decided to hold a general provincial meeting for workers, members, and believers, in large donated quarters at Lanti, Pingtu Hsien, about ninety miles from Tsingtau, and twenty miles from the railroad. This place is much more central to our work than Tsinan, which lies far to the west. The meeting was held in October, two weeks earlier than originally planned, that we might have the assistance of the union conference workers. This limited our attendance very considerably, as the farmers are very busy at this season. The influenza epidemic, of which we nursed as many as eight cases at one time among our own people on the premises, hindered many from coming. In spite of these difficulties, however, our attendance reached as high as sixty, averaging forty, who faithfully took part in the seven various gatherings of the day. The president of the union, the vice-president, Sister O. A. Hall, and Brother Nathan Brewer were present, and rendered valued assistance and encouragement in the various lines of work.

We feel that the workers have gone back to their labors strengthened for service, with an added realization of the importance of their ministry and the nearness of its culmination. The members have been built up and blessed with a new vision of their responsibility to support the work.

God is opening doors for us in this bulwark of conservatism faster than we can enter them. Nearly every mail tells of some new interest in some section of the province, with its thirty-six million population. An encouraging feature is that more than eighty per cent of these interests are directly from heathenism.

The baptized membership of the Shantung Mission is forty-eight. A tract society has been put into operation during the year, which did a business for the first nine months of 1918, of \$1,789.84. The growth of the colporteur work is particularly phenomenal, evidencing the faithful and efficient work of Brethren N. F. Brewer and M. E. Yu in training men and taking the lead in this work.

For these evidences that God's work in this province is a success we are sincerely grateful, and humbly desire to give all the glory to him who has rewarded our faith. Our greatest lack on the human side is that of workers, especially workers to educate the women. We have men in training whom we hope will soon fill the need in our neglected church schools, but we can never hope for an aggressive woman's work until we have lady missionaries to lead out. The women of the homeland have proved their mettle; we hope to see increasing numbers of them devoting their new-found powers to the cause of missions. A Japanese evangelist to labor among the three hundred thousand Japanese of our population, would be a most valuable addition to our force. We are led to believe that these people may be more easily reached in the land of their immigration than in their homeland.

On the last Sabbath of the meeting an effort was made to make up the provincial Sabbath school donation goal which had fallen behind the past three quarters. It had been decided to endeavor to raise \$25 on this amount, but we raised \$54.60. A most timely



A Row of Grass Tents at the Nyasaland Camp-Meeting

impetus was given by the offering of fifteen hundred cash which was sent by a poor widow. She was unable to be present at the meeting herself, and sent this amount to represent her.

The examination of candidates for baptism at the meeting resulted in the baptism of thirteen men and two women by Brother O. A. Hall. After the public signing of the covenant by the new members and their acceptance into the church in the evening, the sacred ordinances were celebrated, and the potent blessing of God was felt. At the farewell testimony meeting the following day we felt that the objects of the general meeting had been attained. Many professed a new realization of the nearness of Christ's coming and the necessity of more diligence in watching and prayer, and the meeting broke up with the beautiful benediction of Numbers 6:24-26 read in concert: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." One old gentleman more than sixty years of age, who arrived on the last day of the meeting, hoping to obtain some of its benefits, but was privileged to attend only this one gathering, felt that this alone was worth his two days' journey each way overland.

Reports from three of the colporteurs for the first week after the general meeting have just come to hand. One reports \$81 in sales, one \$240, and the third \$270 for one day.

* * *

"Go ye into all the world."



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."

OUR BABY

JANETTE BIDWELL SHUSTER

SUCH a wee and tiny creature!
(Some great things begin so small,) But we give her full attention,
Come at every feeble call.
Daily, powers within develop,—
Growing body, growing mind,—
And the tiny, helpless baby
Soon an active child we find.

All the care we lavish on her
Is repaid by smile so sweet.
O the joy to see her standing
On the tiny, chubby feet!
Words can never quite express it,
All the pleasure in the touch
Of the little dimpled fingers
And their ever-grasping clutch.

Just a bit of constant motion,
Little hands are never still;
Ever looking, learning, wondering,
Little brain with thoughts to fill.
Trying to be like the grown-ups,
Imitating word and deed,
Doing what she sees, but seldom
To your counsels giving heed.

Just a bit of summer sunshine,
Or sometimes an April shower,
Mixed with howling March-like weather,
All forgotten in an hour.
Clouds in childhood soon are scattered,
And the sun comes shining through:
'Round your neck the small arms twining,
Baby has a kiss for you.

Just a little bit of gladness
Tripping 'long the path we tread,
Just a golden ray of sunshine
Gleaming from the curly head,
Just a bit of heaven's bluest
In the eyes so clear and bright,
Just a little bit of sunshine,
Just a beam of heaven's light.

* * *

How I Taught My Children Courtesy and Kindness

MRS. L. STOVER NOLIN

THERE is only one rule to follow in teaching your children courtesy, and that is to be courteous yourself. The child will follow the example of its parents. Just as he is learning the language long before he begins to talk, so he is learning courtesy even during babyhood.

Believing that every mother owes her children training in courtesy and gracious kindness, I taught my little ones to speak respectfully of those older than themselves. They were not allowed to speak of our neighbors as Jones or Smith, but as Mr. Jones and Mr. Smith.

I taught my children that they must never meddle. They had their own toys and books, and I could leave my sewing or paints anywhere and feel perfectly sure they would not be disturbed.

I had a special bed of flowers for the children, from which they were allowed to take blossoms to the sick or aged, and in this way they learned to be kind and gracious. But they never touched the flowers in my garden without permission.

I taught my children to care for their bodies properly; since God is the body's Creator, we should honor him by keeping it in good condition.

When they were old enough to take their places at the table, my children were taught the proper use of the finger bowl and napkin, and proper table etiquette.

I unfolded to my children, when they reached the age of seven, the mystery of life in a simple way, and told them that whenever they had any questions they must come to mother for an answer, and never discuss the matter with others.

I taught my children obedience and honesty, and I gave them the advantages of the very best education that I could afford.

My oldest son has been away from me since he was fourteen years old, but he has never forgotten his early training, and people often say, in speaking of my youngest son, "He is the most courteous young man I have ever met." My daughter died at the age of three and one-half years, but she was a perfect little lady, and so kind that it often called forth comment.

What I did for my children any mother can do for her own. The early training is what counts, and parents who fail to teach their little ones to be courteous and kind, are robbing them of a most precious inheritance.

* * *

A Parable

MRS. E. M. PEEBLES

As I was engaged in the work of carrying to my fellow men an invitation to the marriage supper of the Lamb, soon to take place in heaven, I chanced to wander out into the "streets and lanes" of a large city, and noticed a number of large buzzards circling overhead, apparently much interested in something below. As I came nearer to the spot where the interest seemed to center, I discovered that several of the birds had already alighted, and were busily engaged in tearing to pieces and devouring that kind of food of which buzzards are fond. Each appeared willing to share the feast with his fellows, and there was a certain air of self-complacency which seemed to indicate that this was not only a lawful pastime, but one highly beneficial to the community as well.

And I was at once reminded of something I have often noticed in institutions which have been brought into existence, and are sustained, for the express purpose of fitting young people to carry this same blessed gospel invitation. It would seem that the importance of this work would cause a holy seriousness to take possession of every soul, and that the speeding moments would be filled with earnest, prayerful preparation for the precious work of soul-saving. But, sad to say, such is not always the case.

Quite frequently one encounters a little group of young people, helpers or students, busily engaged in tearing to pieces the character of some fellow worker, eagerly devouring a fresh bit of gossip, and making additional comments. Some new grievance is discussed with keen relish, and even the motives of the offender are freely dissected and sentence passed, while his good qualities are seldom mentioned. Thus much precious time is worse than wasted.

I have noticed this same tendency to discuss and criticize others in the homes where I have been a passing guest, and have questioned why it would not be a good plan to practice the advice given through the spirit of prophecy, that when conversation takes this turn we should change the subject, and introduce a better line of thought. Why not follow the instruction given by Paul in his letter to the Philippians? "Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report, . . . if there be any virtue, and if there be any praise, think on these things." Surely there is enough to talk about when we think of the blessedness of the hope before us, and "there is so much good in the worst of us, and so much bad in the best of us, that it is unbecoming for any of us to talk about the rest of us." Then, besides, we should follow the golden rule.

Let us leave to the scavengers the work of devouring refuse.

"An earnest effort should be made . . . to put away evil-speaking . . . as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan. . . . Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure. Direct the talebearer to the teachings of God's Word. Bid him obey the Scriptures and carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. Thus God would be glorified, and many souls would be saved."—*"Testimonies for the Church,"* Vol. V, pp. 609, 610.

"The Spirit can never be poured out while variance and bitterness toward one another are cherished. . . . Evil-surmising and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. . . . Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Id.*, Vol. VI, p. 42.

And furthermore, "By beholding we become changed." By dwelling upon the evil we take its nature to ourselves. Just as truly, by beholding Christ we become Christlike in character.

College View, Nebr.

* * *

April Gardens

WHEN the first flowers of spring have come, the impulse toward the out-of-doors is irresistible. April sunshine and showers bring out a dazzling array of beauty in the wake of the few venturesome scouts of the earlier days. The joy of fulfilled promise is everywhere, and in our hearts we join the birds in their merry songs of the season's praises. Crocuses, hyacinths, tulips, narcissuses, and all their kindred hold sway in every park and garden, and others soon will follow.

A garden is a necessary adjunct to any home, there being something evidently lacking when there is none. No matter how complete architecturally a home may be, it requires the bright colors of growing flowers and the tempting coolness of hanging vines to give it the final touch of charm.

The beginner may look upon seedtime, which begins with April, with some hesitation, for it is a common impression that the planting of seeds and the care of the tender shoots mean the expenditure of endless time and trouble.

Nothing could be farther from the true situation. In the majority of cases those plants obtained from seed need less attention after planting than nearly any other kind. An occasional prop or support for the tall or climbing varieties, especially if they are in a bed exposed to the wind, is about all the care they require. And the process of preparing for them is neither complex nor particularly difficult.

Provide the best soil possible for the flower bed. Light loam is to be preferred, but any soil where grass or weeds grow well can be used with equal success for flowers. The treatment consists in spading it up to a depth of nearly a foot, after which the loose earth should be thoroughly pulverized. When it is in this condition add fertilizer in liberal quantities. As soils vary widely, the exact proportions cannot be given, but if the ground is new to cultivation, it will need less than old soil. To the volume of earth pulverized, the minimum of fertilizer to be added should be about ten per cent if it is rich, and the maximum as high as fifty per cent if it is poor. Leaf mold in large quantities is excellent.

The bed can be spaded up and the planting preparations begun without injury to the soil as soon as the danger of frost is over. In sowing, do not dig a furrow and cover the seeds deeply, for many fine seeds fail to germinate under such treatment.

Practically all flower seeds, with few exceptions, should be scattered on the surface of the bed, after which a little pulverized soil should be sifted over them. Large seeds, however, such as the nasturtium, mirabilis, and morning-glory, should be covered by half an inch or more of soil.

Hardly will the sowing be completed before tiny weeds will appear. These should not be removed at once because of the possibility of destroying the plants with them. As soon as the plants are old enough to display their individuality, the weeds should be removed and kept removed. Under no conditions must they be allowed to gain the upper hand. Constant vigilance is required to prevent the weeds from choking out the flowers.

Among the annuals, which should be planted about this time, the sweet pea probably is the universal favorite. Unlike many early spring flowers, it does not bloom for a short time only, but will, with a little attention, continue in bloom most of the summer. In order to insure it long life, it needs to get an early start. It is necessary that sweet peas get their roots deep into the cool, damp soil before the heat of summer comes.

A V-shaped trench some four to six inches deep should be made. At the deepest part place the seeds thickly, and cover with about an inch of soil, pressing it down firmly.

When the young plants are a few inches high, pack about them more soil; do this from time to time, until the trench is entirely filled. Support of some kind is necessary for the tender stalks as soon as they grow more than a finger length. The nature of this should quite naturally be determined by the size and uses of the bed. If it is large and intended more or less as a screen, woven-wire netting is by far the best thing.

Often, however, only a few plants are trained up

beside a porch or pergola where no screen is desired, yet something is needed to avoid barrenness of appearance. Here ordinary string, secured to a peg near each plant, stretched straight and at regular distances apart, gives perfect results.

The presence of sweet peas is particularly desirable about the porch or summer house because of their delicious fragrance. They have an appearance of sweet maidenly retirement.

The nasturtium is a great favorite, having a personality all its own. The peculiarly pleasant aroma of the entire plant as well as its beauty entitles it to a place in every garden. Like the sweet pea it is valuable for cutting, being a relief from the ordinary perfumes of other flowers. It blooms profusely the entire season, amply rewarding what little care and attention it claims. It is by no means a demanding flower; quite the contrary, it does best in common soil.

Of the two varieties the dwarf nasturtium is better known and more widely cultivated. This sort may be made to produce a solid mass of color in a bed by means of heavy fertilizing and continually removing surplus leaves. But unless this latter is kept up, the plants will run to leaf in enriched soil, and the result will be disappointing. The tall variety can be used effectively to cover walls, trellises, and fences.

Pansies are dainty little faces that smile up from their beds like so many happy children. As cut flowers they make good companions, doubtless because of this same resemblance. They are generally planted in mixed and assorted colors and give a carnival effect to a bed or border.

Poppies, with their brilliant, delicate blossoms, should have a prominent place during their brief stay. Early varieties can be planted, and, when through blooming, the plants can be removed and the bed sown with later blossoms. While they last, poppies contribute much to the garden, their satin petals of dazzling hue imparting a touch of elegance.

Petunias can always be depended upon to bloom profusely and for a long time. When in late summer they begin to fail, the entire top should be cut away; in a remarkably short time the plants will renew themselves and bloom as freely as in the spring.

Rhodanthe is a plant that gives remarkable results if one is willing to give it care. The seed should be sown in April, and the shoots put into tiny pots in early May. Every two or three weeks they should be changed to larger pots, and all flowerbuds removed as soon as they begin to form. Under this treatment the plants become large and bushy before midsummer, often four feet in circumference, bearing a thousand blossoms. The flowers are of everlasting quality, and should be cut before fully expanded, when they will attain a marvelous size.

The plants that can be sown or set out in April could be prolonged indefinitely, but to little advantage here. Localities differ widely as to the plants and flowers that thrive in certain seasons, and early spring is never the same in time and progress everywhere.

This month is a particularly good time for transplanting. A cloudy or showery day is best for this task. Rosebushes and cuttings should be set out at this time, and also many kinds of shrubs and vines. Cowslips, wallflowers, gillyflowers, and primroses, all bloom early, and should be started soon. Gloxinias need a sunny sheltered place for early blooming.

Annual larkspur and asters should be planted early.

As background for borders of color, nothing is more beautiful than the cosmos. It often grows six to eight feet in height and three feet in diameter. The foliage is fine and feathery, and is useful for cutting. As a screen for a fence, this plant may be employed to advantage, as it stays green and beautiful.

A very happy device for beautifying borders after the seeds are sown is the employment of sweet alyssum as an edging. These seeds should be planted at the same time as those within the bed or border, and in two weeks, when the other plants are only putting forth their first tender leaves, the sweet alyssum will be in bloom.

In many gardens it has been found advisable, both from an artistic and practical point of view, to have grass walks rather than those of sand or gravel. In contemplating such an addition, one must consider that the sooner the change is made, the more successful it probably will be. At this time of the year, grass may be sown successfully, and if properly cared for, ought to give an excellent sward by midsummer.

In order to insure against ruin from walking upon it, it might be best to transplant sod instead of attempting to sow the seed, as this gives one the opportunity of getting grass with well-matured roots, that most likely would survive as material for walks that are much used.

In April, or May at the latest, any repairs to the lawn should also be made if early results are to be expected. Here it is often by far the best plan to employ seeds, as one may then be assured that the same kind of grasses are used in the bare spots as on the rest of the lawn. If, however, the spots are small and the lawn large, a good way is to dig out a small block of sod here and there until enough is obtained to resod the places in need of it. In this way the lawn may be made whole again at once, as the small areas will be covered in a surprisingly short time. Every lawn, however healthy, should be treated each spring to a liberal allowance of fertilizer in order to insure its continued welfare.

Seedtime and transplanting time have come to stay for the season, but those plants that can be started early will, as a rule, thrive best and produce the most beautiful and abundant flowers if given attention at this time. Like every other activity, gardening is most successful when done promptly and with enthusiasm. And its rewards in beauty and fragrance bless not alone the gardener, or the owner of the garden, but family and friends and passers-by as well.

The planting of the seeds, the care in transplanting, and the attention to watering and weeding are really nothing more than labors of love. The real gardener is more than repaid for these when he picks the fragrant blooms from his sweet pea vines, or when he hears his next-door neighbor praise the bed of dahlias or asters or delphiniums and say:

"Well, next year I'm going to garden, too."—*Royal Dixon, in the Mother's Magazine.*

* * *

"Six things are requisite in building a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection, and lighted by cheerfulness; and energy must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while, over all, as a protecting canopy and glory, nothing will suffice but the blessing of God."



DEDICATION OF COLUMBIA HALL

THE commodious new building at Washington Missionary College, known as Columbia Hall, was dedicated Wednesday evening, February 19. The people of the Columbia Union Conference donated nearly all the funds for the erection of this building, which will add so much to the capacity and general efficiency of the college. The chapel of Columbia Hall, with the vestries and gallery, will seat comfortably six hundred persons. By placing chairs in the aisles, at least two hundred more can be seated.

It was estimated that about eight hundred were present at the dedicatory service. The members of the college board were present, having come to attend the constituency meeting, and they, with the gentlemen members of the faculty, occupied the spacious rostrum during the service.

The program consisted of music by the college orchestra; a missionary hymn by the congregation; invocation by Elder J. L. Shaw; Scripture reading by Elder F. H. Robbins, from the fourth chapter of Proverbs; a report by the president of the college, Prof. B. F. Machlan; a beautiful solo by Mrs. Frances Perce-Stratton, musical director of the college; addresses by Mayor Platt, representing the municipality of Takoma Park, Md., and Elder A. G. Daniells, representing the General Conference; a duet by Prof. and Mrs. Clemen Hamer; addresses by Dr. H. W. Miller, representing the sanitarium, and Elder B. G. Wilkinson, representing the Columbia Union Conference; the dedicatory prayer by Elder W. T. Knox; presentation of keys by Elder Wilkinson; and the benediction by Elder F. M. Wilcox.

Elder B. G. Wilkinson, president of the college board, acted as chairman. In his opening remarks he mentioned the fact that besides the many gospel workers who have been developed in the college for the work in the homeland, approximately 350 young people have been sent out as missionaries to the foreign fields.

After the Scripture reading by Elder Robbins, President Machlan was called upon by the chairman to present his report concerning the many providences connected with the securing of men, means, and materials for the erection of such a large building in such a trying time. He showed clearly that the Lord has blessed and guided in the work many times.

Mayor Platt's address was greatly appreciated. He told how, sixteen years ago, the former mayor of the town had invited him to go down on North Capitol Street, "to see three or four men who were here from Battle Creek for the

purpose of selecting a site for a sanitarium, publishing house, General Conference building, and many other things that sounded like a fairy tale then."

Mayor Platt spoke at some length of the difficulties that had been met and overcome by our people in their early years here. He told of the underbrush which had made the place where the sanitarium and college buildings now stand "as dreary a wilderness as you could find on the face of the earth, and almost as inaccessible," and of how "this wilderness has blossomed into one

this place. I am very glad to appear on the rostrum tonight with Mayor Platt, and I remember these years, Mr. Mayor, with a great deal of pleasure, for we have had the sympathy and co-operation and good will of the mayors of this town ever since we came here.

"The mayor has told you something of experiences connected with the town. I have but a few minutes to speak tonight, and I feel it may be of interest to speak of some experiences not known to the mayor; and in doing so I want to show that a more than human hand has been connected with this movement, and that an all-powerful Being has been leading, blessing, and prospering those who have endeavored to establish institutions at this place.

"First of all, we as a people believe that we had very clear and high authority for coming to the city of Washington. We were directed here, we believe, at the time God wanted us to come to the capital of the nation. The instruction given us as to the location was carefully studied, and we found conditions here in Takoma Park meeting these instructions more fully than in any other suburb of Washington.

"The gentlemen of this town encouraged us to come. They told us of its elevation above the Potomac, and of the difference in the temperature in the summer, and of the good water supply, and of the beauty of the forests of this place. We recognized all that they pointed out, and after tramping around the entire District, we made up our minds that Takoma Park met the conditions to which our minds had been called, and we decided to come here.

"Those were dark days to some of us in some respects.

We were breaking away from the center and headquarters which we had occupied for half a century in Battle Creek, Mich. The great majority of our people throughout the world had been looking toward that center, and we were leaving it. We met with great difficulties in getting away, but I cannot stop to mention them tonight.

"We came to Washington and opened our little office to which the mayor has referred, at 222 North Capitol Street, and began our work. Everything was cramped. I remember that Elder W. W. Prescott wrote the first editorials for the REVIEW while sitting on an empty soap box. It was under such conditions that Elder W. A. Spicer began his first correspondence from Washington, and the rest of us followed suit. But we believed that we were sent to this place, and that our work would prosper. We put our printing plant in the kitchen and dining-room in the basement of that build-



SELF-SUPPORTING MISSIONARIES

Dr. and Mrs. J. Vinton Scott, of Portland, Oreg., with their daughter, Janet Kathryn, sailed from Seattle January 9 to take up self-supporting work in India. Dr. Scott has practiced dentistry in Portland for the last ten years. Mrs. Scott was formerly Miss Frances Dittmer, of New Orleans, La.

of the prettiest spots in the world." He told of the new bridge and the new road which had been built through the co-operation of our people with the town, and he said that while some people come to the town council with requests, they are not willing to give anything, but every request that has come from the Seventh-day Adventists has been accompanied by an offer to help the municipality to do the thing. He attributed the growth of Takoma Park, Md., from about 500 in 1902 to 3,500 now, largely to the influence of our people.

The mayor said that in his connection with the Red Cross, the greatest support he had received from any denomination, as a denomination, was from Seventh-day Adventists.

Elder Daniells was the next speaker. He said in part: "This occasion marks another great milestone in our progress toward our great objective in coming to

ing at 222 North Capitol Street. That was all the room we had for our printing plant, and that was as much as our money would enable us to begin with.

"Then we purchased this land out here and began to plan for a large work. As the mayor has said, this was like a wilderness. I remember when we came out to inspect the grounds. The brush and undergrowth was so thick over this property that we could hardly get any idea of the lay of the ground. We had to crawl around, and push our way through the underbrush to learn what it was like; but we saw enough to encourage us to purchase the place.

"I remember one of the townsmen down near the station, when he learned we had bought this place, said to me: 'I cannot imagine what you Seventh-day Adventists have in mind to go out in the country and settle in a mudhole. Why don't you come into town, get two or three lots that we have here on Main Street, and settle in a sensible way?' We could not make him understand just what we had in mind, but that is the way we started, and we cleared the ground and began operations.

"As the mayor has said, we had hard work to get here. We wore out quite a number of teams of horses, and we nearly wore ourselves out tramping through the mud in winter; but we persevered, though we have met one obstacle after another, as the years have gone by. We feel that the living God has been with us and helped us in these great struggles, and tonight we have gathered to add this building to the others that have been dedicated to the work which we have in view. As I think of those early days and the little companies that we were able to get together, and then see this large company of people, and see how our work has gone steadily forward,—never has taken a backward step,—when I remember that no obstacle has been too great to surmount, I feel deep gratitude indeed to him who has led us all this way.

"I should be very glad to talk about the great purpose we have in this college, but the subject is too large and time will not permit. I am sure that all feel profoundly grateful that we have reached this stage in our journey; and while our buildings grow larger and perhaps more beautiful, we must remember that our strength does not lie in beautiful landscapes, nor in the number of buildings, nor in their size, nor in the beauty of architecture. Our strength lies in our loyalty to our God, in our loyalty to the great work to which we are called, and I believe that we have triumphed along this journey because we have endeavored to be loyal and true to his call. Dear friends, I think we should be careful, as the days go by, not to trust in our numbers, not to trust in our prosperity, not to fall back upon material things, but more earnestly than ever to put our trust in the spiritual, in the divine, and keep that constantly before us.

"I sincerely pray that this night may mark a new era in our work and our experiences here. As I sat here and looked about, it seemed to me that after all this way the Lord has led us, as we dedicate this building to his work, we ought to dedicate our lives anew to him for the work to which he has called us. As we

look back over the way God has led us from one victory to another, our gratitude and our loyalty to him ought to lead us personally to dedicate our wills, our bodies, our lives, our time, our hearts, to him and to his service unreservedly, and to be spiritual men and women in deed and in truth. And may he add his blessing to this occasion and to this service."

Dr. H. W. Miller, medical superintendent of the Washington Sanitarium, which is situated just across the campus from Columbia Hall, spoke of the pleasant and close relationship that exists between the college and the sanitarium. He predicted that the increased patronage of the college would soon fill Columbia Hall to its capacity, as had been the case with the new buildings recently erected by the sanitarium.

Elder Wilkinson, representing the Columbia Union Conference, presented a financial statement showing that the entire expense in the erection of Columbia Hall had either been met or provided for, so that it is dedicated free from debt. In closing, he spoke words of appreciation

SOUTH CHINA UNION CONFERENCE

THE South China Union Conference consists of the provinces of Fukien, Kwangsi, Kwangtung, and Yunnan, French Indo-China (Anam), and the islands of Taiwan and Hainan. It is divided into five organized missions—Cantonese, Fukien, Swatow, Hakka, and Kwangsi; and four unentered mission fields—Yunnan, French Indo-China, Taiwan, and Hainan. It has 1,167 baptized members of churches, with 318 affiliated members awaiting baptism. During the last quarter of the year 1917 and the first three quarters of 1918, 207 persons were baptized and received into church membership.

The years 1917-18 have been years of great perplexity, not only on account of the ordinary problems of men and means to fill providential openings which constantly present themselves to the worker in China, and the difficulties incident to the great World War, but also because of internal troubles due very largely to the



Traveling in the Interior of China

for those who have been engaged most directly in planning and erecting the building, mentioning especially Elder J. L. Shaw, who was the first to plan for the new building while president of the institution; Prof. B. F. Machlan, who has labored so untiringly as business manager; and Prof. E. C. Wood, under whose direction the building has been completed without a mishap.

After the dedicatory prayer by Elder W. T. Knox, Elder Wilkinson presented the keys of Columbia Hall to the president of the college board, Elder A. G. Daniells, who, in behalf of the board, expressed to the Columbia Union the deepest gratitude for this splendid gift to the institution.

Elder F. M. Wilcox pronounced the benediction, thus completing the dedicatory exercises. Permission was then given visitors to inspect the building. They found a spacious domestic science department of three rooms, and a gymnasium in the basement; four well-lighted and well-equipped classrooms on the first floor; a large, well-lighted library, the president's office, and four classrooms on the second floor. Taken as a whole, Columbia Hall will add greatly to the efficiency of Washington Missionary College. B. P. FOOTE.

civil war between the North and the South. Many of the soldiers are little better than organized bands of robbers, while in the rear of the armies bands of robbers actually hold full sway, plundering and kidnapping citizens to hold them for ransom. Pirates have held many of the rivers. All these things make travel in the interior and from one part of the field to another both difficult and at times impossible.

Floods in some of the provinces have destroyed the crops even after the third planting, so that little has been raised in many parts of the country during the past year. On the west branches of the great Pearl River, at one season during 1918 the water was forty-nine feet above the normal, and whole cities were under the water to the tops of the houses. Such conditions have seriously interfered with aggressive Bible and canvassing work. In some of the missions the canvassers have been obliged to leave the field except in some of the largest cities.

During 1917, the rapid advance of the price of silver, and speculation in money, caused a great loss in exchange, and compelled our field to operate its work on from two thirds to one half of its ordinary budget allowance. Notwithstanding the utmost economy and retrench-

ment, the effort to keep alive the work already in hand brought the whole field, at the beginning of the year 1918, into debt to the full amount of all its trust funds, its operating funds, and in some cases for borrowed money.

During the year 1918, the General Conference has paid the field two Mexican silver dollars on budget allowance for one dollar American gold. This nearly restored the buying power of the budget, which is based upon the American dollar standard. This brought great relief to the field, and by making no extensions into unentered fields and only holding our own in old fields, with the exercise of the strictest economy in operating and traveling expenses, by the beginning of 1919 each mission will have restored all trust and operating funds, and borrowed money, and will be out of debt. The union conference has reduced its debt more than one thousand dollars.

For the year 1919, the most careful management will be necessary to maintain our present force of foreign and native laborers; and even this seems impossible, though the number has been reduced to the very lowest that can hold the work without serious loss, unless the amount for the year on the budget allowed by the General Conference can be greatly increased.

The attendance at our schools has decreased to some extent during the last year owing to the conditions in the interior making it unsafe for the students to travel to school. Earnest efforts are being made to accomplish self-support for each school. With the addition of new subscription books, new courage is coming to the students to earn scholarships by canvassing.

Determined efforts are being made to increase the tithes and offerings.

Definite plans are being laid to this end. Revival efforts and Bible and canvassers' institutes are being held or planned for each mission, church, and language area.

On account of the shortage of funds for advanced work, much of the effort of the present year must be to hold our own, and to get our own house in order for whatever the providences of God may have for the future. It is a great disappointment to all our workers to postpone cherished plans for extension into new fields; but both workers and members are of good courage, and are determined to press forward in the face of all obstacles until the battle is over and the victory won.

F. H. DE VINNEY.

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BALTIMORE, MD.

INCREASED interest, in spite of determined opposition, is manifest in the theater meetings held by Elder A. S. Booth in Wilmington, Del.

Seven Sunday night services have thus far been held. The congregations have averaged from 1,700 to 2,000. The first night several hundred were turned away. The offerings have been exceptionally good, averaging more than \$75 for each night.

A number of influential men of the city have been attending the services, including the mayor, a prominent judge, and some of the councilmen.

At the first call for names of interested ones, three hundred fifteen responded. A call was made for those who believed that the coming of the Lord is near, and at least fifteen hundred arose. The same evening one hundred arose to their feet when the unconverted were

asked to give their hearts to the Lord.

Last Sunday night's meeting witnessed another large congregation. The offering was \$79. When the call was made for those to arise who believed the message of the evening, our people who were scattered in the congregation, said that they saw no one that did not rise.

The Sabbath question will be taken up next Sunday night. We earnestly solicit the prayers of our people for these services and for these interested people.

EMMA S. NEWCOMER.

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REPORT OF THE FIRESIDE CORRESPONDENCE SCHOOL FOR 1918

THE year 1918 was the banner year of the Fireside Correspondence School.

The enrolment of new students was 457, 113 more than for 1917, and double that of 1913. The number of old students was 310, making 767 in all.

The net gain for the year was \$323.77. The school has now overcome the unavoidable deficit of the first four years, has paid back to the General Conference the capital advanced to start the enterprise, and has accumulated a reserve fund sufficient to restore unused tuition in case it should be compelled for any reason to close its work, an event scarcely within the range of possibility.

Other index items also show encouraging growth. The number of certificates issued for subjects completed was 138, or 21 more than last year. The number of lessons corrected was 6,205, against 6,024 for 1917.

Bible Doctrines is still the most popular subject, 746 lessons having been corrected. English Literature comes second, with 308 lessons; while Old Testament History has 372 lessons. Other subjects having above 200 lessons corrected are: College Rhetoric, 248; Church History, 308; Daniel and the Revelation, 245; English Grammar, 210; New Testament History, 292; and General History, 256.

The school has added the following new subjects during the year: New Testament Epistles, Testimonies, Bible Readings, First Aid, and Reporting and Punctuation, making the number of subjects now offered 53.

Many of the best testimonials we have ever received have come to encourage us during the year. We have space for only brief extracts from two. A lady says:

"I want to express my sincere appreciation of the course in Algebra recently completed. I shall never regret having taken it with the Fireside Correspondence School, for I know I could not have learned it so thoroughly in any other way."

A prisoner writes:

"I was greatly benefited by the course in Bible Doctrines, more than words can tell, and I am more than pleased with the lessons in Old Testament History; they are so interesting to my hungry soul."

The prospects for 1919 are encouraging. By the middle of February we had enrolled 300 old students and 94 new students. It was the first of May last year before we reached the latter number. The re-



Traveling in Town in China

ceipts for January were larger than for any other month in the history of the school. The receipts for the first six weeks of 1919 are greater than for the first four months of 1918. Nearly twice as many lessons were corrected in January as were corrected during the same month last year.

We thank the Lord for victories gained, and press forward to greater achievements in his name.

C. C. LEWIS, *Principal*.

* * *

ARGENTINE COLPORTEURS' INSTITUTE

The colporteur work in the Argentine Conference is in a very prosperous condition. At the beginning of 1918 a goal was set for \$30,000 (Argentine money). This was a higher goal than had ever been thought possible of accomplishment in this field, but with the strong leadership of Brother Tomás E. Saviano and the hearty co-operation of the Argentine workers, the goal was passed in the first nine months of the year. It brought great joy to the brethren and much enthusiasm into the camp-meeting, when sales to the amount of \$37,200 (Argentine money) were reported by the colporteurs.

Following the camp-meeting, the annual institute was held in the city of Rosario. The accompanying picture shows the splendid class of colporteurs attending. The regular colporteurs going out with large books numbered seventeen. These, with three large-magazine workers, made a total of twenty. Three will work with "Practical Guide to Health," four with "The Great Controversy," and ten will carry the blessed message of "Heralds of the Morning" to the homes of the people.

The practical instruction in gospel salesmanship by E. H. Meyers, who had just arrived from the United States, although given through an interpreter, was much appreciated. After six months' study of the field and the Spanish language, Brother Meyers will succeed

Brother A. R. Sherman as field missionary secretary of the Austral Union, Brother Sherman having responded to an urgent call to take ministerial and executive work in Uruguay.

The institute was one of the best I had ever attended. The seventeen brethren in attendance were men of mature years and settled in life. They are in this work because they feel definitely called of God. Their consecration and earnestness insure the benediction of Heaven upon their labors. This careful selection of workers in harmony with the inspired instruction, "As great care should be exercised in the selection of colporteurs as in selecting men for the ministry," is a good indication of the strong, substantial way in which Brother Sherman has built up this department of evangelistic colporteur work in the Austral Union.

One secret of the marked success of the book work in Argentina is the practical interest of the president, Elder R. T. Baer, in the welfare of the colporteurs. Notwithstanding the increased office work that falls on the director of a conference immediately after a session of the conference, Elder Baer attended every meeting of the institute. His counsel and warm-hearted affiliation with the colporteurs inspired these self-supporting missionaries not only to aim at a high financial goal for the year 1919, but also to work earnestly for the salvation of souls.

J. H. McEACHERN.

* * *

JAMESTOWN, NEW YORK

THIS city is in the western part of the State, on the Lake Erie Railroad. It has a population of more than thirty thousand, and about half the inhabitants are Swedes. Last spring my wife and I were transferred to this place to engage in gospel work.

We like Jamestown very much, because it is so clean and its streets are lined with beautiful trees. It is such a pleasant place that some call it the "Pearl City." We have here an American and

a Swedish church, with faithful believers in both of them. With their co-operation and the blessing of the Lord, we are winning souls for the kingdom. We have had two baptismal services since we came here, and thirteen have been added to our membership. Several have begun to observe all the commandments of God, and the interest is good.

We feel thankful to God because of the plain evidences we have that he is with us here. He has even graciously preserved all our dear brethren and sisters, so that none have died as the result of the influenza. We praise him for his tender love, for his fatherly care, and for the mighty power bestowed on this part of his great field. We will continue to trust God, and face the future with hope and courage.

S. MORTENSON.

* * *

DENVER, COLORADO

ALL our Denver churches are planning a big home missionary campaign in the city. All our church members are joining with the ministers and church officers in this systematic house-to-house work. We are planning to use Numbers 36 and 37 of *Present Truth*. We are training our members to do visiting and Bible work, so that they will be able to do effective follow-up work.

We are now conducting a series of Sunday night meetings in our North Denver church, with a full house and a good interest, and are hoping for good results.

We are expecting to begin our new church building in South Denver in March. Pray for us here.

G. W. ANGLEBARGER.

* * *

GLEANINGS FROM THE FIELD

AN enthusiastic Home Missionary Convention for the District of Columbia Conference was recently held in Washington, D. C., at which plans were laid for extensive work during the coming year.



ARGENTINE COLPORTEURS IN ATTENDANCE AT THE ROSARIO CAMP-MEETING

BETHEL ACADEMY (Wisconsin) has an enrolment of 127.

A NEW colored church has been organized in Dallas, Tex.

A SABBATH SCHOOL of fifteen members has been organized at Gastonia, in the Carolina Conference.

A NEAT little bungalow church has been built by the believers at Wapato, Upper Columbia Conference. It was dedicated to the service of God on a recent Sabbath.

At the recent bookmen's convention at Mountain View, Cal., many encouraging reports were given of the great success that now attends the faithful efforts of all our people who really try to sell our good books. At several places whole churches had been raised up in this way. One incident was told of a colporteur's selling a book to an infidel merchant who had been holding regular infidel meetings in his store. The prophecies in the book interested him, and he began to study his Bible. The Lord's blessing continued to rest upon the efforts of the colporteur, and three months later the infidel's store was used for regular meetings where the third angel's message was proclaimed. The result was that in a short time a church of about forty faithful Sabbath keepers was organized.

Denominational Financial Statement for 1917

THERE has just been compiled and published the annual financial statement of the organizations and institutions connected with the denomination, for the year closing Dec. 31, 1917. This report—circulated only among officials of conferences and institutions—is in many respects the best ever gotten out concerning the financial standing of denominational organizations. Space forbids the publication here of even a considerable portion of the various summaries that set forth the facts.

The accompanying Summary, No. 1, will present the various items in condensed form perhaps as well as any that could be selected. It should be remarked, however, that this is not a complete report for the entire world. Circumstances have made it impossible, as all will readily understand, to secure information from all parts of the world. No returns whatever were secured from Europe. The officers of the India Union Mission did not send a single figure, and the returns for the missions in the South African Union did not include the income and expense.

Summary 1 indicates a net operating gain for the year 1917 of \$1,300,081.20.

If the returns for the fields mentioned were incorporated, the total annual gain for the entire world would be considerably over one and one-half million dollars.

The figures are before the reader, and he will note that the grand total resources for 1917 were \$14,123,038.60, an annual increase of \$1,570,491.05, or 12.51 per cent. The liabilities were \$5,613,729.64, an annual increase of \$270,409.85, or 5.06 per cent. The present worth was \$8,509,308.96, an annual gain of \$1,300,081.20, or 18.03 per cent. The gross income was \$11,937,956.91, the gross expense was \$10,637,875.71, leaving the net income the exact amount by which the present worth was increased, as stated above.

The trend is unquestionably in the right direction. While it is impossible to eliminate all liabilities (that is, in the conduct of every business, outstanding obligations and trust funds on hand at the time of closing the books must be listed as liabilities, however temporary these may be in their nature; and the greater the volume of business transacted, the larger these amounts), yet it is apparent that such management is being shown in the financial affairs of the denomina-

Resources, Liabilities, Present Worth, Net Income, and Donations, by Lines of Work—1917

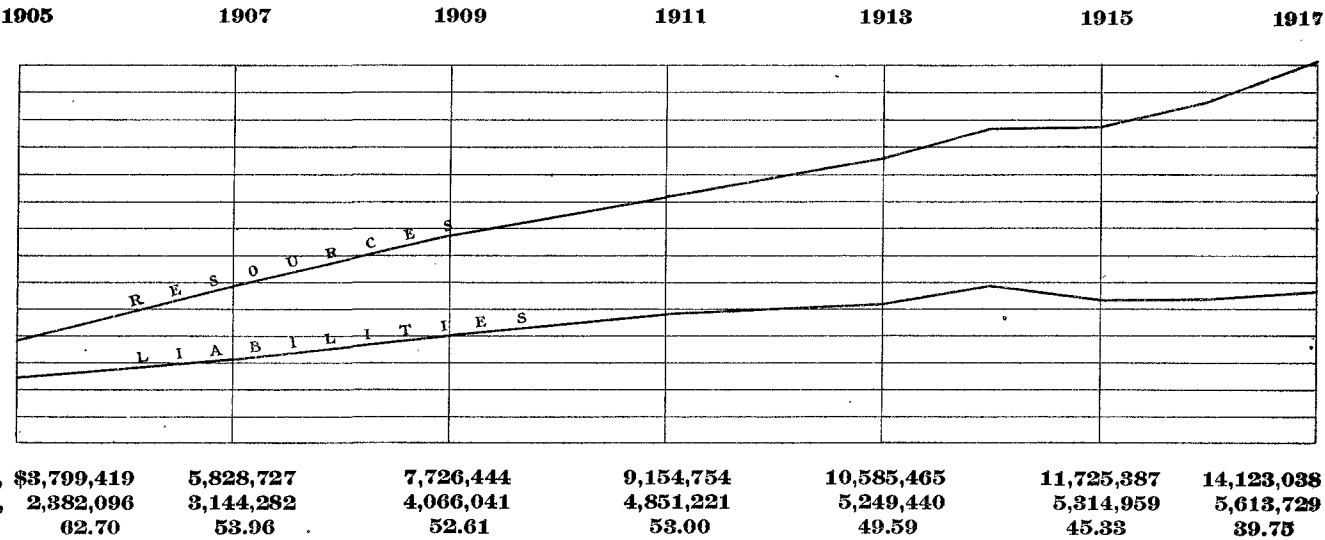
Summary 1

Organizations	Resources	Liabilities	Present Worth	Gross Income	Gross Expense	Net Income	Donations	Net Income—Per Cent of Resources	Net Income—Per Cent of Total Income
IN NORTH AMERICA									
Conferences	\$1,518,384.07	\$ 303,558.95	\$1,214,825.12	\$4,421,174.21	\$3,986,329.76	\$434,844.45	\$144,872.38	28.64	9.88
Conference Assns.	1,629,895.92	1,105,240.65	524,655.27	161,754.50	150,128.62	11,625.88	55,717.38	.71	7.19
Tract Societies	359,557.18	84,980.38	274,576.80	915,550.00	872,488.34	43,061.66	21,803.81	11.98	4.70
Educational	2,185,657.00	231,108.72	1,854,550.28	1,170,007.73	904,323.76	265,678.97	335,249.27	12.15	22.71
Publishing	1,187,562.77	405,830.83	781,731.94	870,516.32	774,711.29	95,805.03	15,174.59	8.07	11.00
Sanitariums	2,245,421.46	1,202,314.50	1,043,106.96	2,307,883.75	1,993,393.39	314,490.36	266,334.17	13.90	13.67
Food Companies	4,313.59	2,435.33	1,876.76	21,396.30	22,658.71	*1,262.41	-----	-----	-----
Totals for 1917	9,130,791.99	3,435,468.86	5,695,323.13	9,868,282.81	8,704,038.87	1,165,506.35	838,651.60	12.75	11.80
Totals for 1916	7,879,395.51	3,348,316.32	4,531,079.19	8,704,038.87	-----	*1,262.41	-----	-----	-----
Increase	1,251,396.48	87,152.54	1,164,243.94	1,164,243.94	-----	Net 1,164,243.94	-----	-----	-----
	87,152.54	-----	-----	-----	-----	-----	* Loss	-----	-----
Net	1,164,243.94	-----	-----	-----	-----	-----	-----	-----	-----
Per Cent Increase	15.88	2.60	25.69	-----	-----	-----	-----	-----	-----
OUTSIDE NORTH AMERICA									
Conferences	1,592,586.27	512,830.89	1,079,755.38	1,060,323.97	1,015,850.56	44,473.41	430,482.28	2.79	4.19
Conference Assns.	349,183.97	332,614.49	16,549.48	14,802.06	11,235.92	3,566.14	261.76	1.02	24.00
Tract Societies	132,737.33	72,637.58	60,099.75	106,492.62	185,754.84	10,737.78	2,749.91	8.09	5.47
Educational	536,799.16	154,838.57	381,960.59	150,017.80	123,441.19	26,576.61	23,455.51	4.95	17.72
Publishing	1,155,586.10	587,657.69	567,928.41	180,897.96	170,005.11	10,892.85	14,075.93	.94	6.02
Sanitariums	1,051,907.73	441,537.36	610,370.37	149,739.43	122,075.21	27,664.22	17,939.09	2.63	18.47
Food Companies	173,466.05	76,144.20	97,321.85	317,400.26	305,474.01	11,926.25	-----	6.88	3.76
Totals for 1917	4,992,246.61	2,178,260.78	2,813,985.83	2,069,674.10	1,933,836.84	135,837.26	493,964.48	2.72	6.56
Totals for 1916	4,673,152.04	1,995,003.47	2,673,148.57	1,933,836.84	-----	-----	-----	-----	-----
Increase	319,094.57	183,257.31	135,837.26	135,837.26	Net	-----	-----	-----	-----
	183,257.31	-----	-----	-----	-----	-----	-----	-----	-----
Net	135,837.26	-----	-----	-----	-----	-----	-----	-----	-----
Per Cent Increase	6.83	9.18	5.07	-----	-----	-----	-----	-----	-----
GRAND TOTALS FOR ENTIRE WORLD									
Conferences	3,110,970.34	816,389.84	2,294,580.50	5,481,498.18	5,002,180.32	479,317.86	574,854.66	15.41	8.74
Conference Assns.	1,979,059.89	1,437,855.14	541,204.75	176,556.56	161,364.54	15,192.02	55,979.14	.77	8.60
Tract Societies	492,294.51	157,617.96	334,676.55	1,112,042.62	1,058,243.18	53,799.44	24,553.72	10.93	4.84
Educational	2,722,456.16	485,945.29	2,236,510.87	1,320,025.53	1,027,769.95	292,255.58	363,704.78	10.73	22.14
Publishing	2,343,148.87	993,488.52	1,349,660.35	1,051,414.23	944,716.40	106,697.88	29,250.52	4.55	10.15
Sanitariums	3,297,329.19	1,643,851.86	1,653,477.33	2,457,623.18	2,115,468.60	342,154.58	284,273.26	10.38	13.92
Food Companies	177,779.64	78,581.03	99,198.61	338,796.56	323,132.72	10,663.84	-----	6.00	3.15
Totals for 1917	\$14,123,038.60	\$5,613,729.64	\$8,509,308.96	\$11,937,956.91	\$10,637,875.71	1,300,081.20	1,332,616.08	9.21	10.89
Totals for 1916	12,552,547.55	5,348,319.79	7,209,227.76	10,637,875.71	-----	-----	-----	-----	-----
Increase	1,570,491.05	270,409.85	1,300,081.20	1,300,081.20	-----	-----	-----	-----	-----
	270,409.85	-----	-----	-----	-----	-----	-----	-----	-----
Net	1,300,081.20	-----	-----	-----	-----	-----	-----	-----	-----
Per Cent Increase	12.51	5.06	18.03	-----	-----	-----	-----	-----	-----

Graphic Representation as to Total Denominational Resources and Liabilities — 1905-17

EACH SPACE REPRESENTS \$1,000,000

Summary 2



tion as to lessen greatly the outstanding interest-bearing indebtedness, and to put many of the institutions in much better situation than they were in a few years ago.

One without accurate knowledge of the situation may look at the foregoing figures representing the liabilities of denominational organizations, and say that the amount is very large, that the denomination owes more than five and one-half million dollars, and that it would seem a hopeless task ever to pay the entire amount. So let us to attempt an explanation, so that you may have a clear idea of the exact situation.

Many of the institutions which have reported liabilities that make up the foregoing grand total are today practically free from debt in the nominal sense of that term. Take the case of a publishing house. As a going concern, it is a safe and conservative proposition to consider as a liability all unexpired subscriptions. If the business were to be closed at once, these amounts would be paid, and in that sense should be considered a liability. The total amount of such liabilities in connection with our publishing houses throughout the world would run considerably over one hundred thousand dollars. Then there are institutions which have annuities, and of course these are held as a liability. On the death of the annuitant, however, the principal goes to the institution as net worth. There are thousands of dollars thus included under liabilities. Then, too, there are duplicated liabilities where one institution owes another institution, which would reduce the amount of total indebtedness by well over a half million dollars.

The facts are that the great burden of interest-bearing, outstanding obligations that pressed so heavily upon many of our institutions a few years ago are now a thing of the past. While the figures representing liabilities seem large, yet when the real situation is understood, it will be seen that the financial situation is very much better than the figures would indicate to one who does not know the exact conditions. If, in addition to the unexpired subscriptions, the annuity bonds, and the duplicated liabilities, to which attention is directed above, the reader will have in mind the thought re-

ferred to in a preceding paragraph, where attention is called to the fact that all trust funds in transit must be listed as liabilities, however temporary their character, he will readily understand that a very heavy discount should be made from the figures noted above representing liabilities of over five and one-half million, in order to arrive at the exact amount of indebtedness of denominational organizations.

At the close of 1911 the present worth — assets free and clear of all liabilities — was \$4,303,532.54; the increase in net worth from 1912 to 1917, inclusive, was \$4,420,277.84. In other words, the increase during the past six years was greater than the net worth of all the organizations and institutions connected with the denomination throughout the entire world as it stood at the close of the year 1911, after more than fifty years of organized effort in this work; thus showing greater gains in present worth during the past six years than in the preceding half century. At the same time the resources have increased 54.28 per cent, the liabilities 15.72 per cent, while the net worth has been increased in the manner stated, or 102.70 per cent.

The increase in net worth, or operating gain, during the past six years has been as follows:

1912	\$ 537,506.05
1913	494,986.67
1914	536,285.04
1915	729,622.67
1916	821,796.21
1917	1,300,081.20

Total \$4,420,277.84

The accompanying diagram, Summary 2, indicates an excellent gain in the financial situation of the organizations connected with the denomination since 1905. The percentage relation of liabilities to assets for 1905 stood at 62.70; that is,

for every \$100 of assets there was a liability of \$62.70. To be exact, the relation was 62.696322. The relation existing at the close of 1917 was 39.748744; the gain in percentage relation during the twelve years was 22.947578. What does this decrease in percentage relation of liabilities to assets mean? Simply this: If the same relation were in effect for 1917 as existed for 1905, the liabilities of the denomination would be \$8,854,625, instead of only \$5,613,729, or \$3,240,896 less than they were at the close of 1917. And this last-named amount, representing the amount by which the liabilities have been decreased in the change of percentage relation above referred to, is exactly 22.947578 per cent of the 1917 resources, thus indicating the accuracy of the above computations.

Thus it is clearly shown that during the past twelve years such a management of the financial affairs within the denomination has been brought about as to decrease the amount of liabilities which the percentage relation in effect twelve years ago would have produced, by \$3,240,896 — no inconsiderable sum. A contemplation of this fact is much more pleasing than if this amount were added to the figures representing the 1917 liabilities.

The percentage relation of liabilities to resources for various lines of work from 1905 to 1917 is indicated by Summary 3. This shows that every line of work, with the exception of conference associations, has made a very substantial decrease in the percentage relation of liabilities to assets.

Institutions in North America

During the past four years special efforts have been put forth for the financial relief and proper equipment of certain institutions in North America. The following will indicate some of the results of this effort:

	Resources Increased	Liabilities Decreased	Present Worth Increased
Colleges	\$ 320,585.48	\$200,715.48	\$ 521,300.96
Academies	208,495.43	72,015.05	280,510.48
Sanitariums	416,253.86	13,236.52	429,490.38
Totals	\$ 945,334.77	\$285,967.05	\$1,231,301.82
	285,967.05		
	\$1,231,301.82		

stimulus to greater effort for the winning of souls to the cause of Christ.

The average reader is not expected to be interested in dry statistics, but let these two facts stand out in clear form before your mind: First, this cause made greater gains in present worth during the six-year period closing with 1917 than it had made during the preceding half century; second, the total tithes and offerings for all branches of the work contributed during the six years closing with 1917 were nearly equal in amount to those given during the half century preceding that period.

Of course these are secondary matters in the real work of the gospel, the winning of souls to Christ. The real work is the carrying of the word of life to perishing souls. But "how shall they preach, except they be sent?" and how shall they be sent on an empty treasury? So these monetary matters do have an influence and a place in the extension of the cause of Christ.

That our people are giving greater consideration each year to these questions is further indicated by the per-capita amount of total contributions. When this work was organized in 1863 the per-capita amount of total contributions was \$2.29. This was gradually increased year by year from \$3, to \$7, \$10, \$15, \$18, and upward, for the various years. But the per-capita amount of total contributions paid during 1917 reached the splendid sum of \$33.28, the highest amount ever reached. The average for the membership of churches in North America was \$44.75; for all other countries, \$18.25; and for the entire membership of 153,857 throughout the world, as stated, \$33.28. This last-named figure includes the amount paid by the native believers in the missions of South Africa, in India, in China, and in the island field, many of whom would not handle that much money in a long time.

And results are being seen. Souls are being won to the truth. During 1917 the net increase in church members was more than one thousand a month, or 12,369 for the year.

Whether viewed from the standpoint of growth in a material way, or from the increase in souls won to the truth, one has every reason for rejoicing in view of the progress this cause is making in the world today.

H. E. ROGERS,
Statistical Secretary.

Medical Missionary Department

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

THE VENEREAL PERIL—NO. 2

THERE are three diseases which are known in medicine as venereal diseases. They are syphilis, gonorrhea, and chancre. All three of these are contracted, in 999 cases out of a thousand, from immoral relations. The question is often asked if they cannot be contracted through accident by people wholly innocent. It is possible, but (aside from the wives and children of infected men, mentioned later) so infrequent that even a claim for such accidental infection by

very exemplary people is looked upon by physicians with suspicion. However, accidental infection may be gotten by using soiled towels, from toilet seats, and from silverware and dishes used by diseased persons. The infection must come direct from a person infected with the disease, and in almost every case comes through sexual contact with a diseased person.

Syphilis is caused by a spiral organism many times larger than the ordinary germs of disease, but of such a transparent nature and so difficult to stain that it was not discovered until very recently. The germ enters the tissue through an abrasion of the skin or mucous membrane, and multiplies very rapidly, and soon is distributed throughout the body. The first evidence of disease comes eight or ten days after sexual exposure, in the form of a clean, clear-cut ulcer known as a chancre, usually on the sexual organs. This is known as the primary lesion. A month or so after this, eruptions appear all over the body in the form of a rash, pimples, sores, etc., which last from a few days to months. This is the secondary lesion. After a year or more, other constitutional disorders, as tumors, bone decay, ulcers, nervous diseases—as locomotor ataxia, paralysis, and insanity—result. The very worst cases appear in women, who, often, have been innocently infected by errant husbands. They are often kept in ignorance of their true condition until the dread disease eats away tissue, causing flat nose and other deformities.

Syphilis is one of the few really hereditary diseases. Children of diseased parents have most terrible diseases and conditions. Happily, however, very few are born alive, and almost none survive more than a year or two. The disease probably is responsible for most involuntary miscarriages.

Here are a few facts about syphilis: It is responsible for from ten to thirty-five per cent of all insanity. It causes locomotor ataxia, apoplexy, and softening of the brain. It causes nearly half of the cases of abortion and miscarriage. Many of the most terrible and most distressing conditions known to physicians are caused by syphilis. One who contracts this terrible disease must undergo from one to three years of very severe and painful treatment, and is much of the time a dangerous person to come in contact with because of his ability to give the disease to others.

Gonorrhea is a disease caused by small biscuit-shaped germs which attack principally the reproductive organs, and is generally transmitted by improper sexual relations.

The disease often attacks the eyes of newborn children when mothers are infected. The germ enters the eyes when the child is passing through the birth canal. Every capable physician now treats the eyes of every newborn baby for this disease in order not to run any risk of allowing the disease to appear in the child's eyes.

In the early stage of the disease in men, gonorrhea causes great discomfort and later results in sterility, arthritis, and in many serious diseases of the reproductive system, and in an almost incurable form of "rheumatism."

The worst disorders and diseases, however, are encountered in innocent, unsus-

pecting women whose husbands are untrue to them. In such cases the disease is not suspected until it has progressed so far that all the reproductive organs are diseased and the woman has developed the disease to such a point that she is obliged to see a physician. Imagine what a startling revelation this is to a trusting wife when she learns the nature of the disease and that she has gotten it from a husband who has been living a "double life."

In most cases in women, this disease causes such destruction of the organs that surgery is the only relief. It is estimated that three fourths of all abdominal surgery on women is required because of gonorrhea.

Here are some facts about gonorrhea: It is the most prevalent disease except measles. Seventy per cent of all men have the disease sometime in life. It caused more loss of time in the war than any other one thing. It was the greatest ally of the Central Powers. It is responsible for from six thousand to ten thousand cases of blindness in the United States. It causes eighty per cent of blindness in the newborn and ten per cent of all blindness. It causes about seventy-five per cent of abdominal surgical operations on women. It causes sterility in men and women.

Treatment by a reputable physician is absolutely essential in all cases of these diseases. Every woman should be protected against marrying a man who has had one of these diseases, until he has been for months and even years under treatment with a reputable physician, and has gotten a clean bill of health. If then, knowing the truth in the matter, she wishes to marry him, the risk is hers. The woman who marries a man who has a trace of either of these diseases lurking in his body, is doomed to a life of misery, sorrow, and degradation.

Chancre is a disease which resembles the early stages of syphilis. It is a filth disease, but is not so serious as either of the two mentioned.

W. A. RUBLE, M. D.

(To be continued)

The Gospel Ministry

PRAYER IN EVANGELISTIC WORK

SELDOM, if ever, does a gospel worker fail of success in winning souls when he uses proper means and uses them in a proper manner under the direction of the Holy Spirit. I am convinced that a man may engage in evangelistic endeavor with as reasonable an assurance of success as in any other line of human activity; with equally as certain an expectation of a harvest of souls as the farmer has of a crop of grain.

The proper means to promote success in an evangelistic campaign are of two kinds—one to move and influence men, the other to move and influence God. To influence men, truth is employed; to influence God, prayer is employed.

I would not be understood when using the expression "to influence God" as meaning that by prayer God's mind or intention is changed. Of course that is not true. What is meant is that prayer produces such a change in us

as to make it consistent for God to do what otherwise would not be at all consistent for him to do.

In the chain of causes which lead to success in evangelism, prayer is an indispensable link. It is equally important with truth. The two go hand in hand. A neglect of either will tend toward failure. The right use of both will insure success.

Some evangelists have depended, and are depending, on truth more largely than on anything else, to bring men to accept God's message for today, giving prayer but an inferior place in their activities. Such may have a moderate measure of success; enough perhaps to satisfy them that they are accomplishing all that the brethren can properly expect of them. They are not, however, experiencing that full measure of success which is within their reach and which they may have merely by the adoption of the means which must result in success.

It is possible to preach and talk and visit, hold Bible readings and distribute tracts, with great zeal and activity, and then be made to wonder why so little success is witnessed. And the reason is in the neglect of that other branch of means, effectual, fervent, prevailing prayer. Truth alone, of itself, no matter how earnestly used, can never produce the desired effect. It must be accompanied by the Spirit of God, which is brought into operation by prayer.

It may happen that those who are the most engaged in preaching truth are not the most engaged in prayer. The result is most unfortunate. Not only is there a failure to win souls to Christ who otherwise might have been won, but as the truth by itself can do nothing without the Spirit of God, the consequence is that those to whom we preach are but hardened in their impenitence.

There is a position taken by some which to me is alarming in its possible consequences. It is that those of us who preach the third angel's message are responsible only to give the truth to our audiences; that our duty is done when we set forth the truth as clearly as we are able; that we have then cleared our skirts and transferred the responsibility of its acceptance to the one who has thus heard it. I know of no more erroneous or dangerous conception of the gospel ministry ever held by any one than this.

To preach the truth is but the beginning of our responsibility. It is not ended until we have exhausted every agency within our power to lead our hearers to accept the truth. If we preach the truth harshly and coldly and repellingly, when we might, by having our own hearts warmed by constant communion with God, preach it persuasively and gently and winningly, and if the failure to preach it properly, caused by our lack of prayer, results in its rejection by those who might otherwise have accepted it, are we not responsible for the loss of their souls? Surely we are. No more fearful burden of responsibility was ever borne by any child of humanity than that which is laid on the shoulders of the preacher of truth. He is not merely a teller of truth. He is a soul-winner, and his duty is not fully performed until he has brought every art and ingenuity he can obtain by prayer to bear upon those for whom

he labors to induce them to give their hearts to God. There is no art or science known which calls for so much study and application as that of winning souls. Nor is there any so rich in returns.

On the other hand, while it is not possible to lay too much stress on prayer, oftentimes not enough emphasis is placed on truth and earnest labor. I had a tent master some years ago who, when a menacing storm blew up, would go into his small tent, fall on his knees and pray God to keep the tent from blowing down, when he should have been strenuously carrying out his prayers by driving stakes. The tent blew down, and I found another tent master.

So it is possible to overlook the fact that prayer may be offered, and yet nothing be accomplished—no souls be saved. Sinners are not won by prayer alone, but by truth used as a means. To expect souls to be won to the truth by prayer alone without the employment of truth in the way appointed by God, would be but to tempt God.

So these two agencies, prayer and truth,—one to influence God, the other to influence men,—must be used together if we are to be successful in winning souls for God.

CARLYLE B. HAYNES.

FURTHER LIGHT ON "OUR PAGAN UNIVERSITIES"

(Continued from page 2)

visiting this college and discovered that some of the spiritual leaders among the students were heartbroken over the fact that the new president was evidently fully in accord with all that modern criticism stands for; they even questioned his belief in the deity of Christ. And there was a possibility that very soon this president himself would take the chair of the Bible. The public in general would not know of such a change, and would suppose that this college was still 'safe.'

"I ought to add in closing that I am not ignorant of the fact that there are hundreds of colleges today that are standing largely for the fundamentals of the faith. These are chiefly the denominational colleges. Especially this seems to be true in the South, where the denominations are standing for the fundamentals in a blessed way beyond most of the Northern denominations. I am sorry if the articles gave the impression that this Paganism had advanced far in all of these colleges. I spoke particularly of universities because I know of no exception in the great universities to the predominance of this spirit. I also believe it is sadly true that, just as my friend wrote concerning his college, this fundamental atmosphere of Paganism is invading in greater or less degree practically all institutions, though in its beginnings it may not be apparent.

"While recognizing this fully, there is no reason why this or that college or even this or that denomination may not let the Spirit of God bring the kind of supernatural revival which is the only safeguard against Paganism. It can never be argued away. You can never, with any success, meet a higher critic on the debating platform.

"I join you in prayer again that the

Sunday School Times, in pointing out the dangers of Paganism, may most of all be used as a great trumpet to send forth God's positive message of a supernatural life in Christ."

Appointments and Notices

LOMA LINDA SCHOOL FOR NURSES

The next class in the Loma Linda Nurses' Training School will begin on Aug. 17, 1919. An affiliation has been arranged with the White Memorial Hospital, Los Angeles, where student nurses receive a portion of their training. Write for information and application form to Superintendent of Nurses, Loma Linda, Cal.

* * *

NEW ENGLAND SANITARIUM CONSTITUENCY MEETING

Notice is hereby given that the annual constituency and board meeting of the New England Sanitarium and Benevolent Association will be held at the sanitarium in Stoneham Township (post office, Melrose), Mass., March 31, 1919, at 10 a. m., for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution.

R. D. Quinn, President.

W. A. Ruble, M. D., Clerk.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Miss Claire Wyman is desired by Mrs. Hattie Stewart, Dale Street Infirmary, St. Paul, Minn.

* * *

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 for the conversion of my husband," writes a sister from Oregon. "He attends church regularly, but has never made any profession." She also asks prayer for the restoration of her eyesight.

The following request comes from North Dakota: "Please pray for my brother, who has backslidden, and for me, that I may gain control over certain bad habits."

* * *

PUBLICATIONS WANTED

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

Mrs. A. A. Ragan, 907 W. Lincoln, Wellington, Kans.

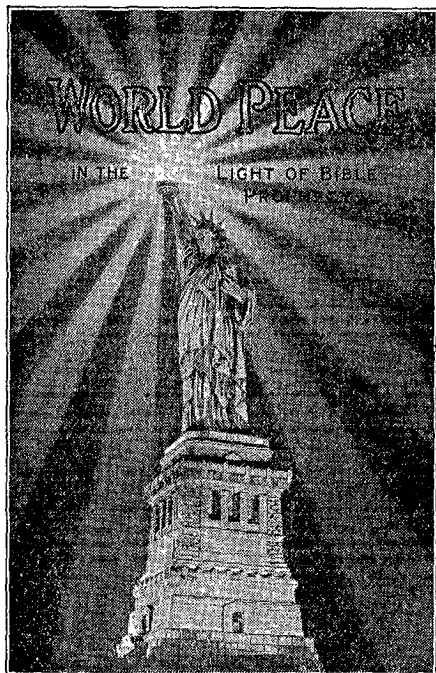
James M. Johnston, R. F. D., Box 49, Hickory, N. Car.

M. M. Jackson, Buckeye, Mo. Continuous supply of Signs, weekly and monthly, Present Truth, Watchman, Instructor, Liberty, and tracts.

Edna M. Forsyth, 2975 Michigan Ave., Chicago, Ill., desires copies of "Sketches from the Life of Paul," and "Spiritual Gifts," Volumes I, II, III, IV. In writing, state price, before sending books.

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The Close of Earth's History Marked by Bloody Warfare.
Two Great Sign Prophecies.
Christ the Hope of His People.

The Nations Fulfilling Prophecy

Struggles for World Empire.
The Wreckage of World Ambitions.
World History Outlined in Bible Prophecy.
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Babylon.
Medo-Persia.
Greece.
Rome.
Rome Divided into Ten Kingdoms.
Not to be United Again.
The Next Universal Kingdom.
The Sure Word of Prophecy.
God's Kingdom to Prevail.

The Eastern Question and Armageddon

The Prophecy of Daniel 11.
The World's Crisis.
A New Testament Prophecy.
Jerusalem a Storm-Center.
The Battle of Armageddon.
Mohammedan Eyes Turned Toward Jerusalem.
The Eastern Question Hastening to Its Final Solution.
"Be Ye Also Ready."

The Blessed Hope of the Second Coming of Christ

The Disciples Comforted.
The Purpose of His Coming.
Comfort for the Bereaved.
How He Will Come.
Hope of Saints in All Ages.
Job's Confidence.
The Hope of All Prophets.
The Apostle Paul's Hope.
The End of Sin.
Hope of the Remnant Church.

Signs of Christ's Soon Coming

The Great Earthquake.
Darkening of the Sun and Moon.
The Falling Stars.
The Signs Fulfilled.
The Earth Corrupted by Sin.
Distress of Nations with Perplexity.
Prepare to Meet God.

The Next Universal Kingdom

The Fifth World Empire.
The Character of the Kingdom.
God's Original Design.
God's Purpose Unchanged.
Christ the Promised Seed.
The Heirs of the Promise.
The Meaning of "Israel."
Literal Canaan Typical of Heavenly Canaan.
Captivity of the Ten Tribes.
"I Will Overturn, Overturn, Overturn."
The Coming of the Seed.
Time of the Kingdom.
Abraham Not Disappointed.
The Valley of Dry Bones.
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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

ELDERS A. G. Daniells and W. T. Knox left Washington this week for California. Brother Daniells will make a short stop at Keene, Tex., where a Home Missionary Convention for the Southwestern Union Conference is being held. These brethren plan to attend the constituency meeting of the College of Medical Evangelists, to be held at Loma Linda, Calif., March 26 and 27.

A LETTER from Elder W. A. Spicer, written from Sydney, Australia, dated January 7, stated that he had enjoyed the meetings in the Tasmanian, South Australian, and West Australian Conferences. He was then starting for Queensland. The first week in February the camp-meeting in Melbourne opened. About the middle of February he expected to sail for China.

WRITING of the success of the Harvest Ingathering campaign in Australia, Brother Cecil K. Meyers, secretary of the Australasian Union Conference, says: "We distributed 70,000 copies of our 'Appeal for Missions,' and obtained as a return an average of a little more than thirty cents a copy, in all something over \$21,000. We are already printing the next number of our paper, and it will be out in a few weeks. Our campaign is conducted, of course, in the months of April and May, suitable months for this part of the world."

NEXT week we shall begin a series of articles in the REVIEW under the head of "Pagan and Infidel Textbooks; Should Textbooks Expressing Pagan and Infidel Sentiments be Studied in Christian Schools?" These are reprints of articles by Mrs. E. G. White, published in the REVIEW AND HERALD in 1891. They contain, we believe, instruction which we should study as applied, not to the day in which these articles were written, but to the present time. Indeed, we believe this is the manner in which we should study all instruction which has come to us through the spirit of prophecy. Such warnings sounded through the servant of the Lord were not alone for the particular time in which they were given, but for the church in all subsequent periods.

THE article in this number concludes the series of reprints from the *Sunday School Times* on the subject of Paganism in American universities. These articles, together with interesting replies which they have called out from readers, will soon be published in pamphlet form by the *Sunday School Times*. Our readers will be able to secure information regarding this pamphlet by addressing that paper at 1031 Walnut Street, Philadelphia, Pa.

SPRING COUNCIL DEFERRED TO LATER DATE

OWING to the change made in the time when the delegation will start for Europe, the Spring Council is deferred two weeks, and will convene April 29 to May 6. The dates set for the conventions to be held in Washington preceding the council are as follows: The Educational Convention, April 16-20; the Missionary Volunteer Convention, April 21-24; and the Editors' Convention, April 25-29.

J. L. SHAW.

Associate Sec. of the Gen. Conf.

THE HOME MISSIONARY DEPARTMENT

AT a recent meeting of the General Conference Committee, Elder C. S. Longacre was appointed secretary of the Home Missionary Department. Brother Longacre will carry this responsibility in addition to his other duties as secretary of the Religious Liberty Department. Brother H. K. Christman has been appointed assistant secretary of the Home Missionary Department, and will be closely associated with Brother Longacre in promoting the interests of this important department of the general work. Elder Longacre left Washington this week to attend a Home Missionary Convention in the Southwestern Union Conference, held at Keene, Tex. Brother Christman is now in Michigan in the interests of the Home Missionary work.

J. L. SHAW,

Associate Sec. of the Gen. Conf.

WRITING under date of January 7, Elder J. E. Fulton says this regarding a recent visit which he made to Fiji: "I have just returned from Fiji, where I had a most interesting visit. The Lord has done a great work there. We found a thousand people who have placed themselves at our feet for instruction, many of them intelligent, Christian people. Others, of course, will need a good deal of help and instruction, but all are very favorable subjects. I greatly enjoyed my visit, and I wish I could have remained longer. The dread influenza broke out after we had pretty well completed our tour, and nothing more could be done. On my arrival in Suva I found a vessel in port, which I took the next day for Sydney. Thus the Lord favored me in every way, and I was able to return quickly and begin my work here in connection with our conferences. On reaching Sydney from Fiji, our ship and passengers were put in quarantine for eleven days on account of influenza. Brother W. A. Spicer and I leave for Queensland tomorrow, and on our return will attend the Victorian Conference camp-meeting."

NUMBER 39 of *Present Truth*, just from the press, is entitled "The False Hope of the 'Millennial Dawn' Theory." This issue deals with the many errors and the unscriptural teaching of this deceptive doctrine. It should be ordered by our churches and scattered believers in large quantities, and placed in every home. Price, 60 cents a hundred; \$5 a thousand. This number will be found especially valuable in meeting the specious errors taught by "Pastor" Russell and his followers.

A CABLE from India states that Elder E. E. Andross was sailing for South Africa. An urgent request had been received from the South African Union Conference Committee that a representative of the General Conference attend their union conference meeting in April. Brother Andross goes to Africa in response to this request, and will spend some time visiting our mission stations in that field.

RELIGIOUS LIBERTY WORK

ON account of the strenuous efforts which certain religious organizations were putting forth along the line of Sunday legislation in the western portion of the United States, the General Conference Committee asked Elder W. F. Martin, the president of the Southeastern California Conference, to act as field secretary of the Religious Liberty Association in the territory west of the Mississippi River and in western Canada.

Elder Martin entered upon his new duties the first of this year, and has been carrying forward a strong Religious Liberty campaign throughout California, in opposition to the Sunday bills now pending before the California Legislature. The Religious Liberty secretaries in this section of the field will kindly call Elder Martin's attention to any developments and issues which arise, so he can assist and co-operate in local efforts.

C. S. LONGACRE,

Sec. Religious Liberty Assn.

WHEREABOUTS OF RUSSIAN WORKERS

INQUIRIES are coming as to the whereabouts of Elder and Mrs. Daniel Isaac, who have labored in Russia during the last eleven or twelve years. They were in Riga when the roar of the cannon could be heard. Having been relieved of their passport, they started eastward with the intention of returning home to America by way of Japan. While in Samara the revolution broke out, and they decided to remain and stay by the work. The letter that brought this information was written from Samara on the second of April, 1918. In June the brethren in Washington received a cablegram from Moscow signed by Elder Isaac, asking them to send money to Tokio, Japan, for their return trip.

Since then we have waited for the word that would inform us of their arrival in San Francisco. They doubtless endeavored to make their way through Siberia to Japan, but have in some way been hindered in their efforts. We do not know where they are, nor do we know if they are still living. Therefore we ask God's people to remember them before the throne of grace.

F. R. ISAAC.