

A Conference on Christian Fundamentals

It was our privilege to attend, the latter part of last month, in Philadelphia, Pa., a conference of leading Christian workers, on Christian fundamentals. The conference was interdenominational. Delegates were registered from forty States of the United States, from Canada, British Columbia, Central America, China, Japan, India, and England.

Object of the Conference

The object of the conference, in the words of its own official announcement, was as follows:

"Those responsible for the conference claim that the inroads of German theology, imbibed not only by secular American universities and colleges, but also by very many theological seminaries, demand a new allegiance to 'the faith of the fathers'—to the religion of the pioneers who settled America.

"To this end this world conference has been called, and it has been bold enough to call itself a world movement because its leaders purpose to hold seventy-five smaller conferences, of similar character, all over the United States and Canada *this year*, and another conference like this in London, England, next year."

"The beliefs of the Lord's people have been seriously disturbed and confused by the doubt, denial, and interrogation of these modern days. The vast host of believers are honestly inquiring, 'What shall we believe?'

"To answer that question is the purpose of the coming conference. The best-known Bible teachers and preachers of the English-speaking world will be invited to show the people just what God's Word says. A conservative, co-ordinated program of constructive teaching on the fundamental and vital doctrines of God's great Book will be presented.

"But this is not the sole objective. The promoters of the conference are convinced that from this gathering there should go forth to Christians everywhere a ringing call to a united testimony unto the fundamentals of the Christian faith.

"What could be more startling and significant in these 'days of reconstruction' than that the Christian church, irrespective of denominational affiliations, should reaffirm the foundations upon which all true service to God and man can be rendered?"

"All over the world are groups of devout, faithful believers, still true and loyal to the whole Word of God. These at present are widely scattered and nominally separated. The supreme objective of this conference is to unite all such in a world-wide fellowship, to the end that we may all speak with one voice of unhesitating affirmation of the things which are verily believed among us."

The Personnel of Teachers

Some eighteen teachers, representing the leading denominations of the Protestant church, provided instruction. Among those taking a prominent part should be mentioned:

William B. Riley, pastor of the First Baptist Church of Minneapolis, president of Northwest Bible School; C. I. Scofield, editor of Scofield Reference Bible (absent on account of illness); R. A. Torrey, dean of the Bible Institute of Los Angeles; James M. Gray, dean of the Moody Bible Institute; Paul Rader, pastor of Moody Tabernacle of Chicago; J. C. Masee, pastor of the First Baptist Church of Dayton, Ohio, Bible teacher and lecturer; W. H. Griffith Thomas, professor of Wycliffe College, Toronto; William L. Pettingill, dean of the Philadelphia School of the Bible, editor of *Serving-and-Waiting*; John Roach Straton, pastor of Calvary Baptist Church, New York City; L. W. Munhall, editor of *Eastern Methodist*; I. M. Haldeman, pastor of the First Baptist Church, New York City; Joseph Kyle, president of Xenia Theological Seminary, Xenia, Ohio; P. W. Philpot, pastor of the Gospel Tabernacle, at Hamilton, Ontario; George McNeely, pastor of the Elizabeth Avenue Baptist Church, Newark, N. J.; Charles M. Alexander, president of the Pocket Testament League; George E. Guille, extension worker of Moody Bible Institute, a Bible teacher and evangelist; Lewis Sperry Chafer, author of "Salvation" and "Satan;" and A. B. Winchester, pastor of Knox Presbyterian Church, Toronto.

The Topics Discussed

The character of the instruction is indicated by the following subjects, which constituted the principal topics of discussion:

The Great Divide, or Christ and the Present Crisis.
Intercessory Prayer for a World-wide Revival.
The Word of God—the Foundation of the Fundamentals.
The Bible's Testimony to Its Own Inspiration.
The Witness of History to the Inspiration of the Word.
The Witness of Human Experience to the Inspiration of the Word.
God—His Personality, Character, and Attributes.
God—His Relations to Man in Creation and Regeneration.
The Son of God—His Humanity.
The Holy Spirit—His Person and Purpose.
Satan—His Person, Power, and Purpose.
Sin—Its Nature, Extent, and Effect.
Atonement by Blood.
Sanctification.
The Grace of God.
The Church.
Why I Preach the Second Coming of Christ.
Prophecy—Why Study It?
The Resurrection.
The Central Theme of Scripture Prophecy—the Return.
Future Punishment.
The Secrets of Success in the Early Church.
The Great Commission.

The Call for a New Protestantism

These men recognize and plainly admit the great peril threatening the Protestant church. Protestantism is decadent. It is surrendering to the influences of this evil age. The inroads of higher criticism, of evolution, of theosophy, of Christian Science, of Spiritualism, of Russellism, are making fearful onslaughts. A subtle species of infidelity is being taught by many who stand in the sacred desk; by prominent religious teachers in theological seminaries to whom has been committed the education of young men for the sacred ministry.

This danger was well and truly expressed by Dr. William B. Riley in the opening address of the conference. He said in part:

"The hour has struck for the rise of a new Protestantism. Luther raised his voice against corruption in Roman conduct, but shortly discovered that doctrine and deed were so related that he must correct the former in order to secure righteousness in the latter. When, a hundred years ago, a devitalized deism worked its way through the world's schools and threatened the life of the churches, God raised up his own men and movement, and by the eloquence of the Wesleys, the Whitefields, and the Edwardses, and a marvelous revival of Christianity, he rolled back the evil tide. But now the very denominations strengthened by that revival are rapidly coming under the leadership of a new infidelity known as modernism, the whole attitude of which is inimicable to both the church and the Christ of God.

"In far Western Canada, on the comb of the Rocky Mountain shed, in Stephen, the Canadian Pacific Railroad passes over the crest of the mountain. Near the tracks as one travels west he sees these letters blazing out from an arch directed across a mountain stream, 'THE GREAT DIVIDE.' At that very point the waters of that stream separate; they have struck a stone, and the one stream instantly becomes two. One of these takes its way to the east; the other, with greater velocity, rushes toward the Pacific, and the waters that were one will never meet again. It is a parable of what is taking place in churchianity. The rock over which men are separating is the Rock, Christ, forever the rock of offense and the stone of stumbling.

"Moderns deny the deity of Christ; evangelicals affirm it. Moderns deny the authority of Christ; evangelicals affirm it. Moderns deny the redemption of Christ; evangelicals declare it. Can two walk together except they be agreed? Beyond all question we approach the parting of the ways. Federationists are determined upon a fellowship born of kindred social service and undisturbed by any declaration of faith. When that is accomplished, if it come to pass, the men who believe in the authority of the Bible, in the faith once for all delivered, in the very deity of Jesus Christ and the redemption of men by the shedding of his blood, will find themselves in a new fellowship as delightful as desirable.

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The Advent HOLY BIBLE REVIEW AND Sabbath HERALD



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

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The Power of God unto Salvation

THIS the apostle declares the gospel to be. Rom. 1:16. It is sad to see the great church of Christ forgetting this cardinal truth and depending upon human devices for the rescue and elevation of poor lost humanity. A recent number of the *Cleveland Press* tells of a church in that city which has decided to provide clubrooms as a substitute for saloons. Soft drinks and tobacco will be provided for the attendants. It is possible that movies and dances under church supervision may be provided later. This, of course, is done as a counter-attraction to the world, but never by these methods will man be brought to Christ. The church cannot move the world by descending to the world's level. The mission of the church is to call poor, fallen, degraded humanity up to the standard of Christian righteousness. It can do this only through the power which regenerates the human heart — the everlasting gospel of Jesus Christ.

* * *

Sin and Its Remedy

Unchanged Human Nature, and the Unchanged Remedy for Sin

THE last five years have witnessed many important changes in the affairs of men. Politically, socially, economically, vital modifications have been made in the world's thought and manner of living. The beginning of the great World War marked the beginning of modern history, the ushering in of a new age.

To meet these changed conditions new adjustments must be made. The geography of the world must be rewritten. New maps must be drawn. New national boundaries must be determined. A place must be assigned to new nations, the territory of old nations must be readjusted to new association and alignment. Socially new standards will succeed the old. The caste of pre-war days will be succeeded by new ideals. In the economic world new forces will be projected. Past rivalries will be accentuated and intensified.

So far as man is concerned, one thing and one thing only will remain unchanged; namely, his own inherent, sinful nature. More wicked perhaps from the increasing power of sin in the world, man's heart will be filled with the same evil propensities, the same unholy ambitions, the same self-centered love.

But, thanks be to God, where sin abounds, grace doth much more abound. As man's evil nature remains unchanged amid the wrecks of time, so the one remedy for sin, the one atoning Sacrifice, the same blessed Saviour, remains unchanged. He is the same yesterday, today, and forever. He ever liveth to make intercession for us. Today, as in the days of the apostle Paul, "the gospel . . . is the power of God unto salvation to every one that believeth."

In his sinful, erring state, in the midst of the shifting scenes of a constantly changing world, the one who desires salvation may lift his hand up through the darkness of earth's night and grasp by faith the hand of a Saviour infinite in compassion, constant in loving solicitude for his erring children.

The door of mercy is still wide open. The same Christ as of yore, pleads his shed blood. His power to save is still efficacious. We need only to surrender to him to see in our own lives and experience the same manifestation of his miracle-working power as was seen when he brought the world into existence. "Today if ye will hear his voice, harden not your hearts."

* * *

The Work of the Spirit

SOME years ago, while making a journey by sea, I met a Jesuit priest, and spent some time talking with him concerning some of the fundamental points of faith of the Catholic Church. He freely admitted during our conversation that the change of the Sabbath was the work of the Roman Catholic Church, and that there was no Scriptural authority for the change. In the course of our conversation he said that the great charge which he brought against Protestants was that they had no infallible guide, or teacher, and that as a result Protestantism was divided in its belief into many churches, while the Catholic Church was a unit.

I assured him that in the matter of an infallible leader he was laboring under a very great error; that while God did not guide churches as a body, he did guide individuals, and that every Christian had access to an infallible guide. I read these texts:

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16: 13.

Here we are told that the Holy Spirit will *guide* us into the truth, and be to us a teacher. I pointed out to him the truth that the Bible is the product of the Spirit — that holy men of God spoke as they were moved by the Holy Spirit; and that the Lord sends the Spirit into the world and into the hearts of men to help them understand this Word, and also to guide them in other ways in harmony with the Word, — that this Spirit is an infallible guide to those who follow his instruction; and further, that through the teaching of the Catholic Church not only has Christ been removed from the people, but the Teacher and Guide, the Holy Spirit, has also been removed, and the people have been taught to look to a fallible man instead.

"He [the Father] shall give you another Comforter," said Jesus. "Another" implies a former. Jesus was a real comforter. He brought help and deliverance to sin-burdened souls. Now he was going away—returning to his Father; and to the sorrowing disciples, and through them to the church till the end of time, he left the promise that his people were not to be "orphans," but that "another Comforter" would come, and abide forever. The one who was to come is the "third person of the Godhead," who was to take Christ's place in the church to be to the disciples and to the church all that Christ would have been had he tarried among them and been the personal companion and counselor of each.

On the day of Pentecost the Holy Spirit descended and took his seat in the church, as the representative of Christ, to speak to and direct his church till the end of time. The Holy Spirit "sat" upon the believers. The late A. T. Pierson says:

"It is no belittling of his holy offices to say that we are to think thenceforth of the church as a sort of divine cathedral, in which this heavenly Archbishop holds his 'chair' and presides, and from which go forth his subordinate 'bishops,' or 'overseers,' to exercise oversight in his name and be the witnesses whom he ordains to do service for him."

Since Pentecost the Holy Spirit has occupied a different position in the church from the one it occupied before. In the light of this we can understand John 7:39, where Jesus says that "the Holy Ghost was not yet given." The Holy Spirit, ever since the fall of man, has been in the world, changing men's hearts and wooing them from sin. Then why the statement "not yet given"? We understand he was not given in his official capacity as the successor, representative, of the Son of God. On the day of Pentecost the promise of Jesus was fulfilled, and the "third person of the Godhead" took his official seat in the church. And this seat he still occupies.

"Had the Holy Spirit not been among them? Had there been no divine guidance, no spiritual life? Yes, there had. The Holy Spirit had worked in the world, but he had not been given to the world. He had inspired prophets; he had helped those who believed and obeyed, but he had not been given as a 'gift not to be withdrawn.'

"We can understand this by comparing it with the gift of Jesus Christ. Had the Eternal Word done nothing in the world before his incarnation? Certainly he had: not only had he spoken in creation and conscience, he had guided his people as the Angel of the Covenant, he had given the message to the prophets which the Spirit had inspired them to apprehend. He had worked; but he had not been given. He had come as a presence that might come or go at pleasure. But when he came in the flesh, he was given not to be withdrawn. Nothing can now cancel or reverse the fact that the Eternal Word has become a partaker of human nature, has passed through the course of human existence from birth to death, has done the work necessary to redeem mankind, and is in glorified humanity a partaker of our nature to all eternity.

"So, too, the Holy Spirit had worked before the coming of Jesus Christ, but it was not till Jesus Christ had been given and had finished his work, that the Holy Spirit was given, an abiding presence with man, to carry out Christ's work in all generations. Had he been given previously there would not have been the same full revelation of God and his purpose to apply to man, there would have been a waste of divine energy for want of a purpose on which to work. Not till the one Paraclete was given in his fullness could the other Paraclete be given in his full power to apply the work."—*"The Holy Spirit the Paraclete," pp. 22, 23.*

That the Holy Spirit is an able and intelligent instructor is clear. We are exhorted to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. Grief is an emotion of the heart, indicating feeling and intelligence which can mourn over and regret a wrong.

"All these worketh the one and the same Spirit, dividing to each one severally even as *he will.*" 1 Cor. 12:11, A. R. V. Here the Holy Spirit is said to have a will, indicating personal intelligence, and distributing gifts upon the believers in harmony with the mind of God.

"In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26, A. R. V. Here the Holy Spirit is represented as being an intercessor, and making intercession with unutterable groanings.

Again we read: "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Verse 27. Here again the Holy Spirit is spoken of as making "intercession for the saints," and we are told that the Spirit has a mind. Such a statement can apply only to an intelligent, thinking divine being, who understands and knows the will of God.

In 1 Corinthians 2:10 we are told that the Holy Spirit is able to search even the "deep things of God." Think of this! This reveals a breadth and penetration of mind great enough to understand and make known the counsels of the Most High God. This indicates a being greater in power and authority than any angel in heaven. (Compare 1 Peter 1:9-12.)

Companionship of the Holy Spirit! Think seriously and soberly of this. The promise of the Spirit, like all other promises, is given on conditions. To have the fellowship of such a being calls for a pure and holy life. The Spirit demands a clean temple. It is a presumptuous insult to ask him to occupy the throne of the heart with some unclean thing. To ask such a divine teacher, guide, heavenly instructor, to share with some idol the room we give him in the heart, is a dreadful thing. He will never make a den of wickedness and iniquity his permanent abode, we may be sure. He comes to the door of the heart, willing to enter if we are willing to have him cleanse the place of his habitation. If we are willing, this teacher of righteousness will come in and be our guest, to sup with us and we with him

G. B. T.

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A Conference on Christian Fundamentals

(Continued from page 2)

"The fact is that this world conference voices a fellowship that already exists. We are here representing many denominations. In us the prayer of Christ that we might all be one is actually answered. We are one in all deepest and profoundest convictions; in the knowledge of the truth our souls are knitted. While others are talking brotherhood and seeking to establish it, we are enjoying it, and it is a brotherhood of faith. We, without exception, believe in the authority of the Bible. Without exception we are assured of the very deity of Christ. Without debate we accept the atonement accomplished on the cross in the knowledge that Christ is now our intercessor at the right hand of our Father. We have our confidence, and the promises of his return to rule in this world are with us, the brilliant prospect, even that blessed hope of the Bible. To be sure, the church of Christ has been passing through the fires, as a modernist said, and has been made malleable by melting processes, but we cannot forget that every melting process has both a unifying and a separating result.

"The true gold is unified in the melting pot, but it is separated from the dross at the melting point. We are convinced that the future of the cause of Christ and of the church rests absolutely with the people who have conviction of truth begotten by the Spirit and strengthened in the knowledge of the Scriptures."

This crisis which has been reached in the great Christian church was recognized by practically every speaker. And we see in the efforts which these men are making, and in the program upon which they have entered, an earnest effort, possibly the last which we shall ever see, on the part of the great Christian church to save itself from the downward course into which it is being turned by many of its leaders.

Some of the ideas expressed by these men were wrong; some of their teachings on the prophecies were confused and confusing; but we appreciated none the less the high-mindedness and the lofty interest which characterized their endeavors. And we could only pray as we listened that in God's own good time they would be brought to a clearer understanding of the issues involved in the last great controversy between truth and error, that they would understand the true portent of the times in which we live and of what is involved in some of the great issues now before the world.

A Profession of Christian Faith

Near the close of the convention a statement of general doctrinal belief was prepared by a committee on resolutions, and enthusiastically adopted by the three thousand men and women who filled the Academy of Music, where the convention was held. This pronouncement expresses for the most part the fundamentals of Christian belief upon which the great majority of evangelical Christians unite. The statement is as follows:

"World Conference on Christian Fundamentals — 1919

"DOCTRINAL STATEMENT

"I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"II. We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit.

"III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

"IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

"V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in him are justified on the ground of his shed blood.

"VI. We believe in the resurrection of the crucified body of our Lord, in his ascension into heaven, and in his present life there for us, as high priest and advocate.

"VII. We believe in 'that blessed hope,' the personal, premillennial, and imminent return of our Lord and Saviour Jesus Christ.

"VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

"IX. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost."

Wherein We Dissent

To the general formal expression of this pronouncement, with the exception of the last article, we can give hearty assent. Seventh-day Adventists, of course, could not accept as Bible doctrine the statement regarding the conscious eternal punishment of the wicked. We believe in eternal punishment, but not in eternal punishing. We believe that the punishment which God inflicts upon the impenitent will be eternal, but we do not believe that the process by which this punishment is inflicted will be eternal. In other words, we believe that death is the punishment inflicted upon those who finally reject Christ as their Saviour, the same as life is the reward bestowed upon those who receive him. The death of the impenitent will be eternal the same as the life of the righteous will be eternal. But the means whereby this death penalty is inflicted — the suffering in the lake of fire — will not be eternal. Every man will be punished according to his deeds done in the body. Some, doubtless, will suffer longer than others, and, as in the case of Satan and his angels, the suffering will continue for a considerable period. But in the end sin and sinners and all the effects of the curse will be banished from God's fair universe, and not a blot or stain will be left to remind angels or man of the terrible results following the disobedience of those who rejected the sacrifice of Christ.

Seventh-day Adventists would also differ from the teachings of the Philadelphia Conference regarding the premillennial reign of Christ. We believe in the premillennial reign of Christ, but not in the same sense as was taught there. While we could accept the form of expression, we would have to accept it in a different meaning, doubtless, from those who drew up the resolution.

But while we believe for the most part these fundamental principles of Bible doctrine as enunciated by this conference, we believe that the list is by no means complete; that this company of earnest men and women, taking the Word of God as their guide in all matters of faith, should have enunciated as clearly other great principles which lie at the foundation of the superstructure of Christian faith, doctrines which are even more generally denied by Christendom than are some of the doctrines contained in the conference pronouncement. The doctrinal statement is weak in that it fails to do this. It is more at fault in its omissions than in the misstatement of what it expresses.

Fundamental Principles for Which Seventh-day Adventists Stand

In this connection it may be well to enumerate the chief fundamental principles upon which Seventh-day Adventists base their faith — Bible principles

for which they have earnestly contended throughout the years of their denominational history.

The Inspiration of the Bible

1. That the Holy Scriptures of the Old and New Testaments were given by the inspiration of God, and contain a full revelation of his will to men, and are the only infallible rule of faith and practice. 2 Tim. 3:15-17.

The Divine Trinity

2. That the Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption. 1 John 5:7.

The Deity of Christ

3. That Jesus Christ possesses not only divine nature but deityship as well, being of the same nature and essence as the eternal Father. While retaining his divine nature, he took upon himself the nature of the human family, lived on the earth as a man, suffered death on the cross, was raised from the dead the third day, ascended to the Father, where he ever lives to make intercession for us. That forgiveness and remission of sins, and the securing of eternal life at last, can be obtained only by faith in his atoning blood and through the redeeming grace which he supplies. Heb. 2:9-18.

The Mediation of Christ

4. That in fulfilment of the Old Testament types, Jesus, the Son of God, is now "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." That, as our great High Priest in this heavenly sanctuary, he presents his own sacrifice before the Father in behalf of sinful men, and to those who will accept it he ministers the needed grace with which they carry on their warfare against sin. Thus he serves as the one Mediator between God and man, rendering both unnecessary and impossible any other system of mediation. Heb. 4:14-16; 7:24-27.

The Ordinance of Baptism

5. That the proper form of baptism is by immersion, and that this ordinance of the Christian church should follow repentance and forgiveness of sins, and that through its celebration faith is shown in the death, burial, and resurrection of Christ. Rom. 6:1-7.

Justification by Faith

6. That no man through his own efforts can obtain salvation. "All have sinned, and come short of the glory of God." "There is none righteous, no, not one." Sonship with God cannot come through family inheritance or birth, by the power of the will, nor by cultivation of the intellect. With the call to sonship God extends the power of his free grace whereby men and women may attain to that holy relationship. This power is conferred through faith in the Lord Jesus Christ, who by his own blood justifies the believer, and by his indwelling life imparts power whereby it is possible to live a life of righteousness. John 1:11-13; Rom. 5:8-10.

The New Birth

7. That every soul, in order to obtain salvation, must experience the new birth. That this comprises an entire transformation of life and character through

the re-creative agency of the Holy Spirit, and faith in the Lord Jesus Christ. John 3:5; Matt. 18:3.

The Prophecies of the Bible

8. That the prophecies of God's Word are designed for the enlightenment of the believers, revealing to them where they are living in the history of the world, and the work that they should do in order to co-operate with God's plans and purposes concerning the proclamation of the everlasting gospel. Some of these prophecies contained in the Old Testament Scriptures, notably those relating to the first advent of Christ, have met a marked fulfilment. Other prophecies, particularly those found in the books of Daniel and the Revelation, relating to the second coming of Christ, are in process of fulfilment at the present time.

The Second Coming of Christ

9. That the second coming of Christ is set forth in the Scriptures as the great hope of the church, the grand climax of the gospel plan of salvation. When the work of the gospel shall have been consummated, then Christ, who is now officiating as our great high priest in the heavens above, shall close his ministry and come to this earth to take his children home. His coming will be visible, personal, and literal. Many important events will be associated with his return; viz., the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of his everlasting kingdom. Heb. 9:28; John 14:1-3; Acts 1:9-11; 1 Thess. 4:16-18; 2 Tim. 4:1; Dan. 7:27.

The Premillennial Reign of Christ

10. That the doctrine of the world's conversion before the coming of the Lord is a delusion of the enemy, designed to lull men into the sleep of carnal security so that the day of the Lord shall come upon them as a thief in the night. The Scriptures plainly teach that in place of the world's being converted before the coming of the Lord, evil men and seducers shall wax worse and worse, deceiving and being deceived; that the enemy of all righteousness shall carry on his work until his final destruction; that the great multitude of men will follow the broad way to death, and that only a remnant will be saved, gathered out from all nations of earth at the second coming of Christ. The millennial reign of Christ will take place between the first and second resurrections, during which time the saints of all ages will live with their blessed Redeemer in the New Jerusalem above. At the end of this millennial reign the city, with its inhabitants, descends to this earth, the wicked dead are raised to be punished, the earth is purified by fire, becoming the everlasting abode of the blest, with Christ as king over all the earth. 2 Tim. 3:12, 13; Matt. 13:24-30; 2 Thess. 2:1-12; Acts 15:14; Revelation 20; Zech. 14:1-4.

Delusive Doctrines and Movements

11. That the closing days of earth's history will witness great delusive movements, designed by the enemy of all righteousness to lead men away from the pure truth of the gospel and plunge them into perdition. Men will be taught that they can follow their own evil inclination in this world, and after death have a probationary period of life where, under more favorable circumstances, they will be permitted to develop a Christian character. Purported revelations from the spirits of the dead, as represented in modern Spiritualism, will seek to supplant in the hearts of the bereaved and sorrowing a simple, childlike

faith in the promises of the Scriptures of Truth. Sin will be declared a myth, a nonentity, and disease and suffering aberrations of the mind, to be met and overcome by a doctrine of negation and by the cultivation of the consciousness of one's own inherent power. These evil teachings are current in the world under many names and "isms," and in the name of science falsely so called. They all serve one purpose, to confuse and confound the plain, simple teaching of the gospel message, and to turn men and women away from the one and only means of salvation through Christ Jesus to man-made systems of salvation.

The Ten Commandments

12. That the will of God for his children is comprehended in the law of ten commandments, and that these are great moral, unchangeable precepts binding upon the children of God in every age of the church. Ex. 20:1-17; James 2:12.

Relation of the Law to the Gospel

13. That God's moral law of ten commandments is the great sin detector. Into this law mankind, with consciences quickened by the Holy Spirit, may look as into a mirror, and see the defects of human character. But the law cannot take away sin. By the deeds of the law can no man be justified. The law can pronounce only the condemnation of death. The law is used by the Holy Spirit to lead men to Christ, the sin-pardoner, the Redeemer. Acceptance of the substitute and faith in the Lord Jesus Christ confirms or establishes this law. He who has been pardoned will not desire to continue in sin that grace may abound, but with the law written on his heart he will delight in the law of God after the inward man, seeking to show his love for Christ by obedience to his holy requirements. 1 John 3:4; James 1:22-25; Rom. 3:20-22; 3:31; 6:1, 2; 7:22; John 15:10.

The Law Written in the Heart

14. That through the new covenant relationship the Spirit of Christ writes this law upon the heart, and in this way only can its precepts find expression in the life in sincere, faithful obedience. Heb. 8:8-12; John 16:7-13.

The Memorial of Creation and the Sign of Sanctification

15. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath, an institution which was established and ordained in the garden of Eden before man sinned, embosomed in the great law of moral precepts spoken from Mt. Sinai, observed by prophet and priest throughout the old dispensation, kept by Christ and his apostles in the Christian dispensation, and given to mankind in every age to keep alive in their hearts the knowledge of its Author, the Creator of all things. This holy institution is at the same time a memorial of creation and a sign of sanctification. Ex. 31:12-17; Gen. 2:1-3; Ex. 20:8-11; Matt. 12:1-12; Luke 4:16; 23:56; Acts 17:1-3; 18:4, 11.

Relation of Church and State

16. That the church and the state occupy different spheres of operation, the former dealing with questions of a religious character, the sphere of the latter pertaining alone to questions of a civil character. The church and state should therefore be kept forever separate. Matt. 22:15-22; Rom. 13:1-7.

Life Only in Christ

17. That man possesses a nature inherently sinful and dying; that eternal life and immortality come

only through the gospel, and are bestowed as the free gift of God, by Jesus Christ, in the day of final awards. Rom. 2:6, 7; 1 Tim. 6:15, 16; 1 Cor. 15:51-55.

The State of the Dead

18. That the condition of man in death is one of unconsciousness and inactivity. That all men, good and evil alike, remain in the grave from death till the resurrection. That in the general resurrection of the last day the dead shall hear the voice of the Son of God, and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Eccl. 9:5, 6; Ps. 146:3, 4; Job 14:21; John 5:28, 29.

The Punishment of the Wicked

19. That the finally impenitent will by the fires of the last day be reduced to a state of nonexistence, becoming as if they had not been. That in thus depriving them of the life which they failed to use to his glory, God not alone vindicates the justice of his government, but exercises toward the wicked his great final act of love in that he deprives them of a life which has become one of miserable existence, and which if it were continued would grow more intolerable to those who bore it. Rom. 6:23; Mal. 4:1-3; Obadiah 16.

The Resurrection

20. That at the end of the world there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the end of Christ's millennial reign. John 5:28, 29; 1 Thess. 4:13-18; 1 Cor. 15:51-55; Rev. 20:5-10.

The Glorious State

21. That in the fires of the last day, this earth will be regenerated and cleansed from the effects of the curse; and that in the final conflagration, Satan and all the impenitent will be destroyed. The creation of God will be restored to its pristine beauty and purity, and will forever constitute the abode of the saints of the Lord. 2 Peter 3:7-13; Isaiah 35; Rev. 21:1-7.

The Closing Gospel Message

22. That a warning message of the imminence of Christ's return and of Heaven's impending judgments is now due the world, and that the giving of this message rests as a solemn duty upon those who recognize the signs of the times and the application of fulfilling prophecy to present-day conditions. Rev. 14:6-14.

A New Alignment of Forces

The religious world today is in the throes of a great revolution. A new alignment is being made in the great Christian church. The forces represented in higher criticism, new thought, etc., are aligning themselves against the faith of the fathers. As a timely and much-needed protest against this new alignment, stand the forces of conservatism as represented by the teachers in the Philadelphia conference, who, from their viewpoint, are endeavoring to maintain the faith once for all delivered to the saints. May God bless them in their earnest efforts to turn back the rising tide of infidelity.

Seventh-day Adventists and the Crisis

Seventh-day Adventists need not mistake their duty in the crisis which exists. They can find no common ground of affiliation with the forces of in-

idelity inside of Christendom or outside. God has placed his church in the world as the exponent of his Word, as the conservator of his truth, as the herald of his gospel. The divine authority of that Word at the present time is denied, its holy precepts discounted; his sacred truth is intermingled with specious error; the gospel message of his dear Son is perverted.

Seventh-day Adventists as never before should prove both by their teaching and their lives that they are men and women of the Book, that they believe with childlike simplicity its holy principles. And they should seek by every means in their power to stem the rising tide of infidelity and iniquity which is setting in upon the world.

They cannot hope to stay the invasion of skepticism or unbelief so far as the world, or even the majority of the great Christian church, is concerned, but they may confidently hope to save individual men and women; and this is the grand purpose of the gospel of Christ. Nowhere does the Word represent that the world will ever be converted. On the other hand, we are plainly told that the great Christian church itself will become worldly and backslidden in the last days. But God has commanded his gospel messengers to go to all nations to gather out from among them a people for his name. This command is to his remnant church. May God make us true and loyal to our heavenly commission.

F. M. W.

* * *

The Proposed Covenant for the League of Nations

THE editor of the *Independent*, Mr. Hamilton Holt, an earnest advocate of the League of Nations, prints in a recent number of his paper the following summary of the proposed covenant:

"1. They agree that war or the threat of war is the concern of all.

"2. They reserve the right to take any action deemed wise to safeguard the peace of the world.

"3. They agree that the making of war contrary to the covenant shall be considered an act of war against all members of the League.

"4. They undertake to respect and preserve each other's territory and political independence as against external aggression. But it is expressly provided that this does not affect the Monroe Doctrine.

"5. They accord to each member the right to call the attention of the League to anything that threatens to disturb the peace of the world.

"6. They agree that any member can bring about a submission of its dispute to the proper organs of the League by giving notice of the existence of the dispute to the secretary general, who will arrange for a hearing.

"7. They agree to submit any case likely to lead to war either to arbitration or to conciliation.

"8. They will in no case go to war until three months after an arbitral award or the recommendation of the council.

"9. They will carry out in good faith any arbitral award.

"10. They agree to take disputes not submitted to arbitration to the council.

"11. They will furnish a complete statement of their case to the secretary general, who will make all arrangements for the hearing of it by the council.

"12. They will not go to war against any member that carries out the unanimous recommendations of the council.

"13. They will exert economic pressure upon any nation going to war contrary to the covenants of the League. In case this is ineffectual it is made mandatory on the council to recommend what military and naval forces shall be used.

"14. They will afford passage through their territory to the forces of the League members against an offending nation.

"15. They accept the principle that peace requires the reduction of armaments to the lowest point consistent with na-

tional safety. Having reduced them in accordance with the advice of the executive council, they will not increase them without the consent of the council, though the whole matter shall be subject to reconsideration and revision at least every ten years.

"16. They will exchange full information in regard to (a) their military and naval programs and (b) industries suited to warlike purposes.

"17. They agree that the manufacture by private enterprise of munitions is open to great objections, and they make it mandatory upon the council to suggest proper remedies.

"18. They will make all offices under the League open equally to men and women.

"19. They agree that each member shall pay its share of the expenses of the League.

"20. They will register all new treaties that they make with the secretariat, and none shall be binding until so registered.

"21. They will abrogate all treaties inconsistent with the covenant and will not hereafter enter into such arrangements.

"22. They will make no conquest of backward people and unappropriated parts of the world but hold them as a sacred trust for civilization.

"23. They will (in such places as Central Africa) guarantee freedom of religion and the prohibition of abuses, such as the slave trade, arms traffic, and the liquor traffic.

"24. They will endeavor to secure and maintain fair and humane conditions for labor at home and with all countries with which they trade, and for that purpose will establish the necessary organizations.

"25. They will supervise the execution of such agreements as those with regard to the traffic in women and children, and the trade in arms, drugs, and ammunition.

"26. They will maintain freedom of transit and equitable treatment for the commerce of nations.

"27. They will put all present and future international bureaus under the control of the League.

"28. They will co-operate in measures for the control of disease and especially in the work of the Red Cross.

"29. In order to carry out the foregoing agreements they will establish such agencies as (a) an Assembly representing all members of the League; (b) a Council of Nine; (c) a Secretariat; (d) a Permanent Court of International Justice; (e) a Commission on Military and Naval Affairs; (f) a Commission on Mandatories; (g) a Commission on Labor; (h) other committees and bureaus:

"In addition to the covenants and machinery by which its obligations are to be carried out, the League permits:

"1. Amendments by unanimous vote of the council and majority vote of the assembly.

"2. Resignation when a state does not abide by an amendment.

"3. Secession on two years' notice, provided all international obligations have been fulfilled.

"4. Expulsion by unanimous vote of the council.

"5. Admission by two-thirds vote of the assembly, provided the nation seeking admission gives 'effective guaranties' of its sincere intention to observe international obligations and accepts the regulations prescribed by the League in regard to its military and naval forces and armaments."

This summary is worthy of careful reading, as it will afford the reader a fairly intelligent and comprehensive idea of the provisions of this really famous document.

* * *

EVERY teacher should daily receive instruction from Christ, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work unless he is much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to do his work wisely and well.

Unless the teacher realizes the need of prayer, and humbles his heart before God, he will lose the very essence of education. He should know how to pray, and what language to use in prayer. "I am the vine," Jesus said, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. The teacher should let the fruit of faith be manifest in his prayers. He should learn how to come to the Lord and plead with him until he receives the assurance that his petitions are heard. — "Counsels to Teachers," p. 231.

The Blessing of Giving

JOHN E. FULTON

GIVING is a law of spiritual life. The salvation of man is a scheme born in sacrifice. "God so loved the world, that he gave his only begotten Son." And God has made the exercise of this law of giving a condition of our receiving. The miser, neither believing nor receiving this truth, hoards his treasures, grudging even to part with enough of his gold to sustain his body. But who is poorer than the miser? On the other hand, the philanthropist, bestowing with a lavish hand the blessings God has placed in his care, seems to have his store constantly replenished. God's blessing is upon him, for "the blessing of the Lord, it maketh rich."

How many things in nature teach us the joy and the blessing of giving, and, on the other hand, the curse of withholding the blessing God would have us pass on to others. Certain plants break forth in gorgeous and fragrant bloom, and the more one plucks of the beautiful flowers the more they grow and blossom — blessing and being blessed. How quickly some plants go to seed and die when their products are not given off in blessing. What a lesson here for the spiritual noise, hoarding his treasures, going to seed, and dying! God help us remember it is "more blessed to give than to receive."

And after all, what have we that was not given us? We are stewards of God's treasures. They are not our own. They are only left in our hands to be used as he directs. "Of thine own have we given thee." 1 Chron. 29:14. Here is a test of character. Withholding brings poverty of spirit; and where God wills, poverty of means also. God blesses the cheerful giver. He that saves his life loses it. Human reason directs thus: "Stint, don't give freely, and you will be blessed with plenty, and be accounted prudent." But God's ways are not man's ways.

An illustration given by Moody is to the point, and

it is reproduced here as nearly as it can be remembered. In the springtime, after the rains, a pool in a meadow is represented as speaking reprovingly to the babbling brook, whose fresh, cool waters rush on through the meadow to the sea. Said the would-be prudent pool: "The summer is coming on, and you will need to conserve your bounties. Why waste them so? Be wise. I shall not be so prodigal." The summer wore on, and at first the cattle sipped the fresh water that had fallen from heaven into the pool; but later its waters became stagnant and green, and the beasts sniffed at its pestilential waters and went gladly to drink from the refreshing brook. Disease broke out in the neighborhood, and the physicians pointed to the pool as a possible source of infection. Finally, in blessing to man, the waters of the pool were dried up by the summer sun, and the prudent pool was no more. But on and on went the waters of the brook, bringing blessing, and joy, and health to man and beast, and to the vegetable creation. Its waters, carried to the sea, were drawn up by the sun into the clouds, and by the wind the clouds were carried to the very mountains where the brook had its source, and there the clouds dropped their bounties, to be carried on by the brook, again and again.

Giving, then, is a blessing all along the way, and the blessing reacts on the giver. What saith the Scripture? "Give, and it shall be given unto you." Luke 6:38. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

The world is in need. Many, like Lazarus with his sores lie begging for the crumbs which fall from our bountiful stores. Let us give as Jesus gave — himself, bountifully, all.

Learn to Forget

NELSON Z. TOWN

THERE are some things the Lord tells us to remember. The psalmist says: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2. To Israel the Lord said: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no." Deut. 8:2. Again we read: "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth." 1 Chron. 16:12.

But the Lord desires us to forget as well as to remember. We have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Notwithstanding this precious promise, how many times after we have confessed our sins has Satan brought gloom, discouragement, defeat, into our lives by causing us to live over the sad experiences that led us to commit faults and to fall into sin. When we have confessed our sins, God forgets them: "I, even I, am he that blotteth out thy transgressions

for mine own sake, and will not remember thy sins." Isa. 43:25.

Not only would the Lord have us forget the sins which we have confessed, but he desires that we forget our troubles, disappointments, and heartaches. Joseph learned this lesson in Egypt. Concerning the naming of his first-born we read: "Joseph called the name of the first-born Manasseh ["making to forget," margin, A. R. V.]: For God, said he, hath made me forget all my toil, and all my father's house." Gen. 41:51.

Under the title, "Let Them Go," a writer in the April number of the *New Success* magazine says:

"For many years I knew a family who had the moving habit. They never remained long in any one place, and they never left anything behind them when they moved. No matter how old or useless things were, they were gathered together and taken along. They carried about from place to place a lot of rubbish, all sorts of odds and ends such as are found in attics in country houses where people have plenty of room. Bits of old carpet, broken toys, old clothing, boots and shoes, all manner of things that they would never use, were piled up in drawers and closets in small city flats to the utter discomfort and inconvenience of the family.

"There are a great many people even more foolish than this family. They go through life having their minds loaded with all sorts of unnecessary burdens. They never let go of their mental rubbish. They cling to their old fears, troubles, and trials, carrying along with them from year to year the old skeletons which should have been thrown out of their closets, buried, and forgotten long ago. They go through life carrying great burdens of assorted evils, loaded down with rubbish that hinders them at every step, holds them back from the very things they are seeking. Some of them ruin their lives and miss all the happiness and possibilities of the present by clinging to a dead past. They become morbid by dwelling on their past sorrows and losses, and unfit themselves for the duties of the present and the tasks that the future holds.

"I know a woman who had an unfortunate love affair, and who, in her earlier days, also, passed through other trying experiences. She has kept every gift, after the giver had proved unworthy, every letter, every note, every photograph, every memento that connects her with the unhappy past. She absolutely refuses to destroy any of these things which remind her of sorrows that made her heart bleed. She not only clings to these reminders, but is constantly reviewing her bitter experiences, living them over again, visualizing and etching deeper and deeper upon her consciousness the gloomy pictures of tragedy and suffering which should have been erased from her mind many years ago. She has a large trunk in the attic in which is carefully packed away the trousseau, the old love letters, photographs, and souvenirs. Every now and then she goes to the attic for "a good cry." She opens the trunk, takes out every article of clothing and the bundles of letters, rereading the epistles over and over again, reliving the old, bitter past.

"It is painful to think how many people there are like this woman, who will not let their troubles go. They have lived with them so long that they have become old companions, and they take a doleful pleasure in entertaining them, just as some sick people seem to enjoy dwelling upon their ailments, their symptoms, and their aches and pains.

"Every disagreeable, painful, thought, every regret, all look-

ing backward, repicturing misfortunes, renewing old sorrows, failures, troubles, disappointments,—all of these things take so much out of our life assets and waste so much precious vitality which we might work up into something worth while. . . .

"If you want to attract the things you are seeking, the good things the Creator planned for all his children, you must look forward, not backward; up, not down. You must let go everything that has caused you pain, everything that has tripped you up in the past, that has worried you and made you anxious, everything that has robbed you of your peace of mind. . . . If you want happiness instead of unhappiness, success instead of failure, let go of all the things that hamper and hinder. Don't drag these miserable skeletons along with you any longer. Those old, bitter memories can do nothing for you. You cannot live upon regrets. . . .

"No one should allow a regrettable past or an apprehensive future to cripple his efficiency and mar his happiness.

"If we have had bitter experiences or have made mistakes in the past, we should use their lessons to profit by, that is all. To permit them permanently to darken our lives is to go contrary to the Creator's plan. No matter how bitter or terrible they have been, they can be utilized for our good; or their purpose can be directed and they can be made to sour our lives, to discourage us, to be our enemies instead of our friends.

"What the past has done for you and for me cannot be undone. It should mean no more to us now than the snow means to nature after the spring showers and south winds have come.

"Let go of your unfortunate past. Let go of whatever is holding you back in the life race."

Instead of allowing Satan to make our lives miserable by haunting us with past troubles, mistakes, and failures, shall we not say with the apostle Paul? "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Perfecting Character -- No. 6

Sanctification

WALTER S. CHAPMAN

SANCTIFICATION, like holiness, is another of those Biblical subjects that have been subverted from their true position in the plan of salvation. It has become so connected with crude absurdities, blasphemous assertions, and disreputable exhibitions of false supernatural power, that Christians, generally, shrink from giving prominence to the subject, or even from admitting its claims to recognition as an article of faith. Yet, stripped of all folly and falsehood, and seen in its simplicity, sanctification is found to be one of the essential elements in man's development from a sinner to a saint.

The word "sanctification" is derived from two Latin words, *sanctus*—holy, and *facio*—to make: to make holy. In a previous article it was shown that to be holy meant "to be wholly the Lord's."

Bible sanctification is never applied to a worldly, but always to one who has been converted, and who is in some way connected with the service and worship of God; therefore the word is intended to convey the idea of a closer walk, a more spiritual life, a complete severance from worldliness.

In our Saviour's prayer for his followers he said: "Sanctify them through thy truth: thy word is truth." John 17:17. The servant of the Lord makes this statement:

"If we would be sanctified through the truth, we must believe his message, and receive his messengers; for his word comes down along the lines to us from patriarchs and prophets, from one generation to another, that we may know the truth of God. . . . 'A good tree cannot bring forth evil fruit,

neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them.' Then how very important it is that we sanctify ourselves through the grace given us by Christ, that we may exert a sanctifying influence upon all those with whom we associate. The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us."—Mrs. E. G. White, in *Review and Herald*, Feb. 23, 1892.

"Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life."—"Testimonies for the Church," Vol. I, p. 339.

"To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. . . . Enoch kept the Lord ever before him, and the Inspired Word says that he 'walked with God.' He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ, day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, 'Is this the way of the Lord?' His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification."—Mrs. E. G. White, in *Review and Herald*, April 28, 1891.

Sanctification, therefore, like holiness, is not connected with the feelings, as Satan has led the world to believe, but both are divine methods used by the Spirit of God in developing character.

"It is through the truth, by the power of the Holy Spirit, that we are to be sanctified,—transformed into the likeness of Christ. And in order for this change to be wrought in us, there must be an unconditional, whole-hearted acceptance of the truth, an unreserved surrender of the soul to its transforming power."—*Id.*, April 12, 1892.

"Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind, and bring it to understand the unspeakable love of Christ, the charms of his grace, and the excellency of God, so that the soul shall be imbued with divine love, and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is the charm of his life, the crown of his rejoicing. Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who hath redeemed him by his precious blood.

"The works of holiness, which appeared wearisome, are now his delight. The Word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its prom-

ises, and strengthens his soul by appropriating them to himself. The society of the most godly is now chosen by him, and the wicked, whose company he once loved, he no longer delights in. He weeps over those sins in them at which he once laughed. Self-love and vanity are renounced, and he lives unto God, and is rich in good works. This is the sanctification which God requires. Nothing short of this will he accept."—*Testimonies for the Church*, Vol. II, pp. 294, 295.

"Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. . . . Satan lives, and is active, and every day we need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained."—*Id.*, Vol. I, p. 340.

"The growth of Christian character is gradual—like the advancement of the natural plant through its various stages of development. But nevertheless the progress is continual. As in nature, so it is in grace, the plant must either grow or die. Day by day the sanctifying influence of the Spirit of God almost imperceptibly leads those who love the ways of truth toward the perfection of righteousness, till finally the soul is ripe for the harvest, the life-work is ended, God gathers in his grain. There is no period in the Christian life when there is no more to learn, no higher attainments to reach. Sanctification is the work of a lifetime. First the blade, then the ear, then the full corn in the ear, then the ripening and the harvest; for when the fruit is perfect, it is ready for the sickle."—*Spirit of Prophecy*, Vol. II, p. 244.

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Sabbath Observance

FRANK D. STARR

SABBATH keeping is designed to benefit all classes of human beings, and its advantages do not cease there; it meets the necessities of the laboring brutes as well:

"Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Ex. 23: 12.

Not only did the Creator arrange for the weekly rest of mankind and beast, but he also provided for the rest of the land:

"In the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: . . . it is a year of rest unto the land. And the sabbath of the land shall be meat for you." Lev. 25: 4-6.

As it took a year for the land to produce a crop, of course its rests would come in years instead of days. If the brutes are to have Sabbath rest, and the inanimate earth can be said to keep sabbath, it seems not out of place to consider Sabbath observance in connection with many of the appliances and instruments in common use that may be said to rest simply because those who use them keep the Sabbath.

This question has often suggested itself: Do telephones keep the Sabbath? By the introduction of this modern convenience, families and neighborhoods are connected by almost endless bands of wire. Society is so revolutionized that the dwellers on the farm, or in the forest, as well as in the hamlet and the city, converse with their neighbors far and near as easily as if they were living under the same roof. No one seems to be isolated any more. How easy to glide over the line of true Sabbath observance and join in worldly conversation when called up over the phone! How strong the tendency to talk politics, business, or the common gossip of the neighborhood, the price of coal, cattle, produce, etc., and desecrate holy time! Can we, in the final day, offer to the

Lord the excuse that we had a refractory telephone in our home, and unbelieving neighbors, and were thus forced to violate our consciences and the Sabbath commandment too?

Do automobiles keep the Sabbath? Doubtless some of them do, by taking the family to Sabbath services, or to visit the sick, or to do some other line of missionary work. But how easy to allow ourselves to go out for a pleasure ride, and make ordinary visits to friends and relatives, and possibly have a "blow-out" or some other accident on the way and thus cause the performance of a lot of unnecessary labor on the Sabbath. We must not forget that the Lord's directions for Sabbath observance are: "Not doing thine own pleasure, nor speaking thine own words." Isa. 58: 13.

We are aware of the effect automobile recreation has had upon Sunday services,—that a seat in the car is so much preferred to a seat in the church that places of worship are depleted, and in some cases religious services abandoned. But shall we allow ourselves to be numbered with these modern lovers of pleasure?

Do pianos keep the Sabbath? From the clatter that is sometimes made in the parlor or elsewhere, by some one practising a music lesson, or playing a march or waltz or some ragtime selection, we would suppose that such instruments were considered to be exempt from the Sabbath requirement.

Shall phonographs keep the Sabbath? They can produce some very touching music that seems to have converting power, as acceptable doubtless as that produced by the organ or the harp, and thus perhaps enhance the proper enjoyment of the holy day of rest. But how easy to cause them to produce some common secular music for our diversion, entirely incompatible with reverential Sabbath observance.

It is sometimes asserted that the Sabbath is not designed for physical rest, but only for spiritual rest; that there is nothing in man's physical nature that makes it necessary for him to rest on the Sabbath; that as far as health is concerned he can work seven days in the week without any detriment to himself; and that from a physical standpoint the nightly rest is all that is needed. It would be difficult to explain from this basis why the Lord provided for the weekly rest of the ox and other animals which have no spiritual natures. It would be strange also, seeing that the Sabbath was made for man, and physical rest is included in the commandment, if the Lord gave man something that does not meet any physical demand in man's nature. It is helpful to notice the instruction the servant of the Lord has given us on this point:

"The question has been asked, 'Should our restaurants be opened on the Sabbath?' My answer is, No, no! The observance of the Sabbath is our witness to God—the mark, or sign, between him and us that we are his people. Never is this mark to be obliterated.

"Were the workers in our restaurants to provide meals on the Sabbath the same as they do through the week for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength?"—*Testimonies for the Church*, Vol. VII, p. 121.

From this it is evident that the Sabbath is necessary from a physical as well as a spiritual standpoint.

"Often physicians and nurses are called upon during the Sabbath to minister to the sick, and sometimes it is impossible for them to take time for rest and for attending devotional services. The needs of suffering humanity are never to be neglected. The Saviour, by his example, has shown us that it is right to relieve suffering on the Sabbath. But unnecessary

work, such as ordinary treatments and operations that can be postponed, should be deferred. Let the patients understand that physicians and helpers should have one day for rest. Let them understand that the workers fear God, and desire to keep holy the day that he has set apart for his followers to observe as a sign between him and them."—*Id.*, p. 106.

Ordinary studying is not proper on the Sabbath, as the following quotation shows:

"You have desecrated the Sabbath by bringing your studies into that holy time which was not yours to occupy for your own purposes. God has said, 'In it thou shalt not do any work.'"—*Id.*, Vol. IV, p. 114.

It is remarkable what a vast amount of admonition concerning proper Sabbath observance is to be found in the several volumes of the Testimonies. The conclusion that man does not need the Sabbath for physical rest might quite naturally be followed by the idea that he does not need it for mental or spiritual rest either, and so lax ideas in regard to Sabbath keeping be liable to creep in.

The Lord is surely lifting up his hand to the Gentiles and gathering his children from distant lands (Isa. 49:22; 11:11), as is demonstrated by the hundreds and thousands who are accepting the last warning message in heathen lands. These are people of very simple habits, who are not much concerned with the many modern improvements that seem to make it so convenient to infringe on holy time, and so difficult to keep the Sabbath holy. They may possibly take the places of some in so-called Christian and Sabbath-keeping communities who have become careless in regard to their observance of the holy day of rest. This warning is pertinent: "Many that are first shall be last; and the last shall be first." Matt. 19:30.

"Ye Are My Witnesses, Saith the Lord"

J. M. HOPKINS

"YE are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour. I have declared, and have saved, and I have showed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God." Isa. 43:10-12.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

In the great gospel commission that Jesus gave to his church, he commanded his followers to go "into all the world, and preach the gospel to every creature." And this commission was to continue "even unto the end of the world." Mark 16:15; Matt. 28:20.

His church, then, was to preach the gospel unto the uttermost parts of the earth, by which means they would be his witnesses. What, then, is a witness?

"Attestation of a fact or an event; testimony. . . . That which serves as or furnishes evidence, or proof." "One who testifies in a cause, or gives evidence before a judicial tribunal; as, the witnesses in court agreed."—*Webster's Dictionary*.

A witness in civil courts is, by the judicial oath, required to tell "the truth, the whole truth, and nothing but the truth." And this, too, in matters that have their beginning and relationship and ending solely with temporal concerns.

Now, if our civil courts are thus exacting in their demands of a witness in temporal things, is the court of heaven less exacting in its requirements regarding things of eternal consequence? Certainly it cannot be that it is. Eternal interests are involved. God's honor; the greatness of his love; his saving power, or power to save,—these are some of the things involved in the witness testimony borne by his people.

The angel said to Mary: "Thou shalt call his name Jesus ["Saviour," margin]: for he shall save his people from their sins." Matt. 1:21. And the beloved Paul wrote: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Rom. 1:16. And again, to the Hebrews Paul wrote: "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

Once we made no pretensions to salvation. But God in his great mercy and love called after us through the influence of his Holy Spirit; through the voice of his word; through the prayers and entreaties of his children,—in some way he spoke to our hearts; we listened, and at least intended to heed the call. We were baptized and received into church fellowship. Thus far it was all well. The church and the world were witnesses to our action, by which we said we were dead to the world—to its unholy ambitions; to its sinful pleasures and pride; to its

unlawful greed; to its carnal propensities. That was the profession we made,—that we had risen from the baptismal grave, in which the “old man of sin,” with all his sinful desires, had been “buried;” that we arose from that watery grave, new creatures in Christ, henceforth to walk in newness of life.

Blessed, heavenly, happy experience, was it not? How glad we then were, and so strong—we thought we were strong. We thought we could never become cold and indifferent.

But do you say, and know, that you have not been a faithful witness in these things? that you have made mistakes, and sinned in departing from him? that you have fallen? If that be true, still God calls upon you to return and witness to his long-suffering love and mercy. Do not become discouraged, and by your failure and fall bear to the world that the gospel of Christ is a failure. Hear what the loving Saviour says to you about it: “The steps of a good man are ordered by the Lord: and he delighteth in his way.” You were a good man, a good woman, were you not? Yes, you were. “And he delighteth in his [your] way.” Yes, the Lord really delighted in your sincere, humble way. But perhaps you were overpressed with duties and cares, and in the weakness of human nature the enemy took advantage; perhaps you neglected to frequent the place of secret communion with the Master; you lost your hold on God, and fell. Well, did the Lord turn from you—cast you off? No. Listen to his gracious words: “Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.” Ps. 37:24.

So do not become discouraged. David fell,—O so sadly fell,—yet when he repented, the Lord wondrously received him back again. Peter fell, even to the extent of denying his Lord in the presence of his enemies; he even cursed and swore, to make the denial emphatic. But when the loving Saviour “turned, and looked upon Peter,” that look of loving sympathy went straight home to his repentant, sorrowing heart, and he “went out, and wept bitterly.” Oh, the compassionate love of God in Christ Jesus! He followed Peter all the way back to Gethsemane, through the cold, darksome night; followed him with his great heart of loving, forgiving tenderness to the very spot where he himself had a few hours before wrestled in bitter, tearful agony beneath the accumulated sins of the world. Yes, he saw Peter there in the anguish of remorse and penitence, pleading his divine Lord’s forgiveness. And did the Saviour hear and answer that heart plea? Yes, even in the midst of the most cruel and painful experience of all his earth life, he tenderly remembered this repentant disciple, and forgave him. And after his resurrection the message was sent by the two Marys to Peter, “Go, . . . tell his disciples, and Peter.”

“And Peter”! How precious those words have many times been to our sad hearts, when we, too, have in some unguarded moment, by a wrong act, denied our Lord; by some sinful word have grieved him; have not faithfully witnessed for him.

Ever after Peter proved a loyal witness to the reclaiming love and power of God. (See Acts 2:32; 5:32, and Peter’s two stirring epistles.)

Have we fallen in the community where we first professed allegiance to our Lord? Then let us, like David and Peter and hundreds of others, “return unto the Lord, and he will have mercy; . . . and

to our God, for he will abundantly pardon.” Isa. 55:7. That would be a blessed witness for the tender, forgiving, reclaiming power of the gospel of God.

But there is another most signal manner in which Christ’s church should witness for him. We are always attracted and won by, and to, the happiness of others. Gladness and joyfulness always appeal to others, while gloominess and sadness and bitterness always repel. This being so, which will be the better way to witness for God? Manifesting a spirit and life of gloom; ever going about looking and acting as if your religious life were really a torment to you,—no joy or gladness or sweetness or sunshine in it,—is that the sort of testimony the Master wants us to bear to the world? Do you know that the word “praise” is found in the Bible about 280 times? Do you know that the word “rejoice” is found about 250 times, and “glad” 140 times, and “joy” and “joyful” about 180 times, and “love” about 400 times, “mercy” 275 times, and that the Bible contains many other sweet words? (These numbers include the words in their different tenses, with their affixes and applications.) And with such an array, such a galaxy of beautiful words—pictures—for the child of God, with which to decorate the chambers of the soul, do you think he should ever be sad? With the sweet peace of heaven flooding the soul; with the indwelling and infilling of the Holy Spirit; with all the thirty thousand promises of God’s Word to comfort and sustain; with the great heart of Infinite Love ever pulsating with life, and strength, and blessing; and with the promise that “an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:11); with all this galaxy of glory, and with holy angels as our companions (Ps. 34:7; Heb. 1:13, 14), should not the Christian’s life be a most powerful witness for God?

“Ye are my witnesses.” By a holy life, by a life of praise and joy and gladness, in hope of eternal life, ever bear a living testimony to the saving, keeping, rejoicing power of the gospel of Christ, “speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” Eph. 5:19, 20. “Ye are my witnesses.”

* * *

A LITTLE MORE CROSS

A LITTLE more cross and a little less creed,
 A little more beauty of brotherly deed;
 A little more bearing of things to be borne,
 With faith in the infinite triumph of morn;
 A little less doubt and a little more do
 Of the simple, sweet service each day brings to view;
 A little more cross with its beautiful light,
 Its lessons of love and its message of right;
 A little less sword and a little more rose
 To soften the struggle and lighten the blows;
 A little more worship, a little more prayer,
 With the balm of its incense to brighten the care;
 A little more song and a little less sigh,
 And a cheery “Good day” to the friends that go by;
 A little more cross and a little more trust
 In the beauty that blooms like a rose out of dust;
 A little more lifting the load of another,
 A little more thought of the life of a brother;
 A little more dreaming, a little more laughter,
 A little more childhood, and sweetness thereafter;
 A little more cross and a little less hate,
 With love in the hands and a rose by the gate.

—Baltimore Sun.



BIBLE STUDIES



The Second Coming of the Seed

The Kingdom and Its Territory

MILTON CHARLES WILCOX

To the first man, the father of the race, and hence to all his posterity, was given clear title, even before his creation, to definite dominion. Thus reads the record:

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26, A. R. V.

Such was God's plan for the masterpiece of earth's living creatures. About seven centuries later the psalmist echoes the fact of man's ownership of earth:

"The heavens are the heavens of Jehovah;
But the earth hath he given to the children of men."
Ps. 115: 16.

Under God, man was ruler over all. From the tiny grass blade to the mighty oak, from the smallest living protoplasmic cell to the antediluvian giant beasts of forest and glen, from the tiniest mote that floated in the sunbeam to the mightiest winged creature of the air, man ruled them all. He was the true prince of the power of the air. The elements were subject unto him because he was subject to God.

The Dominion Lost

But a sad day came. The fallen Lucifer entered the garden. With the soft, dulcet tones which made him in heaven the master of song, he drew our first parents from God. The story of the temptation and fall is told in Genesis 3. We there learn of the use by the fallen angel of the subtlety of the serpent, of the suggestion regarding God's prohibition of the tree of knowledge of good and evil, of his flattery of Eve, of his promise of immortality and deification. And the end was that man yielded himself, hence his dominion, to Satan — "sold under sin." Rom. 7: 14.

In a larger sense we find Satan's triumph revealed in the meeting of the sons of God before Jehovah. There was an alien among them: Satan came also. And when God asked him concerning the dominion he represented, he boldly claimed that which God gave to man; he said he came "from going to and fro in the earth, and from walking up and down in it." Job 1: 7. Later, when the second Adam came to win back the lost dominion, Satan "showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine." Luke 4: 5, 6.

The one who delivered the kingdom of the world to the devil was Adam. He yielded it when he yielded himself. But he had no right to yield it. He held it under God, a trust from God to be administered by him to God's glory. When he surrendered himself to the enemy, he surrendered his trust from God to the devil. God recognizes the fact. Satan is king *de facto* — in fact; but he is not king *de jure* — by right.

The Purpose Holds

But God does not relinquish his purpose. Read the primal fact stated again and the reaffirmation of his purpose:

"Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens. . . . For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isa. 45: 11-18.

God pledges his very existence to the fulfilment of his purpose concerning the earth. It cannot fail. His very deity is staked upon it.

The earth was lost when man yielded to sin. It was God's design that God's life should control man; that God's righteousness should be regnant within man forever; that the Spirit of God should find in man a holy temple for a dwelling place (1 Cor. 3: 16; 6: 19); in other words, that righteousness should be incarnate, infleshed, in man.

Man sinned, and the devil took possession. Sin became infleshed, or incarnate, and man's flesh became sinful flesh; and the only way the dominion could be won back was for the everlasting Son of God to become the Son of the woman, bruise the serpent's head, and win back to incarnate righteousness the man that had become incarnate sin; for fallen man had no power to win back the lost dominion. Man is "without strength." Rom. 5: 6. Therefore, in love "God . . . gave his only begotten son." John 3: 16. Therefore, moved by divine love, the Son of God "gave himself." Titus 2: 14. Therefore, "Him who knew no sin he [God] made to be sin on our behalf; that we might become the righteousness of God in him." 2 Cor. 5: 21. The eternal "Word became flesh, and dwelt among us." John 1: 14. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. In this human flesh into which he came he fought man's battle against sin, against selfishness, against Satan. Although "born of the seed of David according to the flesh," he overcame, and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1: 3, 4.

The Son of God became the Son of man, and by the faith of God the Son of man demonstrated his Sonship with God by his victory over sin and death. Death had no power to hold the righteous victor (Acts 2: 24); for death can hold in everlasting bondage only where sin has conquered. And therefore above that righteousness-opened grave rang out the heavenly proclamation: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night." Rev. 12: 10.

The usurper of the world, the old serpent, the devil, Satan who overcame the first Adam, is by the second Adam conquered. From the fall of man to

the incarnation, from the baptism of Jesus till his crucifixion, from the temptation in the wilderness to the last agonized struggle in Gethsemane, the battle between the powers of darkness and the Prince of light, between envenomed sin and divine righteousness, between hate and love, between death and life, the conflict was waged and won by the Son of God for the sons of men.

I do not argue it, I state the Bible facts. I do not give the long history of promise and covenant, of heirship and development through Abraham and Isaac and Israel, through Judah and David and Solomon. The great promises concerning this conquering Seed of the woman are interwoven through all the fabric of divine history by the scarlet thread of sacrifice till it culminates in the death of the cross, and through death—the devil's worst—the Seed conquers.

The Son of man came "to seek and to save that which was lost" (Luke 19:10); not alone man the subject, but the earth, the kingdom given to man in the beginning; Jesus won all that Adam lost, and therefore unto him shall come "the first dominion." Micah 4:8.

• The Kingdom Yet to Come

But though he won the kingdom in his conflict, the kingdom is not yet restored. Man is still to a large extent the subject of Satan. Instead of reigning over all, he falls before the infinitesimal and often invisible germs of disease. "We see not yet all things put under him." But hearts have been yielding to him throughout the centuries, and in them he has reigned and is reigning. And when that work of winning men to his kingdom is over, he will come to establish his eternal kingdom for them. He is in the presence of God now to receive his kingdom and return. Luke 19:11-27.

When his work of saving the seed of the word of the kingdom is done (Matt. 13:24-30, 37-43), when the everlasting gospel has done its work in bringing subjects to his standard (Rev. 14:6, 7), he will come to his own, those for whom he died, to the earth which he redeemed and won. He comes, as we have learned, to awaken the dead who went down in the victory of faith, and to change to immortality both the living and the righteous dead. 1 Cor. 15:51-54. He comes to take his kingdom and reign forever. And therefore the promise: "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." Matt. 25:31. So the apostle Paul links together "his appearing and his kingdom." 2 Tim. 4:1.

Not at once does he begin his reign of glory on this earth. For six millenniums the earth has broken God's Sabbath, and therefore it lies desolate for one thousand years, while his people are taken to heaven, to the New Jerusalem. In that city, the future capital of his kingdom of glory, he begins his reign while the earth lies desolate. (See 1 Thess. 4:13-17; Isaiah 24; Revelation 20, and many other passages.) At the end of the one thousand years he cleanses his kingdom of sin and all the effects of sin. By his creative power there comes the new heaven and new earth where righteousness and life are regnant forever. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. Then God's "people . . . shall be all righteous; they shall inherit the land forever." Isa. 60:21. Then, too, "the work of righteousness shall be peace;

and the effect of righteousness quietness and assurance forever." Isa. 32:17.

"The kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

All this is one of the great events of the second coming of the Seed. Who would not long for that glorious event?

Some of Earth's Costliest, Oldest, and Biggest Things

THE largest library is the National, in Paris, which contains 3,000,000 books.

The tallest monument is Washington's, District of Columbia. It is 555 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet high.

The strongest electric light is at the Sydney light-house, Australia.

The greatest bank is the Bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Africa. It has on its register each year more than 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs about 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German government, and for which the Pope offered £25,000, but which the government of Germany would not give up.

Until recently the most costly medicine was supposed to be metallic gallium—£30,000 a pound. But lately radium has far outstripped it in price, bringing about £40,000 an ounce.—*Chicago Tribune*.

* * *

GIVE THANKS

WORTHIE HARRIS HOLDEN

If every mercy were a bead
For me to number o'er,
The string would lengthen out so fast
I ne'er could count my store.

If every blessing were a star
Within the spacious sky,
There would be left no lovely blue
To set them in on high.

Thy care protects by night and day,
Thy grace inspires the soul,
Thy daily bread sustains the life,
Thy power has made me whole.

Our little lives are far too short
To praise thee for thy love,—
O let us sing to endless days
Thy faithfulness above!
Portland, Oreg.

* * *

"To be a strong hand to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."

IN MISSION LANDS

The Central China Union Mission Meeting

IRWIN H. EVANS

THIS important meeting was held in the school chapel at our Hankow compound April 4-13. In addition to the regular staff of workers in the field, the following persons were present: Elder and Mrs. W. A. Spicer, J. J. Ireland, H. H. Hall of the Pacific Press Publishing House, H. W. Barrows, C. E. Weaks, S. L. Frost, H. O. Swartout, Mrs. Evans, and the writer. The chapel was full on many occasions, and it was evident that when the time comes for another biennial meeting, its seating capacity will be taxed to the limit.

The days were filled with Bible studies, conference meetings, and committee work. Brother Spicer's studies and talks were highly appreciated by the Chinese brethren as well as by the foreign workers present. Brother Hall gave an interesting talk on the publishing work of this denomination as carried on in various parts of the world. It is difficult for us foreigners, who are more or less familiar with this work, to comprehend its extent and magnitude. We talk about "millions" now as glibly as we once mentioned "thousands," yet we often fail to understand the vastness of the work that is being done; and to many of these people, unschooled in mathematics, and untutored to think far beyond the affairs of daily life, the term "million" is beyond comprehension.

Unity and harmony prevailed throughout the entire meeting. No discordant note was sounded; not one voice was raised in opposition to any new plan proposed. The business of the mission was all carried on in Chinese, and the discussions were thus made helpful to the native workers. The resolutions were read in both Chinese and English. Save when the few foreigners spoke who could not understand Chinese, our native brethren understood all that was said.

On the closing Sabbath of the meeting, two of our native evangelists were ordained to the work of the gospel ministry. This service was followed by a very interesting and helpful social meeting.

The usual staff of officers was elected, with Elder F. A. Allum as superintendent of the field. The Central China Union Mission, consisting of the provinces of Kiangsi, Hunan, Hupeh, and Honan, has a population of one hundred twenty million. Added to this are the two mission provinces of Shensi and Kansu, with a population of fifteen million, making a total population of one hundred thirty-five million to be reached through this organization.

All branches of the work received careful consideration, but special attention was given to the educational work. It has become apparent to all that without trained workers our work cannot progress as it should. More and more we appreciate the imperative need of educating our own evangelists and other workers. Until this is done, we shall ever be handicapped for a strong native ministry. Two schools are now in operation in this union, one at Hankow and another at Yengcheng, the former carrying nine grades of work and the latter eight.

Our mission compound at Wang Gia Dun, Hankow, consists of five dwelling houses, the school building and its dormitories, and the usual outbuildings. It is somewhat difficult to reach in bad weather, owing to the condition of the roads, but we understand they are to be improved. The Chinese take little pride in civic improvements. Whatever costs money is eliminated. "Anything will do," so far as they are concerned. Yet they are always willing to see the foreigner make improvements, and are glad to reap their share of the benefits.

Hankow, often spoken of as "the Chicago of China," suffered greatly during the revolution. It was burned three times, and has never fully recovered from those trying days, though gradually it is being rebuilt, with a better class of buildings than before. We hope to see our work in this part of this great field grow and prosper, and many souls brought to a knowledge of the Saviour and his love through the work of this mission.

Mukden, Manchuria.

* * *

Encouraging Advancement in the British Union Conference

MALCOLM N. CAMPBELL

Two years ago the brethren in Britain invited the writer to connect with the British Union Conference as president. At that time the World War was at its height, and the seas were infested with enemy submarines. Under the blessing of God our journey through hidden dangers was safely made, and since then our home has been in England.

The work in this field was begun about forty years ago by Elder J. N. Loughborough. In those early days of the cause in Britain some very sturdy men and women were led into the truth, who were thoroughly converted to the message and have proved to be the mainstay of the cause through all its subsequent experiences. Among those who have labored to establish the work in the British field are: J. N. Loughborough, D. A. Robinson, J. O. Corliss, M. C. Wilcox, W. A. Spicer, S. N. Haskell, Mrs. E. G. White, G. I. Butler, J. S. Washburn, E. W. Farnsworth, O. A. Olsen, H. R. Salisbury, and E. E. Andross.

New religions are looked upon with deep-seated suspicion here. Christian Science, Millennial Dawnism, etc., which have made such inroads in America, have scarcely been noticed here. In consequence of this conservative attitude toward new religious movements, the cause of the third angel's message moved along slowly for many years, notwithstanding the earnest and painstaking efforts of consecrated and talented men. However, the cause grew steadily if slowly, and has gradually acquired a momentum that promises very satisfactory results at no very distant day.

A little more than a year ago a ministerial institute was held in Birmingham for the benefit of the workers in the British Union. As none of the General Conference brethren could cross at that time on account of the dangers that beset ocean travel, we had to depend entirely on the leading men of this field to

carry the responsibility of the meeting. However, the Lord was with us in a very manifest way, and the institute proved a genuine inspiration to our workers and aroused in the brethren a renewed determination to press the battle with fresh zeal. At its close the workers voluntarily agreed to set five hundred as their goal in the number of souls to be won in 1918. The close of the year saw four hundred three new converts baptized and united with the churches, with nearly enough others awaiting baptism to make up the full five hundred.

In 1917 the first real, thoroughgoing effort was put forth to bring in funds by means of the Harvest Ingathering. It brought in about \$5,000. The previous effort had realized about \$1,000. In 1918, however, we organized for an especially strong campaign, and as a result there was gathered \$14,333, or nearly three times the amount secured in the campaign. There were 25,000 copies of the Ingathering *Watchman* used in the campaign. But most of the money was gathered by means of canisters, which we had made especially for our purpose. With these, our children and youth, and many of the older members as well, solicited offerings. In many cases the canisters, which were eight inches high and four inches in diameter, were brought home bulging with the coins that had been gathered. Very few will refuse to put something for foreign missions into such a receptacle. During the 1919 campaign we plan to secure \$25,000, and our people generally feel that this amount is well within our reach. We are convinced that the "canister idea" is a winning one on this side of the Atlantic, and the writer is unable to see why it would not produce excellent results anywhere.

All together, in 1918 the British Union Conference raised for missions the sum of \$37,095, or about three times the amount raised in 1916. The amount raised for missions in 1918 was twenty-two cents a week per member. In 1916 the amount was eight and a half cents a week per member. This represents a great gain in a very short time, and augurs well for the future. The tithe for the British Union has also made a very marked increase. In 1916 it amounted to \$46,939; in 1917 it came to \$56,965; while in 1918 it reached \$76,293.

In spite of the war conditions, which made paper all but unobtainable and sent prices from four cents a pound up to thirty cents, our publishing work has had a good degree of prosperity. All old books that had become more or less dead stock were brought out and sold by our canvassers. Subscription took practically all the men between the ages of eighteen and forty-five, and the sisters were our main dependence in the sale of literature. Scarcity of food and the rationing system were obstacles to traveling about. But in spite of all obstacles the book sales in 1918 amounted to \$34,213, a gain over 1917 of \$10,377.

The circulation of our missionary journal, *Present Truth*, was about eleven thousand a year ago. At present it is more than thirty thousand, a very encouraging increase.

The health journal, *Good Health*, suffered most of all as a result of war conditions. However, plans have been matured for increasing the size, price, general value, and circulation of this monthly, and we hope to make it the leading health magazine of the nation.

The Caterham Sanitarium and the one at Stanborough Park are constantly filled to their capacity

with patients, and both institutions show a good financial gain. The medical department of our work in this field has received a fresh impetus as a result of a medical missionary convention recently held in London. It is now arranged so that no nurse need go from our sanitarium training course into private practice if she is disposed and qualified to take up work under denominational auspices. Funds are in hand for opening a branch of our sanitarium in London, which will furnish our nurses in training with opportunities to engage in actual medical missionary work. Some who have gone out into private practice are returning to labor in connection with the medical department of the cause. Capable nurses are laboring among our churches, giving practical instruction in much-needed lines. This is materially raising the standard among our people. The Testimonies long ago counseled:

"Send out into the churches workers who will live the principles of health reform. . . . See if the breath of life will not then come into our churches."—*Testimonies for the Church*, Vol. VI, p. 267.

We are sorry to lose from our work Dr. A. B. Olsen, who is returning to America to join his family there. Our food factory is enjoying a good degree of prosperity, and plans are being drawn for a considerable addition to the factory. The Stanborough Park Missionary College has outgrown its building. It is now filled to its utmost capacity. We have purchased some portable American Red Cross huts that have never been used, and are setting them up on the campus to take care of the largely increased attendance until we shall be able to build a new dormitory for the school. We are compelled to lengthen our cords and strengthen our stakes very materially to care for our rapidly growing work. The Stanborough Park Sanitarium needs enlarging, as it is entirely unable to care for its patronage and staff in its present quarters.

Space forbids dealing with the foreign mission fields in Africa that are under the supervision of the British Union Conference. These will be dealt with in a later report.

We are looking forward with keen anticipation to the visit of our General Conference brethren. It is a pleasure to state in closing this report that a fine spirit of unity and brotherly love binds the workers together in this field. We are all working hard, and enjoying God's blessing in our labors, and we believe that a time of great development and growth is before us. When the armies of the Lord swing homeward on their triumphal march, the British Union contingent will be there with its share of the victor's spoils.

* * *

Our Work in East Bengal

(Continued)

ELMER E. ANDROSS

THE forenoon of Wednesday, January 15, was occupied in making preparations for a visit to a number of villages of East Bengal, in some of which we have organized churches as well as church buildings. All that was necessary for a journey of four or five days was put aboard the house-boat, and with four men pushing the boat with long bamboo poles, and one sitting at the helm, we started on a trip that proved very interesting, especially to Brother Flaiz and the writer, who were not accustomed to such experiences. With us were Brethren Fletcher and

Mookerjee. We also had a Mohammedan cook to prepare our food. We found him very faithful in his religious devotions. Each day at the Mohammedan hours for prayer he would spread his mat down on the top deck of our boat, and with his face toward Mecca, he would bow, touching his forehead to the floor many times, and repeat his prayers.

The first part of our trip was on a narrow canal, which took us through a very beautiful country, with villages nestling among tropical trees; later we came into a more open country. All this land is very productive. The chief articles of produce are rice and hemp. About four months of each year, from June 15 to October 15, the entire country is covered with water. This is due to the heavy rains through the monsoon period. All over the country may be seen small villages dotting the landscape. These have been built of mud on land that has been thrown up just above the high-water mark.

After our boatmen had pushed the boat a few miles, they were compelled to wait several hours for the tide before we could resume our journey, but this had been planned for in the arrangement of our itinerary.

We returned to our house-boat for the night, where, after a rather late dinner, we enjoyed a good rest. The long walk across the rice fields and through villages had encouraged sleep. The following day about 11 A. M., the tide being low, we were compelled to stop till it came in again. After lunch we started out for a five-mile walk across the fields to visit another village, where we have a growing church of twenty-two members. Here in East Bengal, even in January, through the middle of the day the sun shines with a strength to which we are not accustomed, yet with the protection afforded by our umbrellas, we really enjoyed the long walk at midday through the villages, our attention being fully occupied with very strange sights. However, perhaps we were not more deeply interested in what we saw than were the people of the villages in the strange sight our presence afforded them, many of whom had never before seen a white face. Brother Mookerjee told us that this was undoubtedly true of many of the women and perhaps of all the children. We were much impressed with the cleanliness of the homes and the grounds about the houses. Every

village had its household shrines and sacred trees or stones. Our journey led us across a swamp where the water was so foul that it was a great relief when we were past it. The mosquitoes were very thick, especially in the evening on our return to the house-boat. We got into a small boat, and two of our brethren pushed us across the swamp, as the vegetation was too thick to permit of rowing, and the water here was quite shallow.



Members of the Suagram Church, East Bengal, with church building in the background

Thursday, about noon, our boat grounded, and we started out to walk about three miles across the fields to a village where we have an organized church of fifteen members, and about fifteen persons awaiting baptism. Besides these, there are perhaps twenty-eight who appear to be deeply interested. All do not reside in the village we visited, but live in nearby villages. The church building has a mud foundation, split bamboo walls, and a corrugated iron roof. It cost \$165, and will comfortably seat about one hundred persons.

There were perhaps one hundred fifty people gathered at the church, some coming from villages several miles distant. They did not come in automobiles, but on foot, which is the only means of travel, except by boat. There were Hindus and Mohammedans present, and all seemed genuinely interested in the truth. We were received, as usual, by the brethren and friends with every token of respect and brotherly love. The method employed in expressing their appreciation of our visit, and of the precious truth that had wrought such a wonderful deliverance for them, was typically Oriental.

ning, and Sabbath about 2 P. M. we met with them again, this meeting continuing till evening. There were many interested people in attendance from the surrounding villages. The little church building they have erected would not hold all who came. Our native Bengali worker lives at this place, and is doing a splendid work. There is a large interest centering here, and many are appealing for some one to come and teach them this truth.

This Sabbath was the occasion for the semiannual Harvest Ingathering service, and our dear people brought their offerings. These offerings, though very small in actual value, yet measured by the sacrifice they represented were of great value. These people are all tillers of the soil, each man possessing perhaps one or one and a half acres, the income from which is the chief source of support for his family. This must be supplemented by fishing in the canals. In this way they get food for the family, and have some to sell in the local markets, receiving perhaps one cent a pound. They are living in great poverty, but seem to be as devoted to this cause as any people I ever saw. At that afternoon service they

brought rice, eggs, fruit, and their meager offerings of money, all representing great sacrifice.

After the meeting had closed and we had been refreshed with the water of several green cocoanuts, we returned to the house-boat. Although since noon we had walked about ten miles across the fields under an Indian sun, and had held a meeting of about three hours' duration, we had greatly enjoyed every part of the experience. After dinner we listened while Brother Mookerjee told us more about what God was doing for his people in East Bengal, and then retired to rest, profoundly thankful to God for the light of this blessed message, and for what it is doing for this simple "people of the soil."

The night was spent in the two small boats that could be quickly rowed back to Gopalganj, where we arrived Sunday morning. That afternoon we started for Barisal, taking a canal steamer. About 2 A. M. we changed to another steamer, and in the morning found ourselves on the Brahmaputra River and were soon at Barisal. Here the Baptists have their headquarters for this district of East Bengal. They have a very beautiful location, and a large school for boys and girls. The Oxford branch of the Church of England has a school here also.

As our time was so limited, we had to leave on the 3 P. M. boat for Khulna, where the following morning we took the train for Calcutta, arriving at noon on Tuesday, January 21.

This visit to East Bengal was among the most interesting of our visits to the various parts of India. It brought us in direct contact with the native life of India perhaps more fully than any other visit, giving us an opportunity to study the people at close range. It was a wonderful inspiration to me to see how God is actually at work through his chosen servants, gathering out a people from the various nations of India and preparing them to stand with the white-robed throng about the throne of God. More has been accomplished in this work of preparation in East Bengal than in some other parts of India, but with a proper effort in other places we may yet see in all India a similar work done. If God ever called a people to do a definite work for him, he is just now calling us to give this last message of mercy to India. Let every believer earnestly inquire, "What wilt Thou have me to do?"

* * *

Establishing a Memorial Church in Panama

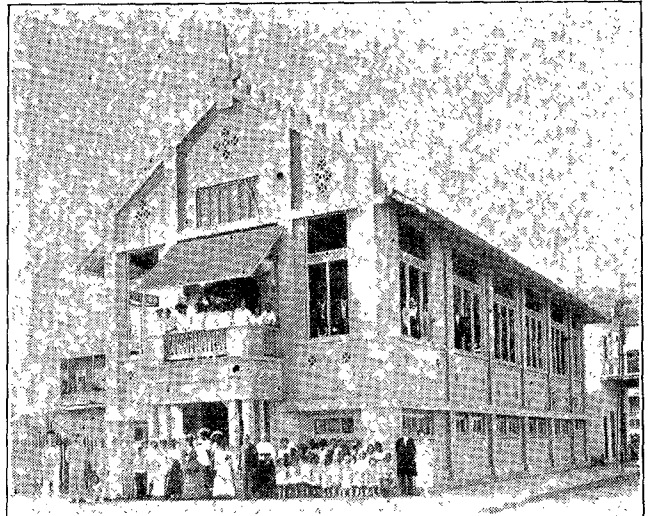
R. J. SYPE

WHEN we were asked to come to this field, we were told that it was not off at one side of the earth, but that it was very much in the center. It has been impressed upon us that you might be interested in a report of the work at this crossroads of the high seas, here beside the great Panama Canal. We are also inclosing a picture of our new church and school building in Colon, which is nearing completion.

This city is becoming a very important center since the completion of the canal, therefore it was thought necessary to erect a building that would rightly represent this world-wide message. We were fortunate in securing a very good building site on Third Street, which is the main thoroughfare through Colon, connecting the two American towns of Old and New Christobal.

This building is not only a church building, but a school building as well. The first floor will be used for the church school, and the upper part will be the auditorium, which will seat about three hundred fifty people. It was originally estimated that the building would cost \$5,000. The church received \$2,000 for their former building and lot, and the General Conference gave \$1,500 on condition that this field would raise the same amount. This was done, but on account of the great increase in the cost of material, it was found that the building would cost more than \$6,000. This made it necessary for us to discontinue operations in November, as our people are poor, and we felt that it would not be best to go faster than the means come in. At that time the schoolroom was so near completion that we could hold services there, and since then we have held all our services in that room. Meanwhile the brethren have not been idle, but have been at work to raise the remainder of the necessary money. It has been a very inspiring experience to labor with these people in this campaign, and has brought to our minds many times the text, "Thy people shall be willing in the day of thy power."

The first of the year we began to observe a special campaign day each month until the building should



Memorial Church in Panama

be completed. On this day every one is to make a special effort for this fund. Some have sold magazines, some have done needlework, some have sold baked foods, others have given the day's wages, and one sister gave the first month's rent on rooms which she had. In January this day brought us \$125. In February \$150 was brought in; while for March our special day realized \$75, with enough more in pledges to make its receipts compare favorably with those of the other two months. We now hope soon to see the auditorium finished and free from debt.

We plan to begin an evangelistic effort in the building soon, the Lord willing, and we want to continue it until the conference session in June. We expect to have the building ready to dedicate, free from debt, at the time the conference convenes.

The church has a membership of about one hundred ten. The members are of good courage and alive to the needs of the hour, and are trying to do their part in finishing the work, so that we may all go home. We have four organized churches here on the isthmus, with a combined membership of about three hundred. Most of the members are natives of the West India Islands,—Jamaica, Trinidad, Barbados, and other

smaller islands of that group. As these islands just mentioned are all under British rule, these people who have come from them speak English, and they are working hard to bring this message to the other thirty thousand of their fellow countrymen who live on the isthmus. Most of them settled here during the canal construction days.

The republic of Panama is a Catholic country, and aside from these few thousand West Indians, the people speak the Spanish language, and are quite hard to reach, although a few of them have accepted the message. There are also a number of Chinese here, as practically all the native stores and shops are owned and operated by Chinese. These Chinese are very nice people to work with, and we have had good success in getting our literature among them. Mrs. Sype and Sister J. A. P. Green and some others of the workers had good success with them in the Harvest Ingathering campaign; and as Mrs. Green speaks the Spanish, in that campaign they did a good work among the Spanish-speaking people, reaching all the leading officials. We have a few Chinese in our Sabbath school, and the leader of the missionary society in this church is a Chinese brother.

Although it would seem that this church in erecting its new building was lifting all it could, yet it has stood firm in mission offerings. This goes to prove that the more a church does, the more it is willing to do, and the more it wants to do. The only way we can ever accomplish the work that lies before us as a people, is to get every member at work, for the one who is lifting all the time is the one ready to do the additional lifting in a special campaign.

We desire an interest in the prayers of all the REVIEW family for the work down in this tropical country.

Cristobal.

* * *

Medical Work Among the Indians Around Lake Titicaca

C. V. ACHENBACH

BECAUSE of the filthy and unhygienic way in which the Indians live, they have a great deal of sickness. During one month alone, the writer treated one hundred thirty-three cases of ailments of different kinds.

People come to our dispensary from a distance of many miles for advice and medicine. The Indians

appreciate our efforts to help them physically, and are willing afterward to have us help them spiritually.

Our experiences are varied. We are called upon to extract bullets after a fight, to sew up gashes, to pull teeth, and to perform operations of different kinds. Recently I was called to see a woman who was sick with dropsy. I was able to give her relief. She is now very much interested in the gospel.

Many Spaniards have become friends because of medical assistance rendered them, and some have already accepted the gospel. Several are asking for baptism.

During 1918 more than sixteen hundred patients were treated at our Plateria dispensary. In our training school for teachers, we teach the principles of living in harmony with nature's laws, and also how to give simple treatments. Thus, when these teachers go out to the people, they can teach them how to live. This kind of work is greatly blessed of God. Many have their attention first called to the gospel through the medical work done for them.

Puno, Peru.

* * *

The North India Workers' Meeting

I. F. BLUE

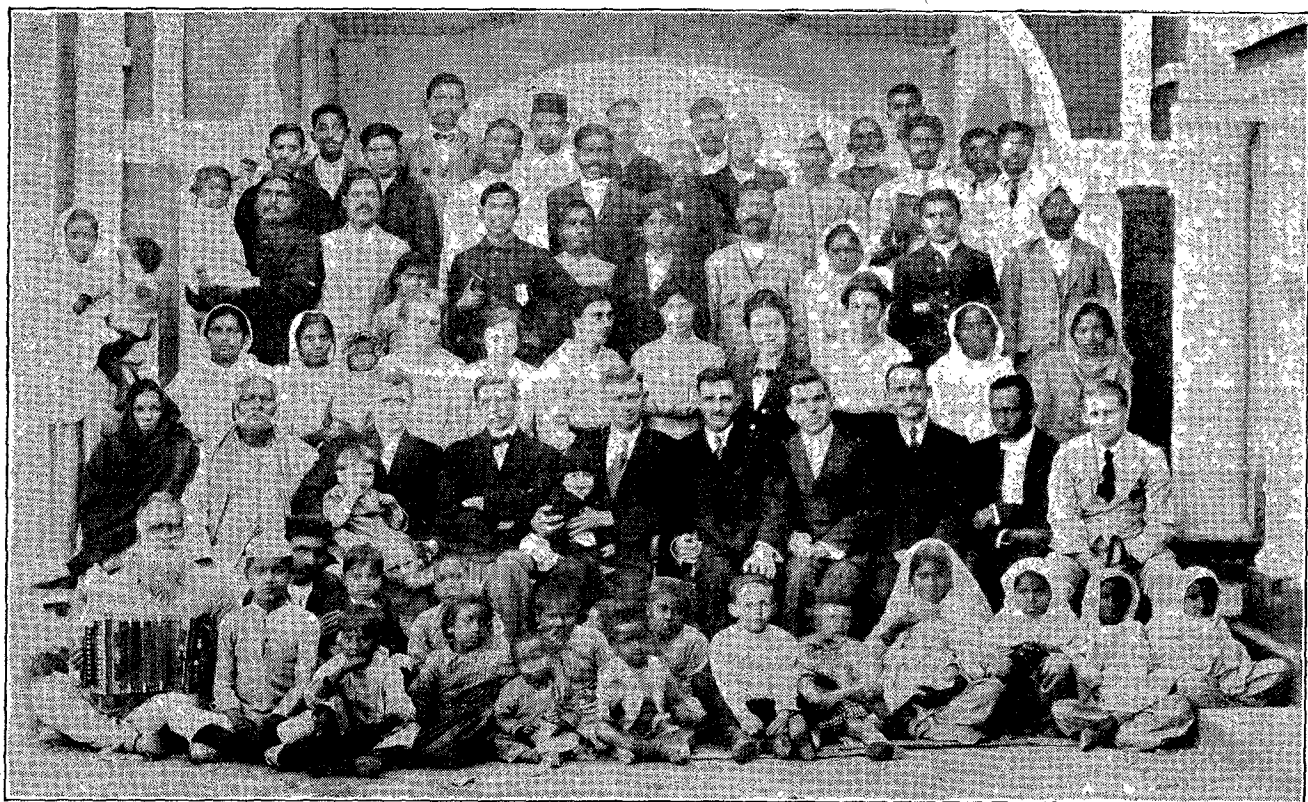
THE workers' meeting for North India was held at Lucknow early in the year. These gatherings correspond to the camp-meetings at home, only here we seldom have tents. The meetings are sometimes held in the open under some tree or other protection. However, on account of the wind and dust at this time of year, these are not the best places. This year the meetings were held in the chapel of the training school, with the exception of the Sabbath service and the ordinances, which were held in the church hall. About fifty of the Indian workers from various stations were present. There were only a few from the Punjab, as it is planned to hold a separate meeting for that part of the field.

From the first there was manifest desire on the part of all for a greater fulness of spiritual power. This developed as the meetings progressed, and at the close all expressed themselves determined to make this the best year of their service. The Holy Spirit was present in the services, and the keynote of the entire session was consecration. The meetings were conducted in the vernacular. It is a great source of

strength to our work that the Europeans can all take part in the services in the language of the people and can tell the wonderful story of salvation so the people can understand. There is always a great loss of time, and of effort also, when the sermons have to be translated, and it is seldom that the zeal and individuality of the speaker get to the people. Much of the best part of the message is often lost between the speaker and the people. The super-



Cooking "chupatties" of unleavened bread for the Indian Workers at the North India Meeting



Workers in attendance at the North India Meeting

intendent, M. M. Mattison, and the European workers had charge of most of the meetings. The native evangelists were also given a prominent part.

To me this meeting was an evidence that God is working for us. We heard reports of progress from every part of the field. Many reported open doors for the preaching of the gospel. From far-away places come calls for workers and teachers. The work is progressing in India, and barriers of prejudice and opposition are being broken down. An instance of this was the baptism of five young men, three of whom were from Mohammedanism, and one came from a Mohammedan home only a few months ago. Threats from his relatives did not move him. Since his baptism, he has had to leave Lucknow on account of the persecution of his relatives. He has gone to work in connection with one of the mission stations. There are indications that these hoary strongholds of Satan are beginning to crumble, and now is the time to work as never before.

The war has been a trial to us, yet it will be a help to the work in some ways. It has awakened the people to a new era. They see that the boasts as to the superiority of their religions are not true. We need more men to fill the calls. Often workers have to leave important work to fill some other post made vacant by a faithful worker having to lay down the burden for a time. The converted Mohammedan mentioned above gave his testimony the last morning by reading a poem he had composed. Translated from the Urdu, the thought is as follows:

I gave my precious blood for thee, but I made not one complaint;
I delivered thee from the bondage of sin, and washed from thee every stain of guilt.
I awakened thee from thy deep sleep and quickened thy spirit.
I gave my life for thee, what hast thou given for me?
I strengthened thy hands with my great power.
I endured the trial and suffered the wounds of death for thee.
I left my Father's home and became a stranger on earth.
I gave my life to deliver thee from sadness and gloom.
I sweat drops of blood for thee, what hast thou given for me?
Though in this dark world there was no love, I came to make it known to thee.

I ask no exchange only this, that its effect may be seen in thy life.

What shall I answer to such love? Only this: My Lord, give me grace; then my whole life I give to thee.
For thee I live and for thee I die.

Lucknow.

* * *

Experiences Related by Chinese Students in Our Training School at Shanghai

(Continued)

HUBERT O. SWARTOUT

YEN GING TANG: "I was a very bad man. I drank so much liquor that I ruined my eyes. I cannot see anything clearly if it is a few feet away from my face, consequently it is very hard for me to study any book. In the second year of the Chinese republic a friend invited me to go to a chapel and hear the minister preach. This was a China Inland Mission chapel. From what I heard there I came to believe that Christ is the Saviour of men. Then I went out to sell Bibles for the American Bible Society. Some time later another friend loaned me a copy of 'Thoughts on Daniel.' The study of this book moved my heart very much, and I went on studying until I understood much of the truth for the last days. I felt that I ought to join with the people who were teaching this truth to the people. The thing that kept me from joining the church was that I felt I was too great a sinner to be a Christian. Then the Lord in his great mercy led me to see Psalms 51:17, and I hesitated no longer. I feel that the Lord saved me three times. He first led me to see that Christ could save men. Then he led me to study and understand the last-day message. Finally he led me to see that even I could be saved. So I feel that there are three reasons why I ought to give my life in service for him."

* * *

HE who swims securely down the stream of self-confidence, is in danger of being drowned in the whirlpool of presumption.—*Mason.*



OUR HOMES



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

THE MOTHER

LIKE a cradle rocking, rocking,
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below;
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and cannot rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost —
Love divine, of such great loving
Only mothers know the cost,
Cost of love which, all love passing,
Gave a Son to save the lost.

—Helen Hunt Jackson.

* * *

A Few Suggestions on Healthful Living

MRS. FRANCES HEADEN

IN the second verse of the third epistle of John we find these words: "Beloved, I wish above all things that thou mayest prosper and be in health." We may learn from this text that, aside from being interested in us spiritually, as we know he is, God wishes us prosperity, and also wants us to be in good physical condition. When in poor health we cannot give the energy to our work that is necessary to insure success; our efforts in temporal affairs are almost sure to end in failure, and we are apt to be only passive Christians. So God emphasizes the need of good health for his people.

The direct causes of disease are chemical, as poisoning; mechanical, as injuries; and vital, as by the invasion of germs. It is to the latter cause that I wish to call especial attention. Germ diseases are known as contagious and infectious. To these classes belong those known as children's diseases, such as measles, mumps, chicken pox, scarlet fever, and whooping cough; also diphtheria, typhoid fever, pneumonia, tonsillitis, tuberculosis, meningitis, infantile paralysis, malaria, blood poisoning, and others. How to avoid these diseases should be a question of great interest to each of us, and especially to the mother in the home. The children should be taught to practise healthful living. Then they can in a measure intelligently take care of their own health, and protect that of others also, thus saving much suffering and many dollars.

There are two ways of escaping the contagious and infectious diseases, and we should endeavor to cooperate with nature in trying to keep free from

them. The first method is to avoid contact with the germs. Do not expose your child to the so-called children's diseases, thinking that he must eventually have them anyway. Often a child is injured for life by one of these diseases, when, by taking the proper simple precautions, the infection could have been prevented. I met a "little girl" several years ago. She was twenty-seven years old, but was still a child in stature and in mind, for at the age of five she had "caught" scarlet fever, and a mental and physical dwarf was the result. Warning: Keep your baby out of the germ zone! Avoid an infected person, or a home where the inmates have these contagious diseases.

Use only water you are sure is pure. Shun the common drinking cup. Every child should have his own collapsible cup, carry it with him, and use it. Screen from your dwellings and also from your food mosquitoes which carry malaria, and also flies. The fly conveys innumerable germs, from the filth in which it is bred, directly to your table or to the baby's milk, if it has access to them. In your own home do not use dishes in common with the sick, but let the patient have separate ones of his own while the illness continues; and when he gets well, before returning these dishes to the family cupboard, sterilize them by boiling in water for half an hour. These are not needless precautions. Sunlight is the oldest and best germicide known, so open the windows wide and let in the sunlight and fresh air.

Another way to escape these diseases is to keep the body physically fit, so that you will not contract them. The body naturally has a certain amount of resistance, and you can do much to increase it by correct diet, correct habits, exercise, and rest. In other words, live healthfully. Germs often invade the body without causing disease, because the person is strong enough to throw them off. This is known as bodily resistance, and depends upon the purity of the blood; but if the vitality is low, one can "catch" almost anything. If you possess a sufficient degree of vitality, you become immune to germs. It is usually only physical slackers who are attacked by germ diseases.

Healthful living shields one from the organic diseases also, such as diseases of the heart, liver, kidneys, or any of the vital organs. These afflictions we oftentimes ignorantly bring on ourselves. If our bodies are surcharged with the energy associated with superior health—if we are alive, every minute atom of us—disease cannot secure a foothold.

In this matter of disseminating contagious diseases, every one of us is his brother's keeper. Because we are suffering from some infectious disease is no reason why we should carelessly spread it. In fact, we should do all in our power to prevent being "carriers" of germs. A safe rule is to keep out of a crowd, if infected, and keep children at home if they are feeling even a little sick, because they may have a mild case of some contagious disease which another

child, not so strong, will take, and serious results follow.

The most common vehicle for the transfer of disease germs is the *human hand*. Teach children to scrub their hands frequently, and to keep them away from their mouths; also to keep out of their mouths pencils borrowed in school; and not to take a bite of John's apple or Mary's cake. Teach children the proper use of a handkerchief, and also instruct them to cough and sneeze in their handkerchiefs. Droplet infection is very common, for these tiny particles of moisture sprayed in a sneeze convey the germs from one person to another. The mouth should be examined twice a year by a competent dentist, and all necessary work done.

We are told by the servant of the Lord that "it is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law."—*Testimonies for the Church, Vol. II, p. 70*. And again: "God has established laws in your system which you cannot violate without suffering the punishment."—*Id., p. 68*. In 1871 the spirit of prophecy bore witness that some regarded the Testimonies as idle tales: "They have not thought them of sufficient importance to be carefully heeded. . . . Had they regarded the light given, they would have avoided losses and trials which they think are hard and severe. They have only themselves to censure."—*Id., p. 606*. How true this is of many of us today! Many of us do not even know what these priceless volumes teach about healthful living, so how can we heed their instruction? Are they mere idle tales to us? This ought not so to be; for God sends us today the same message which came to his children of old: "Beloved, I wish above all things that thou mayest prosper and be in health."

* * *

My Little Sister

WHEN I was six years old, I was sent on a visit to my grandmother. It was very pleasant the first day or two, but after that I longed unutterably for home.

"I suppose she could go back tonight," said grandfather.

"O, tomorrow will be soon enough," said grandmother.

"Day after tomorrow will be most convenient," said Aunt Martha. "It's not a matter of the slightest importance, anyway."

That was always Aunt Martha's way—to insist that matters which were fraught with weal or woe to me were not of the slightest importance!

The next day was so long that I felt myself growing perceptibly aged. Toward its close I comforted myself by thinking that when I did go home my mother would be sitting as usual in her little, low sewing chair. She would draw me to her and kiss me and ask me if I had been a good girl. Always when I went away she told me to be good, and when I came back she asked me if I had been good.

My father would make no reference to goodness. He would say, "Hullo, chipmunk! What are you doing back here? I thought I put you off these premises once." And all the time he would hold me tightly in his arms, and I would put my face in his neck and think what a funny father he was, and how kind and nice he was.

I would tell them how homesick I had been, and when they said they could just as well as not have



A Scottish Shepherd's Home

sent for me before, I would say, "It is not a matter of the slightest importance." Then they would be much surprised.

The next day after this long one that I have told of, as grandfather's hired man was going to the town a few miles beyond our house, it was arranged that he should "drop" me on the way. When he discovered how eager I was to reach home, he said it was very injurious to horses to make them trot. It put them into a fever. A slow walk was the best thing for them.

This made me so angry that I slipped out at the back of the lumber wagon, and ran home with all the speed I could muster. Arrived there, I flew panting through the lower part of the house, and then rushed in dismay to the kitchen.

"Sally! Sally!" I screamed at the cook; "where is mamma? What has happened?"

Sally deftly lifted me by one arm, and set me with unnecessary force on a chair.

"Stop your noise," she said. "Your mother is sick, and you're not to disturb her."

I sat still for a few moments, trying to realize the condition of affairs.

"Well, I declare!" exclaimed a familiar voice in the doorway; "if here isn't papa's girl." I sprang into papa's arms.

Papa led me very softly into mamma's room. I was not allowed to rush to her nor to hug her at all; and then they showed me a tiny face in a flannel bundle beside her, and said that was my little sister!

I looked at it first with pure wonder that any one could be so small and yet be alive. Then a pang of jealousy shot through my heart. This was my father and mother, and I had expected that they would be overjoyed to see me! Instead, they scarcely noticed me, but were gazing with unconcealed pleasure at this ugly, red-faced little interloper.

I went to bed with a strangely desolate feeling. There was no father to throw pillows at me and pretend that I had broken some of his bones when I threw them back again; no mother to tuck me in, and ask me to wake her next morning with a kiss.

My father played no more games with me. It would disturb the baby. My mother told me no more little stories. Her time was absorbed by the baby. Even cross old Sally said, "Bless its little heart," when she spoke to the baby.

Once, when the baby behaved rather worse than usual, they sent off in haste for the doctor, and afterward when I had a bad toothache they said that was what I must expect when I got my feet wet every day.

At another time, papa, who was going away in a great hurry, exclaimed in a loud, laughing voice, "Only ten seconds for refreshments!" And as he spoke, he kissed mamma and the baby in the hall, and forgot all about asking where I was.

My heart ached and ached. I shut myself in my room and cried desolately. I thought of every friend I had in the world, and it seemed to me that every one had been deliberately unkind to me.

I determined that if nobody cared for me I would care for nobody. In a few days, as a result of this decision, my mother had a serious talk with me. She told me how much I had grieved her and my father by my naughty behavior, and that it was an awful thing for one to let the evil spirit get control of one's thoughts and actions. After a long talk, she told me to come and kiss my little sister, and I refused.

"It would only be a Judas kiss, mamma," I said. "I don't really love her. She has spoiled all my pleasure in life. And I'm not going to pretend to love her when I don't."

"Then you must go to your room, and ask God to give you a new heart," said mamma sadly. Some days afterward she told me my father wished to see me alone in the library.

I felt myself growing cold and leaden all over. I seemed to have lost all love for my father and mother, and as for my baby sister, I simply hated her. Perhaps my father thought he could scold me or whip me into pretending that I loved them. Well, he just couldn't, then, I was sure of that. I would not yield. I clenched my teeth, and locked my lean little hands together, and went down to my father. After I came in he closed the door behind me, and then he showed me a sad, sad face.

"Darling," he said, "I want to ask you to forgive me. I've been thinking it all over, and I see that ever since baby came I've been a poor, cheap, second-rate kind of father to you. I didn't realize it before, but I blame myself for all this coldness that has come between us, and —"

But with a loud sob I had dropped before him with my face on his knees. He drew me up to his breast. "Oh, no, papa!" I said, "it isn't you at all. I have been wicked and cold and hateful —"

He stopped my lips with kisses.

"Don't you dare slander my chipmunk," he said, and I only tightened my clasp on his neck and gave a long, long sigh of relief and rest and blessed joy.

Since then I have always been very fond and proud of my little sister.—*Ethelwyn Wetherald, in the Pacific Rural Press.*

* * *

IN A HURRY

I KNOW a little maiden who is always in a hurry;
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure were a crime.
She is always in a scramble, no matter where she's going,
And yet — would you believe it? — she never is in time.

It seems a contradiction until you know the reason,
But I'm sure you'll think it simple, as I do when I state
That she never has been known to begin a thing in season,
And she's always in a hurry, because she starts too late.

— *Selected.*

* * *

Some Effective Screens

WHEN the door of the reception-room opens into the kitchen, it is often desirable to have a screen so placed that the interior of the kitchen may not be revealed each time the door swings ajar. While screens may be purchased at all prices, from a few dollars to many hundreds of dollars, some very pretty and effective screens are of home manufacture, and cost very little.

The frame of the screen is beyond the skill of the average girl, though the brother who is handy with tools may easily be induced to help. The wood should be stained to harmonize with the woodwork of the room in which the screen is to be used. Cover it with burlap, drawn tightly, as any looseness or sagging will spoil the effect. Cut from cretonne such ornamental figures as birds with brilliant plumage, or flowers. Arrange them in some sort of design and then buttonhole them on the burlap.

A screen for an invalid's room served a double purpose. The pine frame was painted white, and the screen was covered with dark blue burlap. Set in front of the medicine table, it concealed these unpleasant reminders of illness which are so likely to prove depressing both to the invalid and to her friends.

But this was not the extent of the usefulness of this remarkable screen. At Easter, for example, the various cards which came into the house were pinned to it, the dark burlap making a most effective background for the various dainty designs. At other times other pretty pictures were cut from the magazines and other periodicals. One fall a number of beautiful colored leaves were pressed, and arranged upon the screen, and this decoration proved so popular that it came near being permanent. This suggestion shows a very practical way of counteracting the monotony of an invalid's surroundings.

A screen that was useful in a nursery was the work of a clever older sister. It was covered with burlap,

which, in turn, was covered with Christmas, Easter, and other cards. The little folks found endless enjoyment in studying this unusual sort of picture book.—*Selected.*

* * *

TWO MEN

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About the door.

One saw the beautiful crimson cloud
And shining moon;
The other with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain:
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

—*London S. S. Times.*

* * *

A Heaven on Earth

EDITH SMITH CASEBEER

IF there is some member of your household who is so selfish and disagreeable that you fear he may never get to heaven, why not set about making home a little paradise for him here on this earth? Plan little surprises; be as kind and affectionate and as attentive to his wishes as you could possibly wish another to be to your own; and do everything possible to bring joy into his life. Who knows but that this wayward one will be so impressed by the spirit you manifest that he will change his manner of life and be saved after all? In that case your joy will be increased, and his happiness will not be lessened in the beautiful beyond because of the heaven on earth which he found in the home.

* * *

"As unto the Lord"

SHE was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn, says a writer in *Christian Life*, yet day by day, as she busily plied her iron, many a humble neighbor would stop beside her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so when I'm tired and out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smoothes out the wrinkles in the clothes I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day.

She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us?—*Michigan Christian Advocate.*

* * *

How to Exterminate House Insect Pests

It is time for the war of extermination.

In the country, housewives must contend with flies and moths. The city dweller must look out for bedbugs and cockroaches. The weapons against them all are sun and boiling water, with insecticides and fumigators as first aids.

Moths.—Clean clothes closets and attics early. Air and brush winter clothing, clean off spots, and pack it away as early as possible. Use cardboard boxes, with edges sealed with paper, or large, sealed envelopes of paper. Tar paper, moth balls, or naphthalene scattered in the folds keep moths away. Clean closet walls, floors, and shelves with gasoline. Use gasoline along the edges and under-surfaces of carpets.

Bedbugs.—When these pests are discovered, squirt gasoline into all crevices where they hide, repeating every day or two. Two ounces of corrosive sublimate dissolved in a pint of water and one pint of alcohol is a cure, but is poisonous and must be used carefully. It is liable to stain fabrics.

Cockroaches.—Cockroaches lay their eggs in dark corners, and like warmth and moisture. Close cracks in woodwork and around plumbing with putty and paint. Kill every roach seen. Keep sink surroundings dry and clean. Leave no food about. Mix borax with sugar and scatter about to kill roaches. Keep a squirt gun filled with gasoline handy to use on cracks where roaches are seen.

Fumigators.—Sometimes conditions are so bad it pays to fumigate. Fumigation kills all insects, but not their eggs.—*Ellen Beers McGowan, Instructor Household Arts, Columbia University.*

* * *

TO MY SON

[From the Standard]

Do you know that your soul is of my soul such part
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do.
None other can please me or praise me as you.
Remember, the world will be quick with its blame
If shadow or stain ever darken your name.
Like mother, like son, is a saying so true
The world will judge largely of mother by you.
Be this, then, your task, if task it shall be,
To force this proud world to do homage to me.
Be sure it will say when its verdict you've won,
"She reaps as she sowed; lo, this man is her son!"

YOUR MOTHER.

Publishing Department

N. Z. TOWN - - - - - Secretary
W. W. EASTMAN - - - - - Assistant Secretary

REMARKABLE PROGRESS

THE accompanying summary shows how bountifully God is blessing this department of his work. We are accustomed to look for large reports during the vacation period, when the students from our schools are in the field, but this year the school season began long before any of the students were out of school.

In the year 1900 it took the denomination a whole year to sell \$250,000 worth of books, while our colporteurs alone during the month of April this year have taken orders for \$251,000 worth. If the periodicals are added, the amount is swelled to a grand total of \$296,657.

Comparing this summary with that of April last year, we find a gain in the grand totals of 109 per cent. The gain in the foreign fields is 170 per cent. Every union in North America excepting one shows a good gain. The Southern Union stands at the head, with a grand total of \$42,540.

Judging from the correspondence which comes to the Department office, the records that have been made thus far this year are only the beginning of the much greater things which we shall see before the year closes. We thank God and take courage as we see how he is prospering the efforts of our faithful colporteurs.

N. Z. TOWN.

Medical Missionary Department

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

OUTLINE OF BIBLE STUDY ON HEALTH

THIS outline is merely suggestive. If given as a reading or lecture, it should be enlarged upon. A good plan is to write the texts on a blackboard at the beginning of the study, and give them out to different ones to read.

1. Ps. 103: 1-5.

His benefits include spiritual and physical blessings.

Forgiveness of iniquity and healing of disease alike come from God.

We should not separate them; they are really *one* work of God.

God alone can forgive sin.

God alone can heal disease.

2. Acts 10: 38.

Christ fulfilled his mission as the Anointed by going about doing good.

Included healing from disease.

It is Satan that oppresses the sick. Sickness comes from him.

If it serves his purpose in leading people to believe in false healing, he can release those he oppresses. This does not mean he can truly heal.

Some people imagine they are cured of real ills.

COLPORTEURS' SUMMARY FOR APRIL, 1919

UNION	AGENTS		BOOKS		PERIODICALS		Value 1919	Value 1918	No. Copies	Value 1919	Value 1918
	Agents	Hours	Value 1919	Value 1918	Value 1919	Value 1918					
ATLANTIC											
Eastern New York	6	641	\$ 828.25	\$ 679.05	3214	\$ 482.10	\$402.75				
Greater New York	16	1073	1663.65	633.17	16477	2471.55	632.25				
Maine	26	1738	2606.45	208.50	1191	178.65	170.25				
Massachusetts	8	602	1605.55	1158.07	6786	1017.90	694.50				
Northern New England	8	812	1064.20	933.80	985	147.75	55.65				
Southern New England	11	890	1250.75	1026.95	3539	538.35	317.10				
Western New York	16	1568	1761.15	1984.55	3868	580.20	600.75				
Totals	91	7324	10780.00	6624.09	36110	5416.50	2873.25				
CENTRAL											
Colorado	13	857	1394.90	310.70	703	105.45	157.50				
Kansas	14	1140	2234.10	1250.60	1912	286.80	193.95				
Missouri	19	1535	2979.70	975.05	1555	233.25	407.25				
Nebraska	9	341	976.80	1206.45	1978	206.70	129.00				
Wyoming	2	114	160.70	314.35	285	42.75	8.55				
Totals	27	3987	7746.20	4057.15	5833	874.95	896.25				
COLUMBIA											
Chesapeake	38	2262	7337.15	961.50	2400	360.00	364.50				
District of Columbia	23	633	5037.92	1159.65	1872	280.80	114.15				
Eastern Pennsylvania	30	2138	3781.63	4098.64	3689	553.35	1231.35				
New Jersey	16	1018	1738.02	577.55	3515	527.25	208.20				
Ohio	14	2525	4296.75	1976.44	6802	1020.30	430.80				
Virginia	24	1958	4865.85	2298.75	1522	228.30	188.25				
West Pennsylvania	21	1786	3940.78	3135.92	2325	348.75	183.90				
West Virginia	15	1644	5074.85	2544.56	621	98.15	128.25				
Totals	181	13964	36072.95	16753.01	22746	3411.90	2939.40				
EASTERN CANADIAN											
Maritime	5	103	314.05	219.50	2984	447.60	67.65				
Ontario	4	118	538.00	97.00	3853	592.95	392.40				
Quebec	1	83	122.00	.....	250	37.50	15.00				
Newfoundland	1	..	473.00	.....	..	.....	7.65				
Totals	11	304	1447.05	316.50	7187	1078.05	482.70				
LAKE											
Chicago	22	1351	2122.06	792.50	6284	942.60	670.65				
East Michigan	10	777	1040.20	1342.20	7941	1191.15	30.90				
Illinois	13	979	1954.30	2208.10	3393	508.95	102.00				
Indiana	20	1966	3132.35	1895.35	1200	180.00	75.15				
North Michigan	10	962	2345.70	736.75	895	134.25	38.70				
North Wisconsin	10	900	1682.10	714.50	646	96.90	65.40				
South Wisconsin	11	1001	1521.10	927.85	1996	299.40	386.70				
West Michigan	8	421	273.85	1491.38	20486	3072.90	86.40				
Totals	104	8357	14071.66	10108.63	42841	6426.15	1455.90				
NORTHERN											
Iowa	3	429	541.45	512.22	9122	1368.30	792.30				
Minnesota	5	559	1024.55	778.90	3794	569.10	579.75				
North Dakota	5	184	858.10	1383.85	932	147.30	165.00				
South Dakota	5	37	134.10	622.00	273	40.95	336.75				
Totals	18	1209	2558.20	3296.97	14171	2125.65	1873.80				
NORTH PACIFIC											
Montana	10	860	1098.00	405.80	1935	290.25	45.60				
Southern Idaho	5	300	642.25	551.45	1025	153.75	46.80				
Southern Oregon	3	185	295.80	99.90	423	63.45	19.50				
Upper Columbia	8	389	539.95	187.00	1507	226.05	56.25				
Western Oregon	6	338	743.85	368.30	1280	192.00	176.25				
Western Washington	5	334	765.00	940.80	3061	459.15	211.35				
Totals	37	2406	4084.85	2553.25	9231	1384.65	555.75				
PACIFIC											
Arizona	5	683	805.85	275.40	1170	175.50	82.80				
California	6	367	789.10	973.15	7505	1125.75	327.90				
Central California	5	468	829.15	424.40	1222	183.30	79.50				
Inter-Mountain	2	177	534.90	921.95	145	21.75	37.20				
N. California-Nevada	7	923	1318.51	116.10	2025	303.75	23.40				
Southern California	7	896	1922.40	95.40	4380	657.00	316.35				
Southeastern California	5	413	530.25	232.25	950	142.50	108.15				
Totals	37	3927	6730.16	3038.65	17397	2609.55	975.30				
SOUTHEASTERN											
Carolina	27	3542	13180.90	7764.45	995	149.25	292.95				
Cumberland	12	1279	2013.45	1783.30	1310	196.50	157.95				
Florida	10	1697	2107.00	2393.21	980	147.00	247.65				
Georgia	15	2444	7917.75	4436.12	2360	354.00	452.40				
Totals	64	8962	25219.10	16377.08	5645	846.75	1150.95				
SOUTHERN											
Alabama	32	3649	10556.73	3647.15	757	113.55	161.25				
Kentucky	26	4151	10379.80	4708.60	697	104.55	150.30				
Louisiana	17	1803	8758.65	2887.05	1050	157.50	75.00				
Mississippi	27	4875	8348.25	4987.61	107	16.05	27.00				
Tennessee River	18	2400	3996.95	830.15	1498	224.70	116.25				
Totals	120	16878	42540.38	17060.56	4109	616.35	529.80				
SOUTHWESTERN											
Arkansas	18	1587	5993.50	3535.80	360	54.00	68.85				
North Texas	30	2856	9144.34	4822.85	832	132.30	53.55				
Oklahoma	24	2258	5182.63	1818.70	1878	281.70	452.25				
South Texas	19	1950	6386.74	2118.25	2075	311.25	345.00				
Texico	6	167	314.36	101.35	26	3.90	56.70				
Totals	97	8818	27021.57	12396.95	5221	783.15	976.35				
WESTERN CANADIAN											
Alberta	5	571	1447.40	.....	886	132.90	40.35				
British Columbia	2	117	94.40	.....	1098	151.20	39.75				
Manitoba	8	845	1631.55	.....	625	93.75	80.25				
Saskatchewan	6	778	1310.95	.....	2048	307.20	148.20				
Totals	21	2311	4484.30	.....	4567	685.05	308.55				
Foreign and miscellaneous	..	.....	.....	.....	25268	3789.90	913.42				
Mailing lists	..	.....	.....	.....	25698	3850.20	8152.37				

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian *	141	6469	\$19355.20	\$.....	95251	\$2911.98	\$.....
British	50	2093	1724.12	1229.88	88225	3600.46	3791.95
Scandinavian	83	9793	17745.79	5399.79	24141	2080.47	416.07
Latin	18	1781	1052.22	.....	8103	376.08	.....
Hawaiian	2	195	768.00	.....	250	31.00	.....
Japan	.....	.....	93.24	70.20	4458	293.00	249.40
South China	12	442	445.50	.....	1344	62.85	.....
Philippines	62	4814	4594.60	1848.75	.....	851.90	.....
Korean	10	1446	44.61	99.82	8924	473.13	511.22
Malaysian	.....	.....	315.06	.....	.....	.....	.....
Porto Rican	.....	.....	.....	1494.60	.....	.....	.....
Cuban	8	476	1571.35	5024.20	.....	.....	.....
Jamaica	13	1390	2196.85	1293.80	.....	.....	.....
Salvador	3	272	266.72	281.48	.....	.....	.....
South Caribbean	17	1555	1199.15	.....	.....	.....	.....
West Caribbean	10	409	904.25	1909.50	.....	.....	157.85
Guatemala	3	293	464.00	.....	.....	.....	.....
Mexican	2	131	80.03	.....	1648	92.00	.....
Venezuela	4	322	594.20	.....	.....	.....	.....
Inca	11	841	810.45	.....	.....	140.25	.....
Brazilian *	77	6234	3638.69	1348.24	3300	389.14	168.99
Austral *	45	5267	10687.21	.....	2565	148.29	.....
Foreign totals	571	44223	68551.24	20000.26	238209	11450.55	5295.48
North American totals	808	78447	182756.42	92582.84	225992	33898.80	24083.99
Grand totals	1379	122670	\$251307.66	\$112583.10	464201	\$45349.35	\$29379.47

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan., 1919, 182,192 copies, value \$9,985.07.
 February, 1918, 163,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74.
 March, 1918, 153,435 copies, value \$7,679.24; March, 1919, 299,791 copies, value \$11,586.79.
 April, 1918, 132,327 copies, value \$4,990.10; April, 1919, 238,209 copies, value \$11,450.55.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	
February	129591	134197	105253	August	237711	230127	
March	107703	180187	129575	September	164498	164573	
April	201556	150131	225992	October	122138	103332	
May	140580	117178		November	136271	177861	
June	141169	220177		December	63219	146646	
Totals					1751163	1859456	

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25
February	67149.45	47943.31	74298.80	82346.89	74560.50	114848.54
March	75962.31	72414.23	92431.51	100551.86	112583.10	171496.11
April	85685.35	78974.96	94066.35	103042.73	128480.24	251307.66
May	87024.10	107987.69	106602.30	136453.74	160112.53	
June	153480.96	151199.10	174415.86	237914.24	276413.96	
July	199116.62	170546.02	192033.15	265004.04	336262.65	
August	105391.65	119773.18	143185.26	203010.57	207615.34	
September	74359.96	78364.70	96001.38	172855.15	137462.98	
October	60357.25	76102.53	85128.41	116501.72	133893.11	
November	57388.95	69660.16	86248.56	107545.23	101093.49	
December	57496.17	69145.88	71060.56	87121.50	117592.42	
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	

* For two months.

† Multiply number of magazines in any month by fifteen cents to get value.

Some are really cured of imaginary ills.
 Many diseases rest in the mind.
 Power of mind over body is great.
 Satan may use this to his advantage.

3. Matt. 4: 23.

Jesus both taught and healed.
 "During his ministry, Jesus devoted more time to healing the sick than to preaching."—*Ministry of Healing*, p. 19.
 An example of the way we should now unite medical missionary work with evangelical.
 Christ showed that God desires our healing.

4. Luke 13: 16.

Healing proper on the Sabbath.
 A sacred work.
 The woman was bound of Satan,— "whom Satan hath bound,"— another instance showing that he is the source of disease.
 The gospel includes physical freedom from Satan.

5. Matt. 8: 16, 17.

Christ bears our infirmities and our sicknesses just as he does our sins.
 In him is both physical and spiritual freedom.
 The gospel includes both.

6. Ex. 23: 25.

Obedience to God brings his blessing on our bread and water,— food and drink,— and gives freedom from sickness.
 Health is the result of obedience.

7. Ex. 15: 26.

We are to hearken to the voice of the Lord; we must seek to know his will;
 And do right, keeping his commandments.
 Health laws are included.
 The fundamental essentials of health are not many.
 They cover the proper use of air, water, food, clothing, rest, exercise, and sunlight.

8. Deut. 28: 22.

Disobedience has brought upon the world just what God said it would: Consumption, or tuberculosis, the great white plague— not long since the greatest factor in mortality; fever— of which there are many kinds; inflammation (names of diseases ending in *itis* mean inflammation)— tonsillitis is inflammation of the tonsils; so with laryngitis, appendicitis, etc.
 Actual diseases are here, the result of transgression of God's commandments.

Sickness always result of transgression; if not fault of the one who is ill, of some one else.

To be healed we must get right with God— cease the transgression.

9. 3 John 2.

"The health should be as sacredly guarded as the character."— *Christian Temperance*, p. 83.

We place moral safeguards about our youth.

Do we have the same care for their health, paying careful attention to proper clothing, ventilation, food, etc?

10. 1 Thess. 5: 23.

The body is included in sanctification and is to be preserved blameless.

This text is especially applicable to the days when the coming of the Lord is looked for.

11. 1 Cor. 6: 19, 20.

The physical body, the only body we have, is a temple of the Holy Ghost.

It is not ours to do with as we please.

God's purchase by his own Son, includes our bodies.

We should give him his own.

If we buy something, we expect to get what we buy.

Are to glorify God in body and in spirit.

12. 1 Cor. 3: 16, 17.

Temple of God, our body, is holy.
 Compare holiness of Sabbath and tithe.

The presence of the Lord makes holy.

Christ dwelling in us makes holy.

Where else can he dwell in me but in my body? His life is to be lived "in the flesh." Gal. 2: 20.

Defiling the body brings destruction.

Must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

13. 1 Cor. 10: 31.

Not only eating and drinking included, but whatever we do.
 Health reform is more than diet reform.

We should not stop with the food question.

"Whatever" includes sleeping, working, resting, clothing, etc.

14. Rom. 14: 16-19.

Kingdom of God includes more than eating and drinking.

Cannot eat our way into the kingdom, though we may so eat and drink that we will be shut out.

Our religion not to be centered in questions of diet.

Eating and drinking included, but not the end— not the all in all.

"Righteousness, and peace, and joy in the Holy Ghost" to be attained.

Health questions should not create dissension in family or church, and thus rob us of peace.

It is the wrong way of presenting the health question that brings discord.

There is no use in presenting the health question if it does not edify.

L. A. HANSEN.

Educational Department

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

THE SPIRIT OF OUR EDUCATIONAL COUNCIL

THE spirit of consecration to right principles, and of determination to carry them into practice, which characterized our recent educational council in Washington, has very evidently followed our workers into their fields and institutions. That was a valued opportunity we had—some seventy-five of us, school administrators and field secretaries—of praying together for light and guidance and courage, of studying the principles of Christian education in the Bible and the spirit of prophecy, of reviewing the reasons for our conducting schools of our own, of searching earnestly to find the true relationship of our schools to other institutions and organizations with different aims, of reviewing our curricula so as to adapt them more fully to our denominational needs, and of formulating policies which we felt were safe for our future guidance and unity. The Spirit of the Lord was present and helped our infirmities, witnessed to the sincerity of our efforts, and blended our spirits together into remarkable unity and unanimity of action.

But it is one thing to arrive at conclusions and place them on paper, and another to follow them up vigorously and put them into action. Of the latter part many evidences for encouragement are coming in from the field, showing that the spirit of the council is becoming the spirit of the field. President Olsen, of Lancaster Junior College, has called a four days' meeting in his field to follow up the work of the council. He writes:

"We are having a combined meeting of our board and faculty on May 27-30 inclusive, at which meeting we expect to study the principles of education in the light of the Bible and the spirit of prophecy, and try to carry out more fully the ideas that were emphasized at our recent educational council in Washington."

After carrying back the spirit and results of the council to his school, President Irwin, of Pacific Union College, writes of the new curricula:

"Our faculty is very sympathetic toward the new arrangement. We had no difficulty in arranging our academic course in harmony with the one that was adopted at the council, and we are fully expecting to publish it in our new calendar."

In a report of the council to his school and field, President Smith, of Walla Walla College, writes:

"The keynote of the opening address by the secretary of the Educational Department was, 'Speed up and grade up.' An earnest appeal was made to the educators of the denomination to utilize every energy to increase the output of our schools and to raise the standard of efficiency in the finished product.

"Much attention was given to building up the spiritual life of our schools. The purpose of the establishment of our educational system was carefully reviewed, and the need of maintaining an untainted

Christian atmosphere in and about our schools was positively set forth. This consideration naturally led to a scrutinizing of the curriculum with a view to making the courses less congested and if possible more practical.

"The various union conferences are expected to become units in the adoption of the course of study. Institutes will be held during the coming school year to give attention to the local field problems. The outlook is for progress in the educational work, and it is hoped that the council will serve to foster a spirit of harmony and co-operation."

In his report, President Beardsley, of Oakwood Junior College, says:

"The general conviction prevailed that we ought to change many of our present plans if we succeed in the attainment of the ends set forth by the spirit of prophecy for our educational work. Some of these were the elimination of nonessential studies; more attention given to practical training in industries and subjects that are of especial use to our workers; and higher standards in dress, amusements, and recreations. This was partly set forth in the adoption of a much more elastic course of study for all grades of schools, bringing in industrial subjects for definite and required credit.

"A firm stand was also taken in regard to our prospective workers' taking work in outside schools, since it is being demonstrated that much of the work in these institutions is not of a nature to inspire confidence in God and his Word. Practically all decisions were unanimous, and the delegates worked till late each night, with an almost perfect attendance. God is in this work, and it will triumph."

President Machlan, of Washington Missionary College, says that since the faculty has had time to study the new curricula and policies adopted, they see more light in them than even at the time of the council; and further, that they have adapted their curriculum for next year to the new plan in practically every point. He feels that more spiritual power is already coming into their work. The teachers are going into the field this summer with splendid courage.

Indirect word from President Griggs, of Emmanuel Missionary College, is to the effect that they have made important adaptations to the new plans for the coming year, and that by the second year they expect to be in harmony with them all.

Principal Atteberry, of Gem State Academy, Idaho, writes:

"I feel greatly encouraged over the results of the council as far as I know them. We can surely expect great things from God when we follow his counsel and by faith claim his promises."

Secretary Cady, of Pacific Union Conference, writes:

"It is encouraging that the matter of developing suitable and necessary textbooks received earnest and serious consideration at the council.

"Nothing will give character and distinction to our educational work like the provision of a pure, clean, and wholesome educational literature. It is not the courses of study offered, nor the selection and arrangement of the various subjects in the different courses, that is of primary importance, but rather that the subject matter—the content of each subject—shall be of the right character. The

quality and quantity of food is of far greater moment than the menu which lists it and suggests the order in which the courses shall be served."

Principal Rowe, of Battleford Academy, writes that the council was both very inspirational and very beneficial.

Others, both in and not in the educational work proper, have written of their interest in the work of the council and their hopefulness for better educational results in the future.

The spirit of the council seems truly to be spreading through the field, and there is every reason for courage.

W. E. HOWELL.

* * *

SOUTHWESTERN JUNIOR COLLEGE

THE college board invited me to preach the baccalaureate sermon in Keene this year. I arrived there May 23, and a number of students and teachers were at the station to meet their friends who were coming to share the joys of the closing days of the school.

Prof. W. E. Nelson took me to the guestroom in their new ladies' dormitory. This building has greatly added to the comforts of the school. In the basement is a spacious dining-room; adjoining is the serving-room, and off from this the kitchen and storeroom. On the first floor are only living-rooms, and on the second floor there is a plain but very pleasant parlor, where the young women assemble for their morning and evening worship. Each room has two windows, which give plenty of light and fresh air. Mrs. Cook has charge of the domestic arrangements in this home, and Miss E. Lois Carmichael is the preceptress. Every one who steps into the house feels perfectly at home, for these good sisters make it so. There is a very good spirit in the institution.

Friday evening I was asked to conduct the regular students' prayer meeting. In Professor Nelson's office we first sought God in prayer. As we stepped into the chapel while the students were singing, we felt the Spirit of the Lord greeting us. It was a blessed place to meet with the children of God, and especially with the young people. After a few remarks based upon 1 Samuel 16, an opportunity was given the students to speak. The most of them took part, without urging. In their testimonies they were unanimous in their appreciation of the school. The Lord had done so much for them during the past year, and they were willing to impart these blessings to others.

Sabbath morning every one was expected to be in church. The Sabbath school consists of five different departments. Elder House gave a splendid review in the senior division. In another room a young brother told of his experience while in camp, and of the manner in which God worked for him. The kindergarten tots have a five-minute exercise. One little boy told of the interest in his class, and said that no one could be a shirker in Sabbath school. They sang a song which said that every one should do his best—"you in your corner, I in mine." The Sabbath school is the life of the church.

After the intermission the faculty and the graduating class met in the basement of the church prior to marching into the main auditorium of the church, the teach-

ers leading and the students following.

The congregation joined in singing, after which Elder House offered a most earnest prayer. The choir rendered a selection, and the sermon followed. The text chosen was John 11: 28, 29: "The Master is come, and calleth for thee." There are so many masters calling—so many needs of the hour to be met. The calls from mission fields were presented, and how thankful we were to see twenty-five of our young people respond. The Spirit of God was with us. Prof. C. L. Premer pronounced the benediction.

At 6 P. M. the church and the Missionary Volunteer Society of the college met in one meeting. Elder E. R. Potter, the home missionary secretary of the Southwestern Union, spoke first, on the importance of getting our literature before the people, and the success which has accompanied such work. The writer then spoke on the present needs of the hour, and of the manner in which God is opening the way in the world for the proclamation of the message even if kingdoms must yield so that the truth can be brought to those in darkness. Elder Richards, the president of the Texico Conference, spoke of the hand of God in the distribution of the printed page. Men at times have endeavored to destroy these silent messengers, but God has preserved them for the salvation of souls. The exercises closed with a selection rendered by a male quartet.

The evening after the Sabbath the faculty, students, and friends met in the college dining-room for a little social gathering. Professor Premer, who has accepted the call to connect with Union College as associate history teacher, was presented with the four volumes of the Testimonies in limp red binding. The professor has a large circle of friends, not only among his associates and students, but also among the church members. This little gift was a token of the appreciation of his services in connection with the Southwestern Junior College. In his remarks he stated that it is his desire that his life may ever be in accordance with the teachings in those books.

Brother J. W. Grant, the preceptor of the college, has completed his studies there, and will go to Union College to finish his education. To him were presented four of our denominational books: "Daniel and the Revelation," "Bible Readings," "Prophets and Kings," and "The Great Controversy." He also expressed pleasure in having been connected with the institution, and hoped that the prayers of God's people would follow him wherever he might go.

Miss Ruth L. Harvey, the music teacher, conducted a few mental games, and the pleasant evening's entertainment closed only too soon.

The school is building a new boys' dormitory. They were already at work excavating. After this is completed, Keene will be able to care for 300 students, and our parents in the Southwestern Union territory should plan to send their youth to this center of education, for it is surely a fine place to bring up our young people.

The music department, under Miss Harvey, is doing excellent work. We hope that by next year the school will be more than filled, and if everybody will do his best, it surely can be done.

J. T. BOETTCHER.

Home Missionary Department

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

INDIVIDUAL SHINING

We have been having splendid home missionary conventions lately in some of the larger churches of the Central Union Conference. This is not due altogether to our own planning, but chiefly because the Spirit of the Lord is working on the hearts of our brethren, causing them to make a hearty response to the call to personal, soul-saving service. The time has come for a definite revival and reformation among God's people, and those who truly lead out in this world-wide missionary movement, may confidently expect to see a mighty work accomplished.

Those who truly believe in the message for this hour are answering the call of Isaiah: "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1-3, A. R. V. If ever this truth is to shine forth in this world "as a lamp that burneth," it will be when the church, from the oldest to the youngest, arise in their individual responsibility and exert a personal effort in behalf of the perishing.

Individual, personal shining is the need of the church, the need of the world, and the imperative call of the hour. When God sends a message to his church, he speaks to the members personally. When he would reach the world with his message—and his message to the church is always for the world—he would have that message borne by a personal, individual effort. We have been shining, with more or less brilliancy, before the world as churches and congregations for many years. The world for a generation has known of us in a collective sense. It has known that here and there were bodies of people laying claim to solemn and important truths,—a people who had schools, publishing houses, sanitariums, and other institutions representing a world-wide reformatory movement.

But this knowledge alone is not sufficient. The question is, Are you seen and known in the world, and felt as a power for good, in any other than a collective sense? There is a vast difference between shining in the church and shining in the world. Very little is said in the Bible about the former, but a great deal is said about the latter. The epistles of Paul often speak of our duty as individuals to shine, but that shining is mostly in relation to the world, and not the church: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." "Ye were once darkness, but are now light in the Lord: walk as children of light." "Ye are all sons of light, and

sons of the day: we are not of the night, nor of darkness." Phil. 2: 14, 15; Eph. 5: 8; 1 Thess. 5: 5, A. R. V.

It is a law of science that the brightness of a light is in proportion to the assemblage of the number of light rays. But one of the paradoxes of the spiritual world is a reversal of this law. The brightness of the light to shine out from the church is in proportion to the separation and distribution of its light units.

The same Teacher who said, "Go ye therefore, and make disciples of all the nations," also said, "Ye are the light of the world. A city set on a hill cannot be hid." The parable of the sower is an illustration of this spiritual principle. The sower could dig a hole in the center of his field and fill it with seed, expecting to reap a harvest by and by, but the seed would perish, and the field would be barren of life. On the other hand, he scatters it over his ground in apparent waste, the seed germinates, takes root, and his fields are soon waving with the promise of a bountiful yield. The seed is saved, and the harvest rewards the toil of the sower with well-filled barns.

This dark, sin-cursed world, loaded so heavily with its burden of sorrows, disappointment, and false hopes, is crying out for the ministry of personal service on the part of every professor of the gospel, a ministry that every believer of this truth has the blessed privilege of rendering at this time as at no other. Ye messengers of hope, this suffering world of ours, in its welter of blood and tears, would have you draw nigh with a loving, sympathetic heart, speaking a message of courage and good cheer in this time of need. It is rock that a drowning man needs and wants to feel under his feet, and not a declamation on how the boat capsized. He will hear you gladly on that point later. Doughnuts are more powerful than doctrines with a starving man. The greatest spiritual truths given to mankind by our Lord when he was upon earth, were immediately preceded or linked with the bestowal of temporal blessings and material benefits expressive of his love and sympathy. These he used as avenues to the heart, and they were perfectly legitimate when used by him as such.

A cup of cold water, a warm handshake, a cheery greeting, have not lost their winning power. Pure religion before our God consists in something more than keeping one's self unspotted from the world. The Pharisees tried that after their manner. They reared a wall about themselves, and became very inclusive and exclusive. To them the Gentile world were the "outsiders" and they were the "insiders." In the parable of the Good Samaritan, Jesus calls them the "othersiders." They could see no necessity for soiling their hands by coming in contact with Gentile sinners, or in being occupied with such trivial details, but passed by on the other side.

The same verse that talks about pure and undefiled religion (James 1: 27)—the kind that you and I want—also says something about visiting the fatherless and widows. That means stirring out from home and calling on your neighbors and friends, and doing some very practical Christian help work. Have you visited that new family just moved into your neighborhood? or the old people on the corner who have just heard of their

son's death in the war? or Widow B, who has an invalid son? Mrs. F and her neighbors would appreciate some Bible readings if there was some one to give them; Grandma J, who can no longer see to read, would be so glad to have some one come and read to her; and the sick folks at the hospital would be so much cheered by a smiling face, a few flowers, and some songs.

On every hand are multiplied opportunities for personal, soul-saving service. It is with us as it was with the servant of Elisha when he saw the angels of God in the mountain; we need to have our eyes anointed that we may discern the open doors around us.

In working for those not of our faith, the following instruction was given to us years ago: "Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*"Gospel Workers,"* p. 120. J. S. JAMES.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference

Massachusetts, South Lancaster.....June 12-22
Western New York, Buffalo.....June 19-29
Northern New England.....Aug. 14-24
Southern New England.....Aug. 14-24
Maine.....Aug. 28 to Sept. 7

Central Union Conference

Colorado.....June 12-22
Wyoming.....June 23-30
Missouri, Carrollton.....Aug. 21-31
Nebraska.....Aug. 21-31
Kansas, Winfield.....Sept. 4-14

Columbia Union Conference

West Virginia, Parkersburg.....June 12-22
West Pennsylvania, Indiana.....June 19-29
New Jersey, Trenton.....June 26 to July 6
Ohio, Mount Vernon.....Aug. 14-24
Eastern Pennsylvania, Phila.....Aug. 22-31
Chesapeake, Baltimore.....Sept. 4-14
District of Columbia.....Sept. 12-21

Eastern Canadian Union Conference

Ontario, Toronto.....June 19-29
Quebec, Waterloo.....June 26 to July 6

Lake Union Conference

West Michigan, Allegan.....June 12-22
North Wisconsin, Ashland.....June 19-29
South Wisconsin, Watertown.....June 19-29
Chicago, Chicago.....June 26 to July 6
North Michigan.....Aug. 21-31
Illinois.....Aug. 28 to Sept. 7

Northern Union Conference

North Dakota, Jamestown.....June 19-29
Iowa.....Aug. 20-31

North Pacific Union Conference

Montana, Miles City.....June 19-29
Southern Oregon, Marshfield.....Aug. 5-10
Southern Oregon, Ashland.....Aug. 12-17
Western Washington, Auburn.....Aug. 21-31
Montana, Missoula.....Sept. 5-14

Pacific Union Conference

Northern California, Modesto.....June 19-29
Inter-Mountain.....July 17-27
Southeastern California.....July 31 to Aug. 10
California, Oakland.....Aug. 7-17
Southern California, Los Angeles.....Aug. 18-31

Southeastern Union Conference

Cumberland, Lenoir City, Tenn.....Aug. 18-24
Carolina, Charlotte, N. C.....Aug. 25-31
Georgia.....Sept. 1-7
Florida, Orlando.....Sept. 8-14

Southern Union Conference

Alabama.....Aug. 21-31
Mississippi.....Aug. 28 to Sept. 7
Tennessee River.....Sept. 4-14

Meetings for the Colored People

Mississippi.....Aug. 28 to Sept. 7
Tennessee River.....Sept. 4-14
Alabama.....Sept. 15-21

Southwestern Union Conference

South Texas.....July 3-13
Arkansas.....July 10-20
Texico (New Mexico), Mountain Air.....July 24 to Aug. 3

North Texas.....Aug. 7-17
Oklahoma.....Aug. 14-24
Texico (Texas), Clyde.....Sept. 4-14

Western Canadian Union Conference

Manitoba.....June 19-29
Saskatchewan.....June 30 to July 6
Alberta.....July 10-29

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ONTARIO CONFERENCE

The seventeenth biennial meeting of the Ontario Conference of Seventh-day Adventists is called to convene in connection with the annual camp-meeting, which is to be held on the Dufferin Park, in Toronto, Ontario, Canada, June 19-29, 1919, for the purpose of transacting such business as may properly come before the conference session. The first meeting will be held Monday, at 10:30 a. m., June 23, 1919.

B. M. Heald, Pres.
Lucille Marietta, Sec.

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JULY "SIGNS MAGAZINE"

The cover pictures the United States as a schoolmaster with a class of immigrant children before him, instructing them in the fundamentals of democracy. The cover compels the interest by magnetizing the eye.



It tells the story of the millions the world over who have stepped out from ignorance, subservience, and oppression, and are looking to America as the polestar of freedom.

Two articles, "America, the World's Burden Bearer," and "Civilization's Last Straw," tell why America has come into leadership in such a time as this, the work that faces her, and the ultimate outcome.

Other contributions which contain a message that the world needs are:

"Is Armageddon Past or Future?"

"Black Heroes." A romance of missions.

"Is Roman Catholicism Democratic?"

Evidence submitted consists of quotations from standard works of the church.

"Can You Change Your Birthday?" A lesson on the world's birthday, the Sabbath.

"Czecho-Slovakia, a Pedigreed Republic."

The story of the Protestant Reformation in Bohemia.

"China's Spirit World."

"The Decalogue and Fashion."

These truth-laden articles, together with Dr. Thomason's health page, the Melting Pot of Opinions, and two pages of illustrated

editorials on current affairs, constitute a magazine that will sell and that will convince, for it is

A MAGAZINE WITH A MESSAGE

* * *

A NEW SPANISH MAGAZINE

At the meeting of the General Conference Council held April 23 to May 7, 1919, the following resolution was adopted:

"Whereas, There is urgent need of a Spanish periodical in the United States for use among the many thousands speaking that language, especially in the West and Southwest; and,

"Whereas, There is fair assurance of a good circulation for such a periodical; therefore,

"We recommend, That the Pacific Press be requested to publish a quarterly Spanish magazine at Mountain View, beginning with the third quarter of 1919."

The Pacific Press Publishing Association has assumed the responsibility as requested.

The first issue of the magazine will come from the press in July. As set forth in the resolution, the magazine will be a quarterly, printed at Mountain View, Calif. It will contain twenty pages, including a two-color cover. The prices are as follows:

Single subscription, one year, 50 cents; single copy, 15 cents; 5 to 40 copies of any one issue, each, 8 cents; 50 or more copies of any one issue, each, 7 cents.

The yearly subscription price has been placed low, and hence will not admit of a commission to workers, but on quantity lots you will observe it is on the same basis as our English magazines. Doubtless workers with the English papers in territory where there are Spanish-speaking people will be glad to use the Spanish in connection with their English work. In some parts of the United States the population is largely Spanish and offers a very fruitful field for labor. We have a duty to perform in giving the message to all nationalities, and from the numerous appeals that have been made to the General Conference and our publishing houses for a magazine in the Spanish language, we are sure this announcement will be good news to many. We earnestly solicit the co-operation of our people in giving this magazine a very large circulation. The publishers will do their utmost to make the magazine attractive and to carry out the purpose of its existence, that of giving the message for this time to the Spanish people. Advance orders can now be placed. We desire to accompany our application to the Post Office Department for entry with a long list of yearly subscriptions.

* * *

REQUESTS FOR PRAYER

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

A brother writing from Illinois, asks prayer for the conversion of his wife and children. He is the only Adventist in his family, and feels deeply burdened for his loved ones.

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PUBLICATIONS WANTED

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

C. C. H. Cowen, Harristown, Ill. Periodicals and tracts, in any language.

William Henry Martin, Castries, St. Lucia, British West Indies. French and English literature.

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ADDRESSES

The present address of A. C. Enns is P. O. W. No. 2315, Ahmednagar, India. He wishes to hear from his relatives, especially from Miss Tina Goertz.

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MISSIONARY VOLUNTEER READING COURSES, 1919-20

Senior Course

"On the Trail of Livingstone," by W. H. Anderson. 351 pages, cloth, \$1.
 "The Hand That Intervenes," by W. A. Spicer. 334 pages, cloth, \$1.50.
 "Fruit from the Jungle," by M. D. Wood. 331 pages, cloth, \$1.
 "Comrades from Other Lands," by Leila Allen Dimock. 75 pages, cloth, 60 cents.
 Complete course, postpaid, \$3.50.

Junior Course

"Red, Yellow, and Black," by Sophia Lyon Fahs. 209 pages, cloth, 75 cents.
 "Stories of Brotherhood," by Harold B. Hunting. 124 pages, cloth, 50 cents.
 "Stories Worth Rereading." 319 pages, cloth, 75 cents.
 "Jack of All Trades," by Margaret T. Applegarth. 86 pages, cloth, 40 cents.
 Complete course, postpaid, \$2.30.

Primary Course

"The Doers," by William John Hopkins. 175 pages, cloth, 60 cents.
 "Boys and Girls of the Bible," by Harvey Albert Snyder. Illustrated, cloth, \$1.
 Complete course, postpaid, \$1.45.
 Order of your tract society, or of Review and Herald Publishing Association, Takoma Park, D. C.; New York, N. Y.; South Bend, Ind.

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NORTHERN ILLINOIS MEDICAL MISSIONARY AND SANITARIUM ASSOCIATION

A meeting of the Northern Illinois Medical Missionary and Sanitarium Association (incorporated) will be held on the Chicago campground, Grand and Sixty-fourth Avenues, West, Chicago, Ill., on Wednesday, July 2, at 9 a. m., to elect officers for the ensuing year, and make such changes in the constitution and by-laws as are necessary to comply with the requirements of the law in carrying out the wishes of the constituency in adding the southern counties in the State of Illinois, and in the readjustment of boundary lines made necessary by the creation of the Chicago Conference, and to transact any business that may properly come before the association.

W. H. Holden, Pres.
 L. E. Elliott, Sec.

OBITUARIES

Urquhart.—Alexander Urquhart died at his home in Fragaria, Wash., Jan. 22, 1919, of influenza. He is survived by his wife and three children. Mrs. Isabella Urquhart.

Overman.—Miss Jessie Overman, aged twenty-six years, died at Escondido, Calif., May 15, 1919. She was a native of California. Her father, sister, and younger brother mourn. W. M. Healey.

Green.—Cora Campbell Green was born in Ottawa, Canada, and died in Spokane, Wash., March 22, 1919, ending a long illness. She is survived by her husband, two sons, and her mother. Our sister fell asleep in hope of a part in the first resurrection.

R. H. Martin.

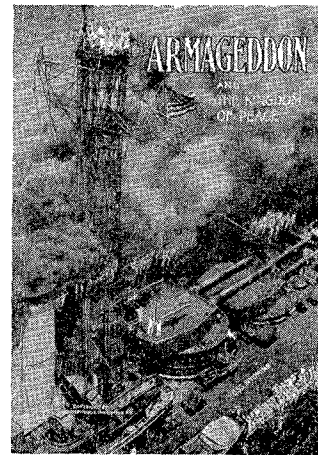
Caldwell.—Mrs. Gertie Caldwell was born in Denmark, March 2, 1828. She came to this country at the age of twenty-five, and was a resident of Montcalm County, Michigan, until her death, which occurred May 15, 1919. In 1899 she accepted the faith held by Seventh-day Adventists, and was a member of the Clifford Lake church at the time of her death. The last years of her life were spent in the home of her foster son, who, with her one daughter, mourns.

F. B. Howard.

ARMAGEDDON

and THE KINGDOM OF PEACE

This is a book for the times, and will grow in interest till the final conflict. Some of the largest sales records ever made were made with this book in Eastern cities.



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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.

ELDER G. B. THOMPSON left Washington last week, to attend the West Caribbean Conference session at Colon, Canal Zone, Panama.

* *

A CABLE brings the sad news of the death of Mrs. Melvin Munson, at Singapore, Straits Settlements. We extend our sympathy to Brother Munson and other sorrowing relatives.

* *

NEARLY half a century ago the advocates of woman suffrage began an earnest propaganda to bring about such an amendment to the Constitution as would confer the elective franchise upon the women of this country. This propaganda reached an important climax last week, when the Senate adopted what is known as the Susan B. Anthony resolution, providing for an amendment to the Constitution, thus opening the way for the question to be submitted to the States. Three fourths of the State legislatures must vote for the amendment before it becomes a part of the national law. That ultimately this will be accomplished there is little doubt.

* *

A LETTER from Elder W. B. White tells of the recent biennial session of the South African Union Conference, which was held at Bloemfontein, Orange Free State. This meeting was the largest ever held. Of the progress of the work during the past two years Brother White says: "During our last biennial term, 1917-18, 639 persons were baptized in the South African Union, 497 of whom were natives and 142 Europeans. The tithes for our union during 1915-16 amounted to £2,298; for 1917-18, to £3,421. The Sabbath school offerings for 1915-16 amounted to £1,118; for 1917-18 to £1,345. Our Thirteenth Sabbath Offerings for 1915-16 amounted to £422; and for 1917-18 to £450. Our Annual Offering for 1915-16 was £482; for 1917-18, £544. The Harvest Ingathering offering for 1915-16 was £56; for 1917-18 it was £105. These figures will give you some idea of the progress we have made in our finances. Our sanitarium last year made a gain of £1,300, and it was needed, as we have recently built a substantial

addition, on which we still owe about £1,500. With another good year, we are hoping to clear off most of the debt on the new addition."

* *

MIDSUMMER OFFERING

THE occasion of our Midsummer Offering for missions has been appointed for Sabbath, July 19.

Missionary Readings for July contains the program for the services, and because of this no readings have been prepared for the second Sabbath in July. Church elders will please note this, and understand why the readings are not received as early as usual.

Last year our Midsummer Offering amounted to several thousand dollars less than that of the previous year. The offerings for the last three years, as recorded by our treasury, are as follows: For 1916, \$20,945.02; 1917, \$30,253.08; 1918, \$18,123.09.

The churches will no doubt desire to make their offering this year much larger than it was last year, and beginning early to plan for the occasion is a sure way to succeed. Sabbath, July 19, is the date.

T. E. BOWEN.

* *

A WORLD IN TURMOIL

ONE has only to glance through the daily papers to see that we are living in a world far removed from peaceful conditions. One of our great city dailies, of June 5, shows the following striking headlines: "Wood Asks Church to Fight Red Flag;" "Turks Incite Massacre;" "Schools for Criminals Uncovered;" "Bolshevist Agents in Paris;" "Berlin Preparing to Fight Revolt;" "Hungary Exiles Forty Thousand;" "Strike in Atlanta, Georgia;" "Marines Land in Costa Rica;" "Closing of Plant Ends Toledo Riots;" "Soldiers Oppose Winnipeg Strike;" "Sees Peril in Unrest." And this is but one day's record; it does not mention the new developments in Mexico which portend a new civil war, uprisings in Egypt and India, and thousands of other untoward conditions showing the unsettled state which exists in the world at the present time.

The man outside of Christ, and lacking his peace, can find little satisfaction in contemplation of the future. We have indeed reached the time when men's hearts may surely fail them for fear, for looking after things that are coming upon the earth. But to the child of God there is a sure refuge: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

* *

A CHRISTLESS CHURCH

IT is to be feared that there are many Christless churches in this world, but few have reached that state where they glory in publishing their shame to all the world. This distinction, according to the *New York Tribune* of April 8, belongs to the Church of the Messiah, of New York City. Such a spirit of liberalism — we might better say license — has taken possession of the leaders in this church that they welcome to their membership men and women irrespective of their religious faith or creed — Christians, Jews, Hindus, and what not. The pastor declares:

"We believe the day of denominationalism is gone. I myself am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about fifty Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose."

Why should the people of this communion cast opprobrium and reproach upon the cause of Christ by calling themselves a church? They are not such in fact; they are purely a social order, a human guild. The great metropolis is producing some strange prodigies. This church is in line with the "physical culture church" recently organized by Mr. Macfadden. And in neither of them is there to be found the way of salvation from sin in this world, nor the way to eternal life in the world to come. There is but one name under heaven whereby men may be saved, and that is the name Christ Jesus. There is only one power that can cleanse from sin, and that is the power of the gospel of Christ. Every other effort is but a miserable human makeshift, a wicked counterfeit of the true and genuine, designed by the enemy of all righteousness only to quiet the consciences of men, to bring them under the power of his own deceptions, and to send them to final destruction at last.

* *

DID CHRISTIANITY FAIL?

WHEN the Great War broke upon the world, hundreds deplored the fact, as they believed that civilization had broken down and that Christianity had failed. It is true that much which had passed for civilization was found in the great test to be only gilt and tinsel, and it is also true that much which passed for Christianity proved utterly unworthy of the name. But true Christianity stood the test in the crisis of the Great War, the same as it has stood the test of every crisis of the past.

While the great world conflict withdrew the false covering of hypocrisy from many professed Christians, leaving them to the just ridicule of many of their fellows, it also demonstrated the existence of true gold in the midst of the dross. On the battlefields, in the camps, in the hospitals, by the bedside of the wounded and dying, among those driven out by persecution's ruthless hand, amid the smoldering ruins of their own homes, there were brought into the limelight of publicity many heroic Christian souls, both men and women. God left not himself without witnesses. In many a soul the fires of faith and hope and Christian love burned brightly. And these heroic Christians, we may believe, were agents in the hands of the great Father to point others to the Lamb of God that takes away the sin of the world.

Sin and wickedness are rampant in this old earth, but God still has a remnant who have not bowed the knee to Baal nor kissed his image, and they are found in all walks of life. True Christianity can never fail. In the midst of earth's darkness it will ever prove a beacon light, which will shine resplendently throughout the endless ages. Today, as never before, is there afforded opportunity for the exercise of true heroic Christianity.