

The Advent Sabbath

Review Herald

THE FIELD IS THE WORLD

Vol. 96

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No. 27



Photo, Western Newspaper Union

WHAT WAS ONCE THE THRIVING MINING CITY OF LENS IN NORTHERN FRANCE

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4:19, 20.

The Benefits of Prohibition

OTTO M. JOHN

THE Nineteenth National Convention of the Anti-Saloon League of America convened in Washington, D. C., June 3-16. At this convention there were gathered delegates from all parts of the United States and from a large number of foreign countries. Most of the foreign delegates reached the United States during the month of May and were privileged to take part in the national circuit prohibition tours, thus enabling them to obtain first-hand information regarding the work of prohibition in this country.

Prominent laymen, clergymen, physicians, congressmen, military officials, and others from both home and abroad gave stirring addresses setting forth the great work of reform already accomplished and outlining plans for a world program in behalf of prohibition.

Many of the speakers placed emphasis on the fact that during the last few years a great change of sentiment has come about. Where it was once a rare thing to find men in official, commercial, and professional life who would ally themselves with the temperance forces, today thousands of them are its most ardent supporters. Both capital and labor, excluding those branches of each which derive profit from the liquor traffic, stand opposed to the saloon.

The beneficial effects of prohibition are well set forth in the following excerpts from a few of the many letters which the league has received from governors, mayors, and chiefs of police in territory where prohibition has been experimentally tested:

ALABAMA — Governor Thomas E. Kilby. *Prohibition since Jan. 1, 1915.*

"Prohibition is an unqualified success in Alabama. Drunkenness is reduced to a minimum, crime reduced fifty per cent, and there is a large increase in bank deposits. The new city jail at Birmingham has been empty over a year, and many county jails are without prisoners. The business sentiment of Alabama strongly indorses prohibition conditions, regardless of former attitude on the subject."

ARIZONA — Governor Thomas E. Campbell. *Prohibition since Jan. 1, 1915.*

"Prohibition has resulted in a marked decrease in commitments to penal institutions and the hospitals for the insane. The number of destitute families has greatly decreased. The best possible indorsement is that the voters, after a two years' trial, overwhelmingly adopted a more stringent prohibition bill."

KANSAS — Governor Henry J. Allen. *Prohibition since Jan. 1, 1881.*

"Prohibition has contributed much to our material welfare. Money that was formerly spent in support of the liquor traffic has now gone into better food and those things which mean better social conditions; but great as has been the material advance, it is upon the moral side that Kansas has gained most. Crime has decreased, jails in many counties have been entirely empty for a long period, and pauperism has decreased. The sentiment in Kansas is today practically unanimous in its support."

TEXAS — Governor W. P. Hobby. *Prohibition since June 26, 1918.*

"In our eight largest cities prohibition has reduced the arrests for drunkenness from 14,128 in 1917-18 to 3,337 in the corresponding period, 1918-19. I voted against State-wide prohibition, but after seeing its actual operations as shown by the effect upon crime and upon government in Texas, I am convinced of its practical value."

DETROIT — Mayor James Couzens. *Prohibition since May 1, 1918.*

"Prohibition has brought a decrease, not alone in drunkenness, but in larceny, disorderly conduct, assault and battery, nonsupport, vagrancy, etc.,— a decrease in all punishable misdemeanors of 26,140 over the previous year. Admissions to the poorhouse have decreased from 2,214 to 800. Deaths from alco-

holism have decreased from 92 to 17. Savings deposits have increased over \$25,000,000."

WASHINGTON — Superintendent of Police Pullman. *Prohibition since Nov. 1, 1917.*

"Prohibition has brought good results. Although the law here was imperfect up to March last, when liquor could be brought in for personal use, drunkenness has been reduced to a minimum, and crimes growing out of drunkenness, such as assault, disorderly conduct, etc., have been greatly reduced."

PORTLAND — Chief of Police N. F. Johnson. *Prohibition since Jan. 1, 1916.*

"Prohibition has been a success. Hundreds of representative citizens who voted against it are now ardent supporters. Buildings formerly occupied by saloons were rented with very little delay. A few months preceding the adoption of prohibition I handled some 1,600 cases of destitution, and in practically every case the head of the family owed a saloon bill. Ten months after the adoption of prohibition I checked seventy-five corner grocery stores in the district where most of this destitution was, and without a single exception collections were reported from fifty per cent to seventy-five per cent better. The year preceding prohibition our average daily arrests for drunkenness were twenty-three; the year following, the average per day was two and one third."

SAN ANTONIO — Mayor Sam C. Bell. *Prohibition since June 21, 1918.*

"These statistics for similar periods tell our story:

	Before	After
"Vagrancy	2,945	1,832
"Drunkenness	3,070	1,214 "

KANSAS CITY, Kan. — H. A. Mendenhall, Mayor. *Prohibition since Jan. 1, 1881.*

"We have one of the cleanest and most moral cities in the United States, because we have absolute prohibition, which is the first and greatest aid. Our people are contented and happy, and we would not go back to the old state of affairs for any price."

NASHVILLE, Tenn. — William Gupton, Mayor. *Prohibition since July 1, 1909.*

"A few days ago Nashville entertained the largest crowd in her history. We had five arrests for drunkenness. A few years back, on a corresponding day, with no unusual crowd, we had seventy-three arrests for drunkenness. Nashville has been bone-dry for some time. Bank clearings have increased, business is better, and in general there is a remarkable change for the better."

The temperance forces have won a great victory in that they have been responsible for the Eighteenth Amendment to the Constitution. This amendment prohibits the sale and manufacture of intoxicating liquors for beverage purposes in the United States. Having been ratified by more than two thirds of the States, it becomes law, going into effect next January, when our country will become a saloonless nation.

Foreign representatives emphasized the fact that their countries are looking to the United States, whose future relation to the liquor problem would spell either the success or the failure of prohibition in foreign lands. Earnest appeals were made by these speakers for help in bringing the blessings of prohibition to other lands. An international league was organized, and plans were laid for a world-wide campaign against liquor.

It is gratifying to be able to say that the Anti-Saloon League, in its efforts to bring about enforced prohibition by law, has gained its objective free from entangling religious enactments.

We sincerely believe that God is in this movement against the terrible liquor curse which has wrought so mightily in destroying the lives and souls of millions of men, women, and children the world over. Being a temperance people, we are in sympathy with the anti-liquor movement and should co-operate with every legitimate effort in its behalf.

The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"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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TAKOMA PARK STATION, WASHINGTON, D. C., JULY 3, 1919

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The Hand of God Shown

OF all his experiences of deliverance from tumults, John Wesley felt that in his escape from a mob at Falmouth he saw the hand of God most clearly revealed.

It was in the year 1746. He had been called to visit the bedside of a sick man in that ancient port of the south coast of England. He says in his journal:

"I had scarce sat down, when the house was beset with an innumerable multitude of people. A louder or more confused noise could hardly be at the taking of a city by storm. The rabble roared, 'Bring out the canorum! Where is the canorum?' (a Cornish nickname for a Methodist).

"They quickly forced open the outer door, and filled the passage, there being now only a wainscot partition between us. Among them were the crews of some privateers, who, being angry at the slowness of the rest, thrust them away, and setting their shoulders to the inner door, cried out, 'Avast, lads, avast!' Away went all the hinges at once, and the door fell back into the room.

"I stepped forward into the midst of them, and said, 'Here I am: which of you has anything to say to me?' I continued speaking until I came into the middle of the street, though I could be heard by a few only; but all that could hear were still, till one or two of their captains turned and swore, 'Not a man shall touch him.'"

A clergyman and several people came up and remonstrated, and went with him to the house, where he got away by sea to Penryn, sending his horse over. He continues:

"I never saw before, no, not even at Walsall, the hand of God so clearly shown as here. There I received some blows, was covered with dirt, and lost part of my clothes. Here, although the hands of hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the midway; so that not a man touched me with his fingers; neither was anything thrown from first to last; so that I had not a speck of dirt upon my clothes. Who can deny that God heareth prayer? or that he hath all power in heaven and earth?"
—*Wesley's Works,* Vol. VII, p. 357.

W. A. S.

* * *

Is It Your Boy?

THE *Western Christian Advocate* has a striking short editorial headed "A Methodist Boy Lost." It would be just as timely and as true if "Seventh-day Adventist" were substituted for "Methodist." Christian people of all names, those in the home church from which the boy goes and those in the city and town churches to which he goes, have need to be more alert and earnest in their respective duties. Hear the *Advocate*:

"Lost.—A young man reared in a Methodist home by parents now heartbroken, who would give their all to have him back. While at home he was the idol of his mother's heart, the apple of his father's eye. He attended Sabbath school up to a certain age, when the school ceased to interest. The parents had failed to speak to him in heart-to-heart counsel—in fact, they themselves fell short of their religious obligations, and were ill prepared to call their son's attention to things of the Spirit. It was then he sought the great city. Today he is

lost. The first Sabbath or two away from home found him in a great city church, but he slipped out unobserved at the close. No one grasped his hand; no one gave him an invitation to return. He wandered out on the street with a feeling of loneliness.

"It has been reported that he was next approached by some young men of pleasing address who asked him to join them on their way to the park. Next day they were at a concert hall, next the saloon, all of which he yielded to because he was lonely, and his companions displayed such hearty interest in his comfort and pleasure he could hardly refuse. Though he continued to write home, his parents have finally discovered that their boy is lost. Letters are coming less frequently, and their beautiful and confiding tone is lacking. He enters no church; the Young Men's Christian Association has not discovered him. He is lost—lost in a city of churches. Who will seek him? Who will go out after the lost? Who will locate him and endeavor to bring him back?"

* * *

How the Good News Came to the Far-Eastern Council

As the brethren of the Far-Eastern Division gathered for the spring council in Shanghai, they faced some serious problems.

The General Conference appropriations for 1919, based on the estimated receipts for missions in 1918; had cut down the calls for regular work in the Far East by \$77,000.

No one believed this would mean no advancement in 1919; for these brethren know that this is God's work. But it did mean perplexity, and apparently retrenchment all along the line.

"We can plan no advance work in our field," said one union superintendent; "in fact, we shall have to draw back at some point."

"It means that we shall have to dismiss nearly all our native evangelists," said another; "or else reduce our foreign workers."

Thus the council approached the first Sabbath of the meeting with hearts anxious and troubled, but braced to face the situation, trusting in God to find the way through.

And that same Friday a letter arrived from the treasurer in Washington, bringing the news that the gifts of the brethren and sisters in the closing months of 1918 had carried the mission funds beyond the set goal, and that the Mission Board had appropriated the \$77,000 formerly cut from the budget. And this was not all. A cable had just come also bringing the yet later word that \$60,000 further had been appropriated for special enterprises in the Far East!

As the council gathered for the Friday night service, Elder Evans read out the good news from over the sea. 'As by one impulse the brethren and sisters in the council sprang to their feet and sang, "Praise God, from whom all blessings flow!" Faces brightened, lighted with joy; visibly burdens were lifted. It meant that the council could go straight forward, planning the maintenance of regular work, and its

extension here and there in these populous lands of the Orient.

We do thank God, in these lands so barren even yet of laborers, and so needy and open, for those faithful brethren and sisters holding the ropes at home. The laborers here are reaping fruitage, and are praying for yet more reapers to join them. They are pitifully few, but their faces are set toward the finishing of the work, the certain goal, but only by God's own mighty working.

W. A. S.

Ichang, on the Yangtze.

* * *

A Unique Occasion

We have been privileged this year to attend the commencement exercises of two of our leading colleges. In doing this we have been led to consider



Mr. and Mrs. Walter E. Murray, Mr. and Mrs. J. S. Marshall, Mr. and Mrs. A. C. Ford

seriously the differences between the colleges operated by this denomination and those of the world. Schools without number throughout the land have commencement exercises. These schools follow practically the same courses of study as do our denominational schools. There is great similarity in their buildings and equipment, in the earnest class of young men and women attending them, in the commencement, when upon those who have completed set courses of study degrees are bestowed. Wherein, then, is the difference between the schools connected with this movement and the schools carried on under state supervision?

The difference must be found in the aims and purposes possessing those who attend these two classes of schools. The schools of the world are for the purpose of educating young men and women for this life, for good citizenship, for world position, in order that they may take their places in society and in the state. Christian schools are seeking to prepare their students not alone for the practical duties of this life as useful members of society, but also for the life beyond, as missionaries for God, to go out into this world of sin and darkness as gospel heralds.

An excellent example of this difference was afforded in connection with the closing exercises at Emmanuel Missionary College. Sunday afternoon preceding

the day of graduation, a unique service was held on the college campus, a farewell to six students of the institution, three young men and three young women, who were to go out in a few weeks to foreign fields to devote their lives to the salvation of their fellow men.

The accompanying picture gives a view of this group. Their college mates testified at this meeting to the high esteem with which they regarded these associates. In the school they had manifested a devoted missionary spirit, an earnest of the faithful work they will do in the broader fields to which they are called. In the few words we spoke on this occasion we were led to remark concerning the uniqueness of this gathering, as an illustration of the great difference existing between Christian schools and the schools whose aims and objects are wholly civil and temporal in their character.

All our schools, both colleges and academies, have been brought into existence for the express purpose of training our young men and women for Christian service. Failing in this solemn responsibility, they fail of the grand objective, and place themselves on the level of worldly schools. Indeed, in doing this they remove every great argument which can be made for their establishment and continuance.

We rejoice, however that not alone from Emmanuel Missionary College, but from every one of our leading schools, there are going out each

year earnest young men and women to find an active part in connection with this movement. May God grant that this spirit shall possess every youth connected with this church.

F. M. W.

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Christian Fundamentals

CALVIN P. BOLLMAN

As the writer views it, the two most significant signs of our times from the Christian point of view, are the rapid spread of the gospel on the one hand, and on the other the unparalleled growth of unbelief of the very fundamentals of Christianity itself.

Touching the rapid spread of the gospel, and its deep significance, we need do little more than quote the words of our Lord recorded in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

With the Holy Scriptures translated into and published in five hundred or more languages and dialects of the world, and with the watchword, "The gospel to all the world in this generation," as the slogan adopted by practically the whole of militant Christendom, these words are big with meaning. This very many realize; and realizing it, they rejoice in the hope that it gives them, the hope of the speedy second coming of our Lord and Saviour Jesus Christ.

The second and less pleasing of the two significant facts referred to in the outset is the unparalleled spread of unbelief. This, too, was foretold by our Lord, in the parable of the importunate widow. Luke 18:1-8. As shown by the latter part of the preceding chapter, this was spoken with special reference to the second advent, and the question raised in verse 8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" indicates clearly that when that event is near faith will be retiring and well-nigh extinct, while unbelief will be outspoken and aggressive.

The sad part of it all is that this will be true not alone in the non-professing world, but in the nominal church itself, as is witnessed by 2 Timothy 3:1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Here are nearly a score of heinous sins indulged in by those who in the last days make a profession of religion, for they have the "form of godliness," though not its power.

Is this true today? and has it been increasingly true for a number of years? It certainly is true, and this deplorable condition of spiritual declension has not come suddenly, but is the result of a downward course long pursued by unconsecrated and unconverted religious teachers, trusted because of their sacred calling and supposed superior educational attainments.

The moral right of men to take the name Christian while denying the essential doctrines of Christianity, was repeatedly and pointedly called in question by several speakers at the recent Philadelphia Conference on Christian Fundamentals. Indeed, the conference itself was a protest against this very thing, and part of a great movement to stem as far as possible the rising tide of infidelity in the modern Christian church. While not put in just that form, it might be said that the keynote of the conference was: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

This was most fitting, since belief in the being and grace of the Creator is the very foundation of all Christian faith. Without this, Christianity is impossible, and no man who questions either the existence of a personal Creator or that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," can be a Christian.

The readers of the REVIEW are already familiar with the "doctrinal statement" unanimously adopted and published to the world by the Philadelphia conference. For the purpose of this article the writer will confine himself therefore to the discussion of Christian fundamentals from the standpoint of some of the literature distributed at the conference, and at least inferentially indorsed by it.

In an article in the *Sunday School Times* of May 24, R. A. Torrey, D. D., dean of the Bible Institute, Los Angeles, discussed rather briefly the question, "What Are the Fundamentals?" A copy of the paper was given to each delegate to the conference, and may be regarded as fairly expressive of the faith of the promoters, not only of the Philadelphia conference, but of the entire movement.

According to Dr. Torrey, the Christian fundamentals are nine in number, which he arranges somewhat illogically, but states quite clearly, substantially as follows:

1. Belief in the actual, literal, physical resurrection of Jesus Christ from the dead.
2. Faith in the divine origin and inerrancy of the Scriptures of the Old and New Testaments as originally given. "This," the doctor justly remarks, "is involved in the first fundamental."
3. Belief in the deity of Jesus Christ.
4. Acceptance of the doctrine of the substitutionary sacrifice of Jesus Christ by his death upon the cross.
5. Justification by faith.
6. The personality and deity of the Holy Spirit.
7. The doctrine of the regenerating power of the Holy Spirit, including, of course, the recognition of the necessity of such a regeneration.
8. Belief in the existence of a personal devil.
9. The Bible doctrine of future punishment.

In the main these may be accepted as correct so far as they go, though one cannot help wondering why the doctor failed to make any direct mention of belief in the existence and grace of the God of the Bible, the Creator of the heavens and the earth, the source of all things, the judge of all men.

All this is involved, even if not directly mentioned, in the nine articles, but seems to be deserving of separate and specific mention. Without this there could be no true Christianity, since it lies at the very root of all true faith, and is the incentive to all acceptable service.

Naturally, following belief in a personal God, the Creator, would come Dr. Torrey's second fundamental, namely, "faith in the divine origin and inerrancy of the Scriptures of the Old and New Testaments as originally given" as God's written revelation of his will to man. Without such a revelation every man would be like a ship at sea, without chart or compass or guiding star. He would be buffeted by the winds and waves of uncertainty and doubt, not only with no hope of reaching a friendly haven, but with almost the certainty of being dashed upon some rock-bound coast and lost in the angry billows of an unknown sea.

For years the "higher critics," so called, while claiming to be Christians, have in season and out of season assailed the divine origin and inerrancy of the Scriptures, not only of the Old Testament, but of the New as well. Instead of the Bible,—the Book, a homogeneous whole having one author, God, though many writers,—the higher critics have offered us a sort of hodgepodge or confused conglomeration of fact and fiction, truth and error, reality and fancy, all bound up together, but from which every man may feel free to select whatever strikes his fancy or suits his purpose, passing by the rest as unimportant, or perchance utterly rejecting it if he so elects.

It will be of interest to note in this connection that the modern school of higher criticism originated in Germany, in a country having at that time, and I suppose still having, a state-supported religion, with religious instruction in all its schools. Necessarily the Bible was treated as a textbook merely, and instruction in it was given by men selected with reference only to their educational and pedagogical qualifications, and not at all because of personal piety or spiritual attainments. The result, at least in part, is one of the most formal of churches, and a population honeycombed with infidelity.

Nor has this influence been at all confined to Germany. In a circular letter sent out from the Moody Bible Institute only a few days ago, there is cited as evidence of the need of such a school three sample utterances made by certain preachers, which appeared recently in the *Alliance Weekly* of New York. The first of these utterances repudiates the doctrine of the infallibility of the Bible, and heaps contempt on the Bible doctrine of future rewards and punishment, under the designation "heaven and hell."

The second scorns the doctrine of the atonement by Christ and of salvation through his blood, styling it "the gospel of the butcher shop."

And the third ridicules the idea of heaven, denominating it "an antiquated theory of a spiritualized roof garden that has long been exploded." It speaks of the Holy Spirit as "but a shadowy, impersonal influence of negligible value," and styles "the doctrine of a returning Christ a foolish and forlorn hope."

Such utterances are not only logical from the standpoint of the critics, but are the necessary outcome of the rejection of the Bible as a revelation of divine origin, miraculously and inerrantly given to us through divinely chosen agents, who spoke and wrote as they were moved by the Holy Ghost.

Referring to the present development of higher criticism, and the length to which its promoters and their disciples now go, one of the speakers at the Philadelphia conference said that twenty-five years ago he was present at a meeting of ministers in Chicago when one of the so-called progressives arose and spoke against certain portions of the Old Testament. The narrator of the incident, replying, said, "Today you speak against and assail the divine authority of the Old Testament; in ten years you will challenge the authority of the New Testament, and in twenty-five years you will speak against Christ himself and deny his atonement."

The minister who had denied the credibility and authority of the Old Testament was highly offended; "but," said the speaker, "I have lived to see my prediction of a quarter of a century ago fulfilled in every particular."

And he stated only the naked and open truth. There is no doctrine of the Bible, even the most

fundamental, that is not today challenged by men professing to be Christians and also to be preachers of the gospel of our Lord and Saviour Jesus Christ.

These men, knowing nothing of the supernatural character of the religion of Christ, and regarding the gospel simply as a moral code deduced from the teachings of Christ, see no reason why any man of outwardly correct, or approximately correct, life may not consistently claim to be a Christian.

But it cannot be too strongly emphasized that the gospel is not a moral code at all. The only moral code known to the Scriptures is the moral law summarily contained in the ten commandments; and the gospel is a divine scheme to save men, not only from the penalty incurred in violating that code, but from sin itself, that is from a life of continued violation of that divine code. So that in justification not only is Christ's life of perfect obedience to his Father's law imputed to the believer, but in sanctification, or, in other words, in his daily Christian experience, Christ's life of obedience is actually repeated in the believer, so that it is woven into his character and becomes his not only by imputation, but by impartation. Surrendering his own life or manner of living, the life of Christ becomes his very own in daily practice and reality, as the apostle says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

This is a Christian fundamental; for this, and this only, is Christianity. Other religions inculcate good morals; the gospel, and the gospel alone, offers the morality of Jesus Christ to every believer as a blessed reality, an eternal actuality, to be realized by the simple faith that says from the heart and without reservation, "I'll be what you want me to be, dear Lord."

It is not the writer's purpose to comment at length, nor indeed at all, upon each article of the doctrinal statement formulated at Philadelphia. Most of them are involved in what has already been said. Recognizing the existence and grace of God, the Scriptures as the revelation of his will to all mankind, almost everything else in the doctrinal statement naturally follows.

Only a divine Saviour could do for fallen man what Jesus Christ pledges himself to do. Only he who has creative power could re-create a fallen human being, making him a new creature, a child of God. Therefore, to deny the divinity of Christ is to deny the whole plan of salvation. Our Lord's divinity is not only fundamental, but it is a vital Christian doctrine. Without it there can be no Christianity. He who denies it cannot be a Christian, however high may be his ideals, however correct his life outwardly; for "except a man be born again, he cannot see the kingdom of God."

It is equally true that recognition of the deity and work of the Holy Spirit is fundamental to a ripe Christian experience. It is by the Spirit that we are regenerated, and by the continued work of the Spirit that we are led along the pathway to perfection in the Christian life.

Belief in a personal devil is given by Dr. Torrey as one of the fundamentals of a faith truly Christian. There is no question but that the personality of Satan and of each of his large company of angels is clearly taught in the Word of God. How, then,

can any one reject it and still call himself a Christian, since by denying the Bible he makes God a liar? Again, he who denies the personality of Satan is exposed to special dangers of temptation and deception, since he is ignorant of the enemy who is seeking to destroy him. Only he who knows that the devil is a shrewd, artful, malicious, personal being will be on watch against him. It is vital that we heed the injunction:

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” 1 Peter 5: 8, 9.

The same may be said of the importance of believing in future rewards and punishments. To reject this doctrine is to deny the plain teaching of the Word of God, and thus to accuse God himself of deception.

We cannot, however, go the whole length of Dr. Torrey's ninth fundamental, which includes “endless suffering for those who reject Jesus Christ in the life that now is.” “The wages of sin is death” (Rom. 6: 23), not eternal life in misery. It may be freely admitted that there are here “some things hard to be understood,” as there are also in “the other scriptures,” but the nature of God and the easily understood declarations of his written Word make it impossible to believe in eternal torment. Every figure employed in the Bible forbids it. The wicked “shall be stubble.” Mal. 4: 1. “So shall all the heathen drink continually [of the cup of the Lord's wrath], yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.” Obadiah 16. “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matt. 10: 28. The warning implies strongly that God will thus destroy the finally impenitent. Again and finally, Jude tells us that Sodom and Gomorrah “are set forth as an example, suffering the vengeance of eternal fire.” Verse 7. The cities of the plain are not now burning. The waters of the Dead Sea cover their site. They have ceased to exist. They suffered the vengeance, not of fire that is eternally burning, but of fire eternal in its consequences. No vestige of the cities was left as a memorial. There has been and can be no return of those cities from the destruction visited upon them. So will it be with the wicked. And so believing, we honor God's Word and therefore honor him.

But neither Dr. Torrey nor yet the Conference on Christian Fundamentals mentioned all the fundamentals. Nearly every article in the “doctrinal statement,” whether as published by Dr. Torrey in the *Sunday School Times*, or as adopted and given out by the conference, may be accepted with only slight modification by any one entitled to be called a Christian.

But why was the ground not more fully covered? As the gospel is God's plan of saving men, not only from the wages of sin, but from sin itself, would it not be well that all men should know what sin is, and know this from the Word of God itself? It would certainly seem so. In Romans 3: 20 we are told that “by the law is the knowledge of sin;” while in 1 John 3: 4 we read, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Mr. Moody, often referred to in the Conference on Christian Fundamentals, says in “Weighed and Wanting,” page 16: “The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation.” Is not belief in the perpetuity and binding obligation of the moral law then another fundamental Christian doctrine? And without it how can a sinner be made to realize his need of Christ? In his commentary published by the Methodist Book Concern in 1833, Dr. Adam Clarke, commenting on Romans 7: 13, said: “The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners.”

The fact that in more recent editions of Clarke's Commentary this and other similar statements do not appear, only emphasizes the need of a restatement of Christian fundamentals, a need not fully met by the statement put out by the Philadelphia conference.

The Saviour commissioned his followers to make disciples of all nations, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The apostles did in every case so far as the record goes, administer baptism to believers, even rebaptizing some who had received only John's baptism. Baptism must have been regarded by them as one of the fundamentals, or essentials, to admittance to the Christian church; why, then, was it ignored in the statement of doctrine issued by the Philadelphia conference?

It is hard to believe that the men who so earnestly contended for the faith at Philadelphia, and who insisted so strongly upon fidelity to the written Word, would feel free to pick and choose among things laid down by our Lord as fundamental; it does seem strange, however, that in such a meeting the law of God, the rule of the judgment, and Christian baptism, an ordinance of divine institution, should have been overlooked, while some other things less clearly revealed were strongly emphasized. Let us hope that this new reformation that has set for itself the no small task of arousing decadent Protestantism to a realization of the necessity of a new statement of principles, will not itself prove recreant to its professions of loyalty to the Word and will of Him who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

* * *

Camouflage

JOHN H. NIEHAUS

THE guiding hand of God is not always recognized in his dealings with man; often what seems to be a misfortune is a blessing in disguise. There are times when we petition God for favors, and instead of waiting at his feet for him to render the aid needed in his own way, we grow impatient. We expect an immediate answer, and that, too, in our own way. But the Lord has said: “My thoughts are not your thoughts, neither are your ways my ways.” He always regards the petition, but at times answers in a way different from what we had anticipated.

To use a homely illustration: Trials might be considered as camouflage; for hidden behind them stands Patience awaiting the test of the trial on the one about to experience it. When trials are rightly appropriated, they bring to the tempted one a blessing greatly needed in the Christian life — patience.

Ofttimes the plea is made for more patience in our home life. God hears and sends the answer back: "Very well, my child, but you must remember that 'tribulation worketh patience,' so you must pass through some trials in order to develop patience." Then, when the test is applied, many either through ignorance or through forgetting that God is using a certain means to develop the patience desired, fail to see the hand of God at work, and fall beneath the test. The natural result is that they are

as impatient as before the test came; and, too often, not having overcome in the previous instance, they face every succeeding trial with the same result.

If the petitioner will but remember that tribulation does work patience, and then meet each trial with Christian grace, he will find that patience, born of the Spirit of God, is quietly developing in his character as a bud develops into a lovely flower; for patience changes one's ill nature to a meek and quiet spirit, as much to be admired as the lovely flower.

Perfecting Character -- No. 7

Isaiah 1:18

WALTER S. CHAPMAN

As a preface to this article, to recall the connection, a brief summary of the points presented in previous numbers will be profitable.

1. The necessity, before the coming of Christ, of perfecting a character that will stand the test of the judgment, as there will be no miraculous interposition in favor of any one at his coming. Those without the garment—Christ's character—will not go in to the wedding.

2. Christian character perfected through a patient, daily continuance in well-doing. One must by faith claim the promises of power and wisdom to enable him to be faithful, and rely wholly upon them for victory, instead of upon his own efforts to fight sin.

3. The complete surrender of self, and the determined, daily effort to have Christ, the hope of glory, formed within, he to live the daily life for the overcomer.

4. The striving, through faith in the keeping power of Jesus, to live, as did Enoch, undefiled by surrounding evil, a commandment keeper, saved day by day from the corruption that is in the world through lust.

5. A daily renewal of the vow to be holy and blameless, wholly the Lord's, the mind being kept, by prayer and faith, on heaven and in a spiritual condition.

6. A sanctification of the life, every aim and ambition, every motive and desire, being surrendered to the overruling of Christ; in the world, yet completely separated in spirit from the world and its allurements, walking blameless before God, perfecting holiness.

How can this be accomplished, and yet extremes in conduct and every appearance of fanaticism be avoided? The truly converted person is the one who has the least to say about his goodness. The nearer the soul approaches to Christ, the softer the tread and the lower the voice. One can know, must know, that he is a child of God, led by the Spirit of God, standing blameless and free from condemnation before him,—a sinner, conceived in sin, but covered with the robe of Christ's righteousness,—yet never dream of mentioning it to another. Boasting of one's own sanctity is not God's way of convincing the world of his transforming power. His saints are his witnesses, but they witness to the miraculous power of the Spirit of God by their changed lives, not by oral proclamation of their holiness.

The whole process of character building is based upon faith. "Without faith it is impossible to please" God—to obtain the power to perfect holiness. The would-be overcomer must believe with all his heart and soul in the power of God to save to the

utmost, and that the Lord will make it possible for him, day by day, to persevere in well-doing. He must believe this so fully that he will strive prayerfully and earnestly to keep in a holy and sanctified frame of mind, employing his time and talents in such a way as will be to the honor and glory of God, walking with God as did Enoch, being kept from sin by the power of God, having Christ, the Seed, so formed in him that he cannot sin. 1 John 3:9.

"God sets his children apart for himself. And as they connect themselves with him, they have power with God, and prevail. Of ourselves we can do nothing; but through the grace of his Holy Spirit, life and light are imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and clothes us with his righteousness; for the Lord God of heaven loves us. We would be wilfully blind and stubborn to doubt that his heart is toward us. While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us to will and to do of his good pleasure."—*Mrs. E. G. White, in Signs of the Times, Oct. 3, 1892.*

"The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in him. Through faith in his name, he imputes unto us his righteousness, and it becomes a living principle in our life. . . . There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fulness of God. We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live."—*Mrs. E. G. White, in Review and Herald, July 12, 1892.*

It takes time to develop Christian character, often years; and the end is near. We have been told that we are living on the very borders of eternity. Every moment, therefore, is exceedingly precious. We can and must cease from sin and from our trifling with temptation. Self must be lost in Christ. Half-hearted allegiance, if persisted in, will be our ruin. It must give way to a genuine faith in God, to be acted out in the life.

"Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying Spirit, and transmute the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act

through their capabilities. Their will must be submitted to his will, they must act with his Spirit, that it may be no more they that live, but Christ that liveth in them."—*Mrs. E. G. White, in Signs of the Times, Oct. 3, 1892.*

St. Petersburg, Fla.

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Camp-Meetings

DANIEL H. KRESS

"These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality."—*"Testimonies for the Church," Vol. V, p. 167.*

THESE annual gatherings are of God's appointment, and are designed to bring great blessings to his people. In the future we shall be better able to appreciate their value, for they will become more and more seasons of refreshing. The reason these annual gatherings have not in the past brought to us greater blessings, and we have gone to our homes disappointed, may have been something else than that which we thought it was.

Much depends upon the heart preparation made before coming to the meeting, whether we receive a great blessing or not. How should we go about this work of preparation? The way is clearly and definitely outlined in "Testimonies for the Church," Volume V, in the chapter entitled "Our Camp-Meetings." We read:

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. . . . Do not carry this undone work to the camp-meeting. If it is not done at home your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy."

"Let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. *At home is the place to find Jesus*; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. . . . Remove every obstacle that may have been in their way,—all differences that may have existed between themselves or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. . . .

"The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. I have been shown that for want of this preparation these yearly meetings have accomplished but little."—*Id., pp. 163-165.*

"Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from these meetings. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself."—*Id., p. 167.*

* * *

NOTHING is so contagious as enthusiasm.—*Bulwer.*

The Roll Call of Centuries

ROLLIN D. QUINN

WHEN earth's history has all been written, and all the biographies have been brought down to the last page; when the story of the human race has all been told, and we enter into the presence of the Lord, it will be found that the one thing of chief importance, the one that will stand out and remain, will be that we let him use us just as he would, and that we fulfilled the purpose of God.

If we range before our mental vision all the hosts of men of all the centuries, a long line stretching back to Adam, we shall find that certain men stand out from among their fellows. What makes the difference? The measure of their superiority is the measure of their understanding of and obedience to the will of God. We shall be remembered by what we have done. Rahab the harlot did something for God,—she received his men,—and her name has been immortalized. The names of Samson and Jephthah appear among those who were pre-eminently great.

We must judge men by the accumulated actions of years. Who would not resent the idea of being judged by the incidents of a few months rather than by the general tone and the average of a lifetime?

"The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*"Steps to Christ," p. 62.*

In the gallery of time the niches are filled with the statues of those who helped God. This is the message of the whole story of Old Testament times. When Jesus came, he began both to do and to teach, and is remembered by what he did as well as by what he said. The New Testament is a continuation of the Old Testament story, the prayers of the apostles and the acts of the Holy Ghost through them.

Peter came upon the scene. In passing throughout all quarters he found a certain man sick. Peter was sent for when Cornelius was searching for light. Philip joined himself to a chariot, in order to help the occupant. These men were active for God. Paul labored more abundantly than they all. When we pass through, go down, depart, go forth, come up, go about doing good and healing those who are oppressed with the devil,—in this we shall find a life of active Christian service. When we find the sick, pray. In short, when we follow Jesus, our biography, when brought down to the last page, will not be so different. Our name will also appear on the honor roll. If only now in the eleventh hour we ring true to God's clarion call to work in his vineyard, we may be given a name and a place among the good and the blessed of all time. "Go, . . . and, lo, I am with you," is the command of the Master.

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NOT IN A SINGLE DAY

NOTHING can be done perfectly in a day. Christianity is lovely as a conception, but to work it into the hearts and homes requires the sacrificial labor of many generations. But it is a great thing to have one's face in the right direction, and to add one stone to the walls of the rising temple. We cannot in our lifetime make anything in church or state complete, but we can make it better than it is.—*Charles E. Jefferson.*



BIBLE STUDIES



The Second Coming of the Seed

His Coming Near

MILTON CHARLES WILCOX

WE have studied about the first and the second coming of the Seed. We have learned in our studies what will occur when he comes. His own people, living and dead, will be gathered home, the dead having been raised by his power, and the earth will be cleansed of the inhabitants who have chosen sin instead of righteousness. The earth itself will be fitted for the home of his people forever, a world where the inhabitants shall not say, "I am sick," where "the people that dwell therein shall be forgiven their iniquity," and where "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

When will Christ come? May we know? Has God told us of the wonderful event, of the necessity of his coming, of the wonderful things which will take place in connection with that coming, and then hidden from us the *time* of his coming? We are not speaking of the exact day or year of his coming, for we are assured in the Word that these no one knows. But may we not know when his coming is near? We wish to assure our readers that we may.

There are two great classes of evidence which we present in proof. God does not design that his people shall live in darkness. He has given them the great light of prophecy in order to reveal to them coming events. Thus we read in Amos 3:7:

"Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets."

This has been true in many minor matters of the past. Surely it must be true regarding the great day of the Lord's coming. Again we read, in the words of the apostle:

"We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19, A. R. V.

By this we learn that prophecy is not for some single event, but designed of God to be a light on our pathway through the darkness of this world till the breaking of the everlasting day. By this very means the Lord reveals his Godhead, and gives his people assurance of the things that are to come. Therefore we read:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10.

Great Lines of Prophecy

In order that men may know where they are in the history of the world and what the outcome of the world's history is to be, God has given us great lines of prophecy outlining events till the time when all earthly kingdoms shall be superseded by his everlasting reign. There are at least twelve of these great lines of prophecy. We can only mention them in brief:

1. The prophecy in Daniel 2, in which the kingdoms of men are symbolized by the great metallic

image, the metals of which are gold, silver, brass, iron, and clay. Beginning with the head of the image, which represents Babylon, there is a constant deterioration in the value of the metals and a constant accession in strength till we come to the clay. We are expressly told that the gold represented Babylon during its existence under Nebuchadnezzar; and we know that Babylon was succeeded by the kingdoms represented by these other metals in the order in which they were mentioned: Medo-Persia, Grecia, Imperial Rome (the iron); the broken condition of Rome, represented by the iron and clay,—the iron, as the writer believes, symbolizing imperialism and the clay democracy.

These kingdoms represent man's efforts to rule the earth. There will succeed the everlasting kingdom of our Lord and Saviour Jesus Christ, represented by the stone of the prophecy. The symbol indicates that we are in the last days of the perishing kingdoms of earth. But there arises the kingdom which shall not be left to another people, but which shall fill the whole earth, and those who inhabit it will be those whose hearts have been yielded to the King of kings and Lord of lords.

2. The prophecy of Daniel 7. This prophecy represents the world principles antagonistic to the kingdom of God. In all these world dynasties there is a union of religion with the state, which always develops persecution. Therefore these powers are represented by wild and cruel beasts. They cover the same ground as the image of Daniel 2. The first beast, the lion, represents Babylon. The bear represents Medo-Persia; the third, the leopard, Grecia; the fourth, the great and terrible beast, the pagan Roman Empire. Among its ten horns arises another, a "little horn," representing the Papacy, that system of religion which dominated the Roman Empire for so long a time.

As a result of these world kingdoms there has been great persecution of the people of God, and pre-eminently so under the papal rule of Rome. But beyond all the persecution and the conflicts the prophet sees the time when "the kingdom and the dominion, and the greatness of the kingdom 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. We are in the closing days of this prophecy, and the next great event is the establishment of the kingdom of God in the earth.

3. The prophecy of Daniel 8 and 9. When we come to the time this vision was given, Babylon was in the past. The first of the kingdoms of this prophecy is Medo-Persia: Greece and Rome follow, under the symbols of the ram, a fierce goat, and a little horn which waxed exceeding great. One of the great features of this prophecy is that it represents two spiritual principles—the mediatorial work of the Lord Jesus Christ, and the apostasy.

With this prophecy is also a great time period of 2300 "days," which, beginning in 457 B. C., brings us down to the year 1844 and the closing work of our heavenly High Priest in the sanctuary above. And the last great reform work under that priesthood will

take place during the time of the cleansing of the sanctuary on high at the close of the 2300 years.

4. Daniel 11 — a great literal prophecy covering the same time, and ending with the reign of Christ.

5. Matthew 24 — a literal prophecy given by our Lord, and recorded not only in the twenty-fourth chapter of Matthew but in the thirteenth chapter of Mark and the twenty-first chapter of Luke. All of these ought to be studied in connection with one another to make the fulness of the prophecy complete. It is a very striking double prophecy, revealing some of the calamities which should precede the destruction of the Jewish nation and the overthrow of Jerusalem, but pre-eminently some of the waymarks to the everlasting kingdom.

There are various signs given in this prophecy, three of which are strikingly remarkable and occur just before the prophecy brings us to an indefinite time called "this generation." These signs are the darkening of the sun and moon and the falling of the stars. The two former occurred May 19, 1780, the latter Nov. 13, 1833.

These, however, are not the only signs. There are others given, which will be noted in another article. But according to this prophecy, we are now in the last generation, when Christ's coming is at the door.

6. The prophecy of the seven churches, representing the internal conditions of the church of Christ in seven different phases, beginning with the apostolic church and closing with our Lord's coming. The last three phases are latter-day developments, revealing worldliness, coldness, backsliding, insensibility to spiritual things; and out of these sad conditions God is calling his children into the condition of brotherly love, and fitting them for translation. According to this prophecy, "the time is at hand" for the Lord to fulfil his promises to the overcomers of the church.

7. The prophecy of the seven seals, the symbol of which is a sealed book, that challenges the very universe for one worthy to open it. The very life of the Son of God is given for that purpose. He only is worthy to open the book. He gave his life for that; he overcame for that; and that book itself must contain the gospel message of salvation to the world. There is represented in the opening of the seals, first in the rider on the white horse, the going forth of his gospel, the power of which continues to the end. That is followed by the symbol of a red horse, indicating war. Peace is to be taken from the earth, and war is to continue to the end. Following war comes famine and pestilence; and then the great persecution of the Dark Ages, with all the plagues and devastation and destruction and apostasy, symbolized by the black and pale horses, is set before us; then come the literal signs of the end and the destruction of sin and sinners at the Lord's coming. Our position in that prophecy, as regards time, is between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The last part of this chapter reveals the coming of Christ, the wrath of the Lamb upon sin and all identified with sin, and the glory of salvation which he brings to his children.

8. The prophecy of the seven trumpets. This prophecy is recorded in chapters 8-11 of the Revelation. These trumpets are indicative of events among nations. They are war trumpets. Following the sounding of the trumpets various wars break up the Roman Empire, and this condition of warfare and change, of scourge and curse, continues until the seventh trumpet sounds and the kingdoms of this

world become the kingdoms of our Lord and of his Christ. "And he shall reign forever and ever." Rev. 11:15.

9. Right in the very heart of the prophecy of the trumpets is an epochal prophecy, a prophecy within a prophecy, concerning the "two witnesses" of the Word of God in his church, extending from near the first advent to the latter days. It reveals how God vindicates his Word, and how, when men seemingly triumph over it, it rises from what seems to be its destruction, and conquers still. It is a wonderful prophecy, in which there are mines of revelation to the one who will study it under the guidance of the Spirit of God.

10. The dragon power of Revelation 12 is the great alphabet of prophecy of all that follows, in which the true church is represented by a woman; in which the great antagonist of that church — Satan — is represented as working through seven different dynasties symbolized by the heads of the dragon. Therein is revealed how the warfare is carried on. First it was between the satanic power and our Lord when he was Michael among the angels. It tells of the glorious victory he obtained over the dragon; of the persecution of his people from that time forward, especially severe at different periods; and then of their final victory over their great enemy, always through the blood of Christ and the word of their testimony. That chapter brings us down to the remnant church, which will experience the special persecution of the dragon, but which will be victorious through the power of Christ.

11. The beast of Revelation 13. In this beast all these antagonistic dynasties of the earth are set forth under seven successive heads, beginning with Babylon, the persecuting power of Daniel 2, and continuing till the fifth phase, under which the Papacy is overthrown and its head receives the deadly wound. But the prophecy reveals that the deadly wound is to be healed and that the persecution is to continue till the very end. Joining with the persecuting power which has existed in the Old World, there arises the beast that will do its work in the New World, in the persecution of all, "both small and great," in co-operation with the first beast.

We note the prophecy here simply to show that we are in the closing days of the prophecy, and the last great threefold message warns us against that apostate power which will exist until the coming of the Lord.

12. There is still another phase of the same prophecy brought to view in the seventeenth chapter of Revelation. We note one point in that chapter; the ten-divisioned kingdom will unite with the beast to make war against the Lamb, and the Lamb will overcome them, for he is King of kings and Lord of lords, "and they also shall overcome that are with him, called and chosen and faithful." Rev. 17:14.

Following this comes the great call out of Babylon, the gathering of God's people to himself at the coming of Christ.

Here are twelve great lines of prophecy, every one of them beginning at some different period in the past, but invariably closing with the destruction of all antagonistic earthly powers and the beginning of the reign of Jesus Christ our Lord. In every one of them we are shown to be in the closing days of worldly power, and the great unfulfilled event of each one is the setting up of the kingdom of Christ.

IN MISSION LANDS

The Publishing Work in Chosen

L. I. BOWERS

WITHOUT question, the publishing work is a subject dear to the heart of every Seventh-day Adventist. Through the printed page thousands first heard of this message and are established in the truth.

The publishing work in Chosen began early in the spring of 1909, by the use of a small proof press. The first purchase of paper was but ten sheets. For a time the work was done in a very primitive way. Then a magazine was started in the fall of 1910. Soon tracts and pamphlets were printed, some equipment added, and the work continued to grow.

The literature sales from 1913 to 1918, with one exception, steadily increased. In 1913 the total sales amounted to \$1,235.75, and in 1917 this figure had practically doubled, making a total for that year of \$2,531.16. The first eleven months of 1918 the sales amounted to \$3,142.30.

While the gain from year to year has not been very large, and even the total for this year [1918] is small for a publishing house, yet in the steady increase can be seen a *live* work.

Aiming at Self-support

I am glad to have the opportunity at this time to express in behalf of the Press board our appreciation for the effort put forth throughout the world on the thirteenth Sabbath of the last quarter of 1917. The liberality of our people in making such a large offering for the creating of an operating fund for the publishing houses in the East certainly shows the measure of their interest in the work over here. We have already received the amount we called for, and it has been a great help in strengthening the work.

In 1919 we are taking an advance step; our aim is to operate without a loss, while receiving no appropriation from the homeland. Ever since the publishing work started in 1909 we have received funds with which to carry on the work. And while the actual operating loss has been very heavy, yet at the same time year by year the institution has been built up and new equipment added.

Up to the present time not very much book work has been done. Several small books have been translated, but only a few thousands of each have been printed.

Heretofore we have had no one in the field devoting all his time to directing and leading out in the colporteur work, and for that reason the work has not developed as rapidly as it should. Now that we have a man to give all his time to this work, we expect in the very near future to be able to turn out books on a large scale, and in this way to be able to

make a profit for the institution. To do this we shall require more facilities than we have at present for doing principally magazine work.

Christian Confidence and Co-operation

Chosen is a land of farms and farmers, and the men we employ are not accustomed to machinery. Most of them, like all other Eastern people, are not in the habit of doing their work rapidly. It takes more than a year to get them into the habit of working efficiently, and even then the work often goes slower than is agreeable to the foreigner. But notwithstanding these traits, it is gratifying to know that they can be educated to do very good work under proper encouragement and instruction. They appreciate being treated as men of responsibility. It pays to tell the employees about the business, and give them an understanding of its operation, its finances, and the responsibility they individually have in making the work a success from the publishing house end.

The field is white for the harvest, the laborers are few; pray that the messengers in the form of the printed page may be accompanied by the unseen messengers from the courts of heaven. Then we shall see a greater work done in Chosen than has ever been done in the past. Your prayers count even more than the money you send, and the work done over here in the little time



Farming in Korea

yet remaining in which we can work, will count for eternity.

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Publishing Work in the Philippines

J. J. STRAHLE

THE publishing work is now recognized as one of the strongest agencies which Seventh-day Adventists have for spreading the truth of the third angel's message throughout the earth. From its humble beginning it has continually grown until now its influence is felt in almost every clime. As in so many other lands, this phase of the message has found its way into the Philippine Islands, and within a very short time has produced remarkable results.

Up to the year 1915 very little had been accomplished in the book work in this archipelago. However, previous to that time a great need had been felt for Seventh-day Adventist literature in the native languages, and so a few books and pamphlets were taken to other publishers here in Manila. But this was unsatisfactory because of the large expense. In 1913 the Mothers' Association of College View, Nebr., purchased a secondhand Colt's Armory job press, with a small assortment of type, for the Philippine Mission, and it was then that the publishing work

first began here. (Thanks to these good mothers!) The press was soon operating from five in the morning until ten at night, and as a result in a short time the printed page, rich with its gospel truths, was being carried by a few faithful colporteurs from door to door.

Those were trying days. They were days which meant hard work. The brows of those workers were wet as they toiled through the long, hot hours, but God blessed their efforts. Little by little the night of darkness was being penetrated, and gradually the gleams of light from the third angel's message flashed forth like the golden sunbeams at dawn, and brought to this land a new era, an era when it should have the grandest of all opportunities, that of hearing this precious truth.

In 1915 Elders Daniells, Porter, Fulton, and Salisbury visited the islands. After learning the situation, it became evident to them that better facilities should be provided in order to keep pace with the great demand for the literature. So in the following year an appropriation was made by the General Conference for a site, buildings, and equipment for an up-to-date publishing house. In a short time a neat, suitable building was under construction.

It was the opinion of some at that time that it was larger than necessary, for it seemed well-nigh impossible for this work to make such rapid growth that it would require so much room. But the equipment has, in two years' time, proved to be inadequate, and at present the stones are being laid for the foundation of a large addition to the original building.

The Field

The Philippine Union is composed of one conference and three mission fields; namely, the Central-Southern Luzon Conference, and the Northern Luzon, Panayan, and Cebuan Missions. In all these fields the book work has been established upon a sound basis. "Daniel," "Coming King," "Bible Readings," "World's Crisis," "After Death," "World War," a health book, and other books have been published in one of more of the five different Filipino dialects. Besides the larger books, many tracts, pamphlets, and small books are published. While regular trained colporteurs are sent out with the large books, the church members, who are given instruction in missionary work, are sent out with this "small literature." At this writing, a large number are now taking an active part in spreading the news of Christ's return.

The magazine work is also an important feature of this department. The *Ang Tanglaw* (Searchlight) has a monthly circulation of nearly seven thousand; its subscription list is a little more than six thousand. Quarterly magazines have recently been started in the Panayan and Ilocano Missions. Each of these has already one thousand subscribers.

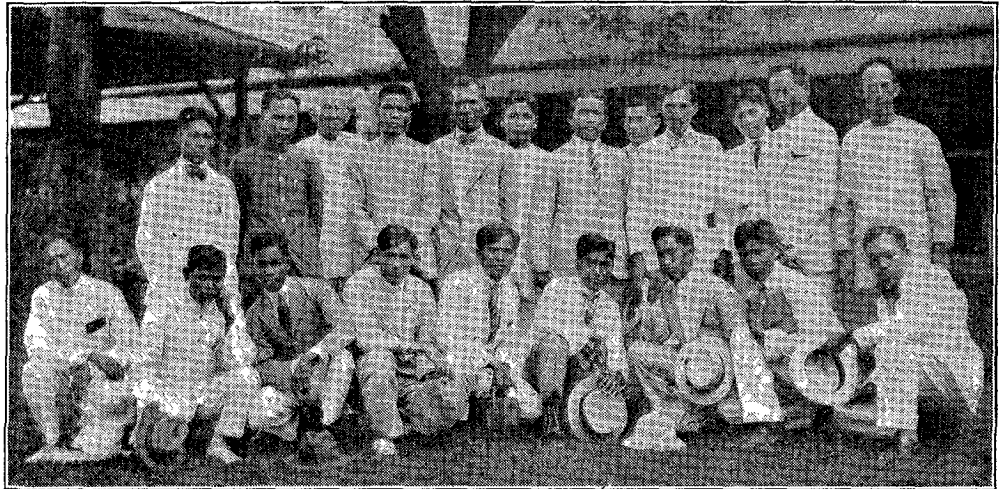
A large per cent of the Filipino reading public who have come in contact with these magazines, have

been eager for the message. Consequently some lives, black with superstition and ignorance, have been illuminated by the rays from these monthly "searchlights."

The Colporteurs

At present we have about sixty colporteurs in the Philippine Union. In other words, we have a real "bookman army." Under the scorching, glaring sun of the dry season, in the beating, chilly rains of the wet season, these colporteurs have remained faithfully at their post, going from door to door and from village to village. They have many trials, discouragements, and disappointments.

But their efforts have brought forth much fruit. Many have answered the call of the gospel. In some places whole companies are awaiting baptism as a result of reading the book. In one municipality the *presidente*, after reading one of our books, became so interested in it that he looked up the publishers and



COLPORTEURS OF THE PHILIPPINES

These Colporteurs Averaged 2,000 Pesos in the Last Ten Months of 1918.

ordered nearly thirty dollars' worth of copies for his friends. Many similar instances could be related. Truly it is wonderful what God is causing to be accomplished through the literature work.

Some may wonder how so much can be accomplished in a Roman Catholic country. God has willed that this message should go, and many of the soul-sick people in this land, weary of the cold spiritual darkness of their mother church, are craving the warm light of God's Holy Word. The colporteurs do have obstacles to meet and often suffer bitter persecution, but they are devoted to the work, and willing to suffer for the cause of truth. It takes tact to meet these Romanists on their own ground, but by prayer and perseverance the colporteurs have succeeded. We have some colporteurs who have made world records. About twenty have averaged \$1,500 gold the past year, while a few others have done even better. Many weekly individual records of \$150, \$200, \$250, \$300 come into the office. Considering that these sales are made by native brethren among a people who are mostly living on very small incomes, we cannot but feel encouraged by the wonderful progress made here.

The following are the yearly book sales, beginning in 1915, when the publishing house was established: 1915, \$4,790; 1916, \$14,309; 1917, \$21,062; 1918, \$49,000.

The sales for 1918 are larger than those of all previous years put together. We know God has blessed

us, for this is something we could not have done of ourselves.

The Future

For the year 1919 we have planned a strong program. Translations of "Our Day" into the Tagalog, and "Coming King" in the Pampango and Bicol dialects, are at present nearing completion. Pampango and Bicol are two new language areas in the island of Luzon, which we are now entering with our books. In some of the southern islands of this group, such as Mindanao, Palawan Archipelago, Leyte, and Samar, the work has not been opened. It is planned to open these fields in the near future by means of the printed page.

We know the people of the south are calling us to help them, for whenever we meet any of them they are anxious to buy the literature we have with us. At times they almost snatch it from our arms, for they long to be enlightened.



LLAMAS — THE BEASTS OF BURDEN USED BY THE INDIANS OF PERU

We have also some fine territory for English and Spanish colporteurs. The General Department would be glad to make necessary arrangements for any one desiring to work in this field.

We want to make the colporteur work one of the greatest soul-saving agencies in these islands. While we are justly happy over our good records, yet we are still more happy because of the work we are doing for the kingdom of God. We ask all to pray that every page of literature may do effective work in preparing this people for a home in God's kingdom.

* * *

The Neglected Continent

J. H. MC EACHERN

THE divine injunction, "Lift up your eyes, and look on the fields; for they are white already to harvest," applies in a special sense to South America. Here is a continent with nearly sixty million benighted souls waiting for the advent message to set them free from the thralldom and superstitions of the Dark Ages. Because South America is not distinctly a heathen country it has become the Neglected Continent so far as Protestant missions are concerned. Since the days of Carey and Hudson, the great pagan fields of the Far East have claimed almost the entire attention of all mission boards, while the blood-bought souls of Latin America have been left helpless in the darkness of papal error and superstition.

We rejoice, however, that a small beginning has been made in South America by various Protestant missions. Seventh-day Adventists have shared in this pioneer work. They have planted the banner of the last message of mercy in every one of the republics; but when we look at the vast territory still unentered, our hearts go out in pity, and we cry, "O God, awaken thy remnant church to send forth missionaries to this benighted land."

Evidences of Success

The remarkable success attending the efforts of our colporteurs is evidence that South America is ripe for the third angel's message. From Ecuador — the land beneath the equatorial sun — comes a report that the superintendent of the mission is out with his prospectus and has taken forty-two orders (in value approximately \$168 gold) in one day. From Bolivia the field missionary secretary writes concerning a recent trip to a city in the interior: "I left a wide-awake colporteur there filling the town with our literature and conducting a little Sabbath school with the interested people." Brother Otto Schultz, writing from Chile, says: "The sun is burning without mercy, but today we have taken sixty orders. The governor gave his order for 'Heralds of the Morning.' The colporteurs in the Austral Union are averaging a sale of \$3 gold per hour for every hour

they work, and have set their goal for a sale of \$66,000 worth of literature for 1919. Some of the Brazilian colporteurs average sales amounting to more than \$50 gold per day."

Abundant Harvests Appearing

The work of the consecrated colporteurs is not without results in South America. The seed sown is already yielding an abundant harvest. From the northern, the southern, the eastern, and the western part of the continent comes the same unanimous cry: "The new interests are more than our present force of laborers can care for. We must have more ministers to instruct and baptize those who are ready to accept the truth." As an illustration of this, the superintendent of the Peruvian Mission recently made a trip to the interior, and baptized about thirty believers who had never seen a worker except the colporteur who sold them our literature.

Pray that God may quickly give us such an army of colporteurs in South America that this great continent will be awakened with the light of the advent message even as Europe was stirred by the Reformation of the sixteenth century.

* * *

THE man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, and most honorable man upon the earth.—Mrs. E. G. White.

Literature Work in China

H. M. BLUNDEN

As we review the world situation that confronts us and realize the nearness of the end and the rapidity with which this work is closing, we are made to wonder how the warning message can ever be given to the great country of China in the little time allotted for the "finishing of the work." There are here vast provinces yet unentered, having tens of millions of people, and those we have entered are but thinly manned. Consequently, as the men in the field study the problem of telling the hundreds of millions of people in our territory that the Lord is soon coming to bring salvation to those who will receive him as their Saviour, our hopes are centered on the power of the press to accomplish the task. Were the work to depend wholly on the efforts of the preacher, we would need hundreds of workers where we now have but one. The printed page, however, can be carried by our postal system and through other means to every corner of China, where perhaps the living preacher could never gain a foothold. Undoubtedly it is through this agency that the message of God to this last generation of men will be carried in these Eastern countries.

China presents a wonderful opportunity for the circulation of our literature, but it also presents so many and such complex difficulties that we dare proceed only as fast as our resources in capable men to supervise the work will permit.

Four Years of Progress

It is now nearly four years since the first steps were taken to build up a literature business on a regular subscription basis in China. At first we possessed no subscription books, and so all our efforts were concentrated on the work of taking annual subscriptions for our magazine, "*Shi Djao Yeuh Bao*." During the first month of our new campaign we secured no less than 2,773 annual subscriptions, while the second month brought us 4,694. During the first year and a half the publishing house received from the field 58,794 paid subscriptions. During the calendar year of 1916, we secured 41,080 subscriptions for our missionary paper. The highest monthly record obtained was 6,129, followed the next month by 5,805.

In July, 1916, we launched our subscription book work in China with the little book "Health and Longevity." We were very conservative in our hopes at first, so our publishing board voted an edition of only three thousand books with which to make what was termed "the experiment." Before the expiration of three months, action was taken to push through with all haste a second edition of eight thousand copies to meet the demands of the field. This book has continued to have an excellent sale.

"The World War" is the only other subscription book that has thus far been sold in this field. It has met with a very ready sale, and many thousands have been disposed of.

These two little books and the monthly *Signs* constitute our stock in trade at present in the colporteur

work in China. But we are looking for the addition of another book on last-day conditions during the next few months.

In 1917 we sold literature in the North China Union Conference to the value of \$19,000 (Mex.). We had hoped to double this summary in 1918, but poor China has been torn to pieces by internecine war and overrun by bandits and robbers until provinces formerly noted for their wealth have been ruined and brought to poverty. Our colporteurs have been held up and robbed and beaten. Yet in spite of such conditions our sales for the present year will amount to \$25,000.

Such figures seem small when compared with the great things that are happening in our literature work in the States, but when considered in the light of the conditions prevailing in this country, and the fact that we so recently began work on the regular subscription plan, we believe they give much cause for thankfulness



HOSPITAL STAFF, SHANGHAI MISSION HOSPITAL

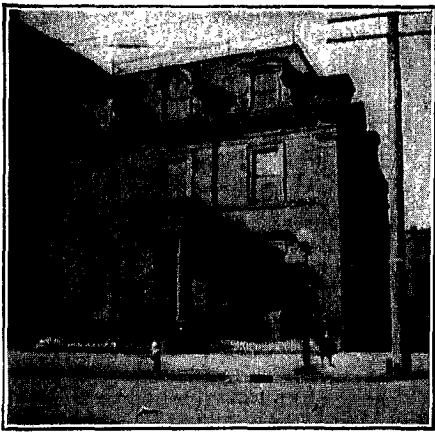
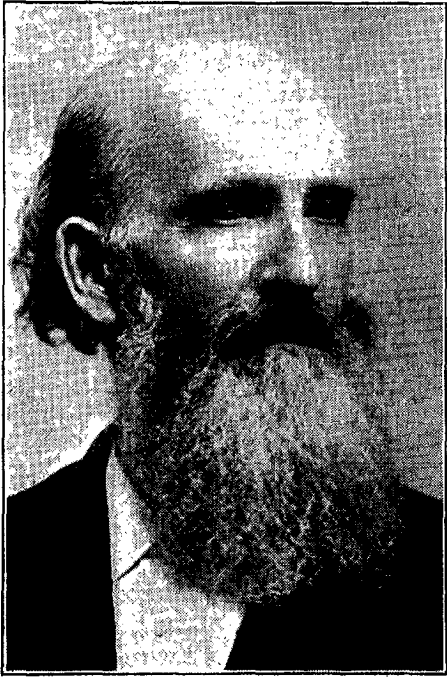
that we have made the progress we have, and they also give assurance of good things for the future.

Perils Among Robbers

For more than a year now a million soldiers have been carrying on civil warfare in many parts of this republic, bringing about the utter ruination of vast sections of territory. These soldiers are the terror of the common people, whom they rob, rape, and kill at pleasure. And where the soldiers have not been, large hordes of bandits overrun the country, pillaging everywhere and kidnapping and holding for ransom any who may be possessed of wealth.

Our field missionary secretary in Hunan, Deng Yao Tsu, has four times been held up and robbed as he has traveled from place to place to help his men. On one occasion he was taken for a spy by fifteen soldiers. They had their rifles raised to shoot him when the Lord especially interposed in his behalf. He was taken before the commanding officer, and succeeded in establishing his identity, and was released. It was a very narrow escape, but Brother Deng reasons that if the Lord interposed in this case to protect him, he stands ready and willing to do so again should he be placed in similar circumstances. And so he pushes forward with his work undeterred. He is not afraid to hazard his life for the Lord's sake.

(Continued on page 18)



*Elder James White and the Post Office
to which was delivered the first
copy of our church paper.*

Seventieth Anniversary

July, 1919, Complete

THE ADVENT REVIEW

This paper was brought into

"In June, 1849, the way was opened for us to make our home at Rocky Hill, Conn. . . .

"While we were living at this place, my husband was under the influence of his duty to write and publish the present truth. He was diligent and blessed as he decided thus to do. But again he was under perplexity, as he was penniless. . . . He at length, after long deliberation, and decided to look for a field of grass to make a new house, a burden was rolled upon me, and I fainted. Pray for me, and I was blessed, and taken off in vision. I saw the Lord blessed and strengthened my husband to labor in the present truth, that he had made a right use of the means there earned, and to have a hundredfold in this life, and, if faithful, a rich reward of God; but that the Lord would not now give him strength to till the field, for he had another work for him; that he must write and publish the present truth. He immediately agreed to do so, and when he came to some difficult passage, we would give us the true meaning of his Word.

"About the same time he began to publish a small paper, the PRESENT TRUTH. The office of publication was at Middletown, from Rocky Hill, and he often walked this distance and he was then lame. When he brought the first number of the REVIEW, we all bowed around it, asking the Lord, with humble hearts,

SPECIAL ANNIVERSARY

The REVIEW wishes every believer to help it celebrate the completion of seventy years of continuous service. You can do this best by continuing the support which you have so loyally given your church paper, and by getting some other believer to become a reader.

The REVIEW, as one way of celebrating this event, offers every believer a **FOURTEEN MONTHS' SUBSCRIPTION** for \$2.50, if

the subscription is sent in during our anniversary month — July.

No matter when your present subscription expires, \$2.50, if sent during July, will continue the REVIEW fourteen months longer.

The REVIEW wants more readers. There are many Seventh-day Adventist homes which do not receive the REVIEW, so there is ample room

Anniversary Announcement

is the Seventieth Year of Publication
Our Church Paper

REVIEW AND SABBATH HERALD

...tence through divine appointment. The record states:

...for a time at

...ed that it was
...ly encouraged
...in doubt and
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...as he left the
...as offered for
...the Lord had
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...nced to write,
...n the Lord to

to let his blessing rest upon the feeble efforts of his servant. He then directed the papers to all he thought would read them, and carried them to the post office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post office, we spread them before the Lord, and with earnest prayers mingled with tears, entreated that his blessing might attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth.

"In 1850 it was issued at Paris, Maine. Here it was enlarged, and its name changed to that which it now bears, THE ADVENT REVIEW AND SABBATH HERALD."

Through all the years the REVIEW has been an important factor in the development of this message, and in helping the believers to maintain a bright Christian experience, beset as they have been with trials and temptations especially designed to discourage and dishearten those keeping God's commandments.

...entitled, THE
...n, eight miles
...ain, although
...nting office,
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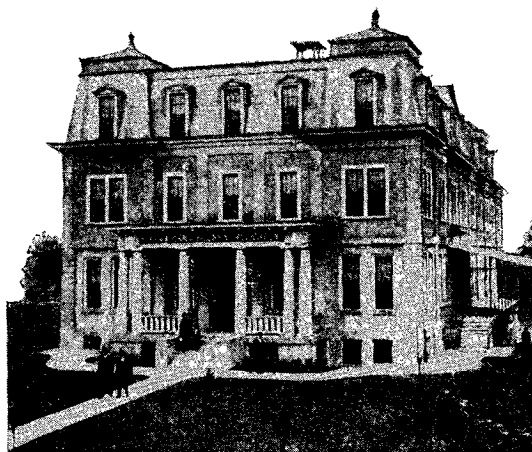
When the REVIEW was first published, it was small. It was not issued each week. There were no illustrations. As the cause grew, it became necessary from time to time to increase its size. Illustrations became necessary. At the present time the growth of this movement is such that a 32-page paper each week, well illustrated, is necessary to represent our work in a proper manner.

OFFER

...increase the subscription list. Will you who are subscribers tell those who are not, the benefit you receive from reading our church paper, and also of our special offer of FOURTEEN MONTHS for \$2.50? Perhaps you can influence some one to subscribe.

All orders should be handed to your church missionary secretary, or sent to your conference tract society office.

Present Home of Our Church Paper



We have many noble examples of this kind of fortitude, for it is in the face of these conditions in many places that our work is being carried forward in China just now. The Lord will certainly add his blessing to the work of our Chinese colporteurs, and we believe we shall reap a rich harvest of souls for the kingdom through the influence of the literature we are now selling.

In some parts of the territory coin currency has practically disappeared and paper money has taken its place. In various sections of the country the silver dollar is variously valued. For example, during the past few months two of our colporteurs sold books in territory where the exchange was reckoned at three bills (of one thousand cash each) to the dollar. And this is what they had to take in payment for their books. When they came to settle their accounts at the tract society a little later, the exchange at headquarters was eighteen bills (of one thousand cash each) to the dollar. And a few days later it rose to twenty-two bills to the dollar. Such are the conditions that these boys are working under in Hunan.

We believe that if our literature ever accomplishes the great work God designed it should do in China, if ever it becomes our greatest agency in giving the blessed message to this sin-stricken people, if ever it is to be scattered like the leaves of autumn throughout our vast territory, we must have more help from the homelands. We have but three men in our ten provinces to care for this work, and these provinces have a population of 312,000,000 people, or nearly three times that of the United States.

We earnestly ask the prayers of God's people that his choicest blessing may attend our literature as it goes on its mission of love in China, and that he will raise up more men who will "come over and help us" to push the triumphs of the cross in this heathen land by means of the printed page.

* * *

Colporteur Work in Argentina

ROSCOE T. BAER

THIS branch of the work has prospered during the past year, as the report will reveal. While there was a series of obstacles standing in the way of progress, which we must overcome, yet the Lord came to the rescue and prospered the work in spite of the difficulties.

A severe drouth was experienced in the Argentine Republic during the year 1917, and of course money was scarce, and the people could buy only the necessities of life; but still the book work went on. Then for a greater portion of the same year we were without a field secretary, and very little recruiting was done, but the regulars kept in the field, and with the encouragement which came from the office, the colporteurs held on, and they were able to deliver our large books in every part of the great republic.

A comparison by years will show what has been done in this line of missionary endeavor. The total sales by colporteurs for 1916 amounted to \$17,005.96 (Argentine), or \$7,205.91 gold. For 1917 the total sales by colporteurs amounted to \$32,543.63 (Argentine), or \$13,789.69 gold, a gain for 1917 of \$6,583.78.

At the close of our last camp-meeting we held an institute for our colporteurs, and it proved to be one of the best institutes I have ever attended. We have some very good men giving the best that is in them to this work. We are also training colporteurs for

our missionary paper, *El Atalaya*, and these are doing well in the large cities. Some sell as many as one hundred copies a day. This work is preparing the large cities for the public efforts which we are making in Bahia Blanca, Rosario, and La Plata. Several of our paper workers are laboring in the great city of Buenos Aires. This will prepare the way for an aggressive campaign which we are planning to carry on there in the near future.

In addition to building up our colporteur work in the field, we have encouraged our church members to work with papers and tracts and small books. The records will show that they have taken up this kind of work, and the Lord is blessing their efforts. The office sales to churches and individuals for 1916 amounted to \$13,507.24 (Argentine), or \$5,723.41 gold, and for 1917 to \$14,707.22 (Argentine), or \$6,231.87 gold, a gain of \$508.46 gold. The literature sales for the Argentine Conference for the year 1917 aggregated \$47,250.85 (Argentine), or \$20,021.56 gold, a gain over 1916 of \$16,737.65 (Argentine), or \$7,092.24 gold.

Encouraging Prospects

With conditions greatly improved, we believe that 1918 will exceed any previous record. We have had a good harvest, we have a good live field secretary, and better organization for our churches, so there is every reason to expect the hand of the Lord to be over this work for good during the year 1918. As a result of the sale of this amount of literature, we hear of new interests springing up in all parts of the field. It is surely the work that God would have his people engage in while there is freedom to work among the people.

There are representatives from many nationalities here, and all of these must be reached before the end. The Argentine Tract Society has handled literature in six different languages. Of course the largest amount is sent out to Spanish-speaking people.

We are hoping that in this way the great multitudes of people in this country will be reached with the truth for this time. May Heaven's blessings continue to accompany the truth-filled literature until all have heard salvation's story.

* * *

Experiences Related by Chinese Students in Our Training School at Shanghai

(Continued)

HUBERT O. SWARTOUT

GIANG DJEN HWA: "When I was a small boy I was a heathen and went to a heathen school for a year. Christians preached in my home city twenty-years ago. When I grew up I came to feel that they were right, but I did not enter the church. Finally some Seventh-day Adventist pastors came to our city, and I went to hear what they had to say. From the first sermon that these pastors preached, I felt that they were telling the truth. Finally I asked to be a servant in the home of one of the ministers. I cooked in his home or kept gate at the chapel for about two-years. I became very much attached to him. One day he urged me to leave and go canvassing. I was very sad and felt that he was very cruel, but finally I went. My canvassing was done in two provinces outside of my home province. The country was full of robbers, and the mountain roads were very dangerous, but God brought me safely through the perils and helped me to take several hundred subscriptions.

My great trouble is my lack of learning, but I want to do something to help spread the truth."

Dziang Dao Seng: "I am an old man. I worshiped idols for many years. When I first heard of Christ I tried to keep away from everybody who had anything to do with him. I was afraid of being fooled, as I had heard other people had been. After a time a very bad sore came on my leg. I went to a dispensary for treatment. The doctor talked doctrine as he treated my leg. When the leg had healed I made up my mind to visit the chapel some day. I was very much frightened in the chapel, and sat near the door so that I could run out at a moment's notice. When the minister knelt down I turned my back to him. When he was done praying, and all the people said 'Amen,' I was so scared that I ran out of the room. Afterward I went back again. Finally every time I left off attending the meetings I would become sick, and when I began going again, I would get well. When the minister left, that part of the country I missed him very much. I realized that the Lord had led me little by little till I really felt that I was a part of the church. I soon asked for baptism and joined the church. I have been more and more happy in the Lord's way every year since."

Yu Gwang Yao: "I grew up a heathen. I was afraid of Christians. But when I began to notice that the lives of believers were better than the lives of other people, I visited some of the chapels, among them a Seventh-day Adventist chapel. In this chapel I saw that there was a point to all that was said. I went again and again. Many of the truths preached were hard to accept, but I dared not disobey, for I had come to believe that the Lord of everything was speaking through his Word. Soon after joining the church I started to canvass in Hunan. This was during the fighting there. Canvassers were often bound or beaten or forced to work for the soldiers or threatened with death, but though some of our chapels were burned and our people robbed and forced to flee for their lives, still the Lord brought me safely through the trouble. Now I feel that I must be a diligent student and a diligent worker, for the end is near."

Lui Hsien Gwang: "My parents had lost faith in idols, but did not believe in anything else. There was no religion in the home. We cared only for food and clothing and peace. When the Chinese republic was being set up we were much afraid, and did not know on which side to stand to be safe. We heard that we could get good advice and some money if we would go to a chapel near by. We went. There was a Red Cross dispensary near the chapel. I stayed around the place and finally joined the church because of the help I expected to get, not because I understood the doctrine. After a time I heard Seventh-day Adventists preach, and believed what they said too, in a sort of stupid way. Wherever I went I would inquire for the chapel in the place. I had learned that if I would attend the service and pay very good attention, the minister would almost always notice me and ask me to stay after the service to talk doctrine. Then in the course of time there would be a supper and a night's lodging. Sometimes a minister would keep me several days in this way. At one place where I had stopped in this way, the minister happened to ask about some subjects that I knew a little about. When he heard what I had to say he was surprised, and asked me to stay and preach the

next night. I was too stupid to refuse. I did not know enough about anything to preach about it, except the second coming of Christ and the signs that show it is near. The minister listened till I had finished speaking. Then he told me I was one of those miserable Seventh-day Adventists. This surprised me very much, for I had never had any idea of being called an Adventist, though I did remember that it was an Adventist evangelist who had told me about Christ's second coming. When I next saw a Seventh-day Adventist evangelist I took more interest in studying what he had to teach me. Little by little the Lord led me away from my selfish life and opened my mind. I was finally baptized and entered the church. Since becoming an Adventist the Lord has twice saved my life in answer to prayer. Once I was thirty miles from home, with only eight coppers in my pocket. I started out to walk. It began to rain a very cold rain. I was soon drenched and shivering. I knew that I should die from the exposure, or at least be very sick, so I prayed the Lord to protect me. Nobody would take me in, for I did not have enough money to pay for a night's lodging. I finally reached home very tired, but I did not even take cold from the exposure. Another time I needed to cross a lake to deliver some books. The lake was several miles across, and the wind was blowing very hard. The only boat I could find was very small. As we were about to start, a man wheeled a heavy wheelbarrow onto the boat, causing one side of the boat to sink very low in the water. I was afraid, but I prayed the Lord to help. The boat rocked very much, but it rode safely till we had passed all the deep water and were very near the other side. Then a wave overturned the boat. The man and his wheelbarrow went into the water first. I was carrying my books in my hand. The water was only a little above my knees, so my books were not even wet. I waded to shore and delivered my books. If the boat had overturned a minute or two before, I should certainly have been drowned. I know that the Lord can enlighten a stupid mind. I know that he can save people from their sins and change their selfish hearts. I know that he can protect them in dangers. I want to follow where he leads and serve him to the end."

Shanghai.

* * *

Success Amid Difficulties in China

IN a letter written July 24, 1918, Brother H. M. Blunden, at that time field missionary secretary of the North China Union Conference, wrote as follows concerning conditions in that union and the experiences our colporteurs were having:

"You cannot imagine the difficulties our men are facing in order to circulate our literature. Down in Hunan, for instance, where a man takes his life in his hands if he ventures onto the road, the boys are facing tremendous financial difficulties. Ordinarily it takes from fifteen hundred to two thousand cash down there to make a dollar; just now it takes six thousand, so you can see how much the colporteur would lose who receives his money in the form of cash, the customer insisting on paying at the former staple rate.

"But I am not going to detail to you all the difficulties with which we are confronted, for that is not the spirit of the real bookman. We have much to encourage us. Our last report is the best we have yet had, showing receipts of more than \$3,000 (Mex.). In the province of Hupeh we had a report of nearly \$900, a gain over any previous report of almost \$200. So you see we are trying to keep pace with the rest of the world."

* * *

GENIUS is patience.—*Sir Isaac Newton.*



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 COMFORTER

WORTHIE HARRIS HOLDEN

So fitful is life's day
We long for glad tomorrow;
For joy is wreathed with grief,
And love is weighed with sorrow.

Our God in mercy bound
The thorns among the roses,
And through our anxious night
His star of hope discloses.

Man's sin in Paradise
Could never be abiding;
It shunned God's majesty
And sought a place for hiding.

The guard with flaming sword,
The toil that saps our pleasure,
The loss of friends or wealth,
Point us to heaven's treasure.

His Son God gave to save,
And naught is he withholding
To lure us back to him,
Safe in his arms enfolding.

Oh, question not his grace,
Nor spurn his loving-kindness,
Who purchased all our woe
And gives us light for blindness!

* * *

Safeguarding Baby in Summer

LOUIS A. HANSEN, R. N.

THE awful loss of baby life during the summer months is the strongest kind of plea to mothers to acquaint themselves with the simple principles of baby care. Such knowledge would go a long way toward stopping this loss, for it is claimed that these deaths are largely preventable and are due to ignorance. In the month of July of every year fifty thousand babies die in the United States, most of them of "summer complaint," or diarrhea.

There is no immutable law that makes July and August the death months for baby. It is not due to an overruling providence that so many infant lives are sacrificed. Neglect of the simple laws of health is alone chargeable, and the blame falls largely upon mothers who should and could know better. It is stated that out of 135,000 babies in New York City 50,000 have mothers wholly ignorant of baby hygiene.

Preventive measures are the most valuable when it comes to summer diarrhea, for too often curative measures fail when once the disease has been contracted. Measures that prevent are always efficient; that is sure.

Hot weather favors the growth of germs, and is unfavorable to the baby's resistive powers. Germs, or their poisonous products, in baby's food, and baby's inability to resist them, are the chief factors in summer diarrhea.

To build up the baby's resistance against summer heat and its dangers, give attention to general health

rules, with special consideration to seasonal demands. Hot weather comforts must be provided baby, for he feels the heat more than do adults. Light clothing, plenty of fresh air, baths, and an abundance of good drinking water are necessary.

On hot days a napkin and a thin slip, or sometimes nothing, are enough for baby. Arrange for outdoor naps if possible, and keep the sleeping-room well ventilated day and night. Give a daily tub bath, and in addition a sponge bath or two, especially if baby is feverish. Boil and cool the drinking water, if you are not sure of its purity, and give freely for quenching thirst and to aid elimination.

The feeding must be given special care, for diarrhea germs find entrance by the mouth and grow in the alimentary tract. Whether breast-fed or bottle-fed, the baby should be given his food at regular intervals. It is even advisable, except under unusual conditions, to awaken the baby out of sleep in order to maintain regularity in feeding. Better sleep will follow, and the habits will be more normal. Irregularity of feeding causes a disturbed digestion, and interferes with both sleep and nutrition, takes away the normal hunger and appetite, deprives the stomach of its needed periods of rest, and leaves the baby underfed and more susceptible to disease.

The nursing mother must also observe regularity in her own habits,—eating proper food, sleeping enough, getting out of doors, and caring for her health in general. Avoid constipation. Make sure of the quality of the milk.

In bottle feeding, observe scrupulous cleanliness. Wash bottles carefully, scalding thoroughly. Before using, cleanse with a solution of hot water and borax, one teaspoonful of borax to a pint of water. Scrub the rubber nipples inside and out with a brush kept for that purpose, using the hot borax solution. Leave them in the solution, turned inside out when not using.

The germs that cause summer diarrhea flourish in milk. See that it comes to you clean, and keep it so. Keep it cool, for germs need warmth for their growth. The food and temperature conditions of the baby's stomach and intestines are ideal for their growth. Take every precaution to keep the germs out of their favorite breeding place, by proper care of the milk and other food materials and of all the utensils used in feeding the baby.

There is a popular notion that the second summer is especially dangerous for the baby. This idea is not based on physiological grounds. As the baby gets older, gaining in health and strength, he is better able to combat disease, providing he is given a fair chance. It largely depends upon the mother whether his second year shall be more dangerous than his first. If she relaxes her care it may be.

True, it is considerable trouble to do all the things necessary to the baby's health, but it is also a lot of trouble to take care of a sick baby, to say nothing of the sorrow and distress of a funeral that too often results from the lack of proper care.

The Value of Pets

MRS. VINA SHERWOOD-ADAMS

I WONDER if we as parents realize the importance of pets in the character-building of our children. Few children have toys enough. If these are not provided for them, they use common objects in the house and yard for playthings. But it is different in the matter of pets. If we older ones do not choose to allow the children this privilege, they are forced to pass through childhood without such helpful association.

Observe a child deeply interested in his play with some toy, and notice how quickly he will drop it when his attention is called to a real, live object—something that will move. In fact, children spend much of their time contriving some way to make their toys exhibit life and motion. In the animal this desire of the child is realized.

A mother hen with her brood of fluffy chicks is one of the most interesting pets a child can have. Dogs and cats are valued as pets, but there are objections to both of these that we do not find in the hen. Few yards are so small that a sleeping box and wire-covered runway for a mother hen and her family cannot be tucked into some corner.

There is something so tender in the care of this mother for her chicks. She teaches unselfishness, for she *always* calls the chicks and feeds them the bits of food dropped from baby's fingers, even though she herself is hungry. This, and many other lessons the small child may learn, and to the older children there may be brought home a valuable lesson in the mystery of life.

For three weeks this summer we watched old Brown on her nest. Once we noticed her gently turning her eggs; and at last, when the shells began to open, her God-given instinct caused her to have each egg turned right side up. The day the chicks hatched she could not be persuaded to leave her nest, save for a hasty drink. The unfolding of the little life in the eggshell, and the maternal instinct in the mother hen, seemed wonderful to the children and gave them a new idea of the sacredness of motherhood.

Now these chicks have passed from fluffy babyhood, and when the pinfeathers began to grow the mother began to harden them to meet life's responsibilities alone. She weaned them. Henceforth they must scratch for their own worms. They protested long and loud the first night they were left to sleep alone, just as our children sometimes protest when we try to teach them to bear responsibility; but the mother hen persevered, because her instinct told her that it was time for them to have this experience.

Our responsibility in the matter of pets does not end when we provide our children with animal friends. It would be better for a child never to have a pet if he is not taught how to treat the animal. He should be given the responsibility of feeding and watering his pets properly. Some children do not seem to realize that animals have any feelings, and if they are not taught better, their dumb friends suffer greatly in consequence.

One day last summer a mother who prides herself on her standing in social and religious circles, sat contentedly in the house crocheting while just outside in the yard her children were maltreating a cat and her helpless kittens in a most inhuman way. The big collie had fled to the farthest end of the garden

and hidden in a clump of bushes, with some kind of pinching apparatus attached to the end of his tail. This sort of play continued in various forms during all the summer, until some of the victims died and others ran away from their tormentors.

Children should be taught to treat animals kindly. They become cruel and hard-hearted when they are allowed to bring suffering and discomfort to anything which possesses life.

Even a toad in the garden may become a pet. If cannot be handled, of course, but the majority of children have a tendency to mistreat a toad just to see him hop. Instead of this, let them take a blunt stick and rub his back and sides. At first he will be frightened, but when he learns that you mean him no harm he will wait for you to scratch him, and will show his appreciation of the kindness by turning half over in enjoyment of the attention. Study the toad with the children. Notice where his tongue is fastened in his mouth, and locate his eyes. If possible watch him burrow in the ground; he does this in a manner exactly the opposite of that employed by most animals.

If we are not so situated that we can take our children to nature, we must bring nature to the child in some way. The average child, even though he may live in the country, needs his attention called to the wonders of the animal world by one who is older. The time which we as parents spend with our children in this way is by no means wasted. Persons who miss this early training lose much of the joy of life, and often fail in realizing the wonders of the creative power of God in the animal world around them.

* * *

A SUMMER MORNING

WHEN the song of the robin awakes me
After the night's peaceful sleep,
And the rays of the sun, pink and golden,
Begin from the east sky to creep;

When in through my window is wafted
The scent of the resinous pine,
And I hear from the pasture below me
The drowsy, soft lowing of kine;

When the mist from the lowlands is lifting,
And the flowers in bloom are "dew-pearled,"
And only the songs of God's creatures
Are heard in his beautiful world;

My heart is filled with thanksgiving
For these common, everyday things—
The sun, and the birds, and the flowers,
And the joy that each morning brings;

For the rest the night has brought me,
For the work that is promised the day,
And I rise with the courage and purpose
To trust God, though he send what he may.

—Eleanor Quimby, in *Zion's Herald*.

* * *

Recipes for Rolls

MRS. LUELLE B. PRIDDY

Potato Rolls.—Take one cupful of mashed potato, one-half cup of melted shortening, one egg, one rounded teaspoonful of salt, and enough flour to mix into a dough stiff enough to mold easily with the hands. Form into rolls about four inches long and one inch in diameter. Bake in a hot oven until lightly browned. They are best when served warm. If desired, a small onion chopped fine or a tablespoonful of celery may be added.

Rolled Oats Rolls.—Take one cupful of rolled oats porridge, one-half cupful melted shortening, one egg, one rounded teaspoonful of salt, and enough flour to make a dough sufficiently stiff to handle easily. Form into rolls as suggested above, and bake in a hot oven.

Potato and Rolled Oats Rolls.—In place of a cupful of potato, use one-half cup, and add one-half cup of rolled oats porridge. Make according to the recipe for potato rolls.

Pea Rolls.—Take one cupful of cooked peas either finely mashed or sifted, one-half cup melted shortening, and one and one-half cups bread crumbs, one rounded teaspoonful of salt, and flour sufficient to form a workable dough. Mold and bake as suggested above.

Bean Rolls.—Substitute beans for peas, and follow the recipe for pea rolls. A pinch of dried herbs may be added if such seasoning is desired; or a tablespoonful of finely chopped celery or onion may be added.

Rice Rolls.—Take half a cup of cooked rice, half a cup of mashed potato, one egg, a rounded teaspoonful of salt, one-half cup of melted shortening, and enough flour to make a workable dough. Form into rolls, and bake in a hot oven.

Rolls may be successfully made from mashed carrots, turnips, or other vegetables, either alone, or mixed with potatoes, using the recipe for potato rolls as a guide. This is a good way to use left-over foods. Soda and baking powder are not needed. The addition of vegetables makes the dough light.

It is a great help to have a scrapbook for recipes. A ten-cent composition book will do very well for this purpose. The recipes may be either pasted or copied into it. If such recipes as have been tested and found adapted to the needs of the family are preserved, it will in time become a valuable kitchen help.

* * *

UNFORGOTTEN

I WAS looking in the attic for the children's winter clothes,
For their overcoats and mittens, and their little woolen hose,
When, moved by tender mem'ries of one for years at rest,
I lifted up the cover of an old black chest.

It was there I kept mementos of the time of long ago,
When I, a child, was shielded from the wintry wind and snow;
And taking out the treasure that I prized above them all,
I laid my head a moment on a brown plaid shawl.

Then I understood the recompense that's coming from above,
If I shall so surround my own with all a mother's love
That just to look at what I've worn will quickly dim the eye
When years have rolled between us since the last good-by.

—Selected.

* * *

Are You Saving Time by Using a "Scrubmobile"?

BREATHES there a woman with knees so proud, they never to the floor have bowed—in the necessary but painful duty of scrubbing?

A few such lucky ones may exist, but for the most of us there are times when home making involves plain, downright floor scrubbing.

Such will welcome with delight a simple, home-made "efficiency expert"—the scrubmobile.

The scrubmobile is a small wooden tray on casters, and its purpose is to save the scrubber the energy and strength wasted in pushing and pulling a heavy pail of water over the floor. Also, besides saving the woman, it saves the floor, as the smooth casters of

wood or rubber spare the floor surface from scratches.

A light push will guide the heavy pail wherever desired with the minimum of effort. Scrubbing with the mop is equally aided by the scrubmobile. A long-handled mop or broom set in the bucket pushes the scrubmobile about easily, and the worker is saved the labor of stooping and lifting the pail from place to place.

The scrubmobile may be made of a few pieces of kindling or broken boxes, or it may be the proud product of the manual training school boy who wishes to do mother a real service.

For the bottom of the tray use a board twelve or fourteen inches square and one inch thick. For the rim or sides of the tray, to prevent the pail from sliding off, use two strips of wood twelve inches long, one inch wide and one inch thick. Nail the strips along opposite sides and finish the two remaining sides with two ten-inch strips of the same dimensions.

Screw four casters in at the four corners of the tray, and the scrubmobile is complete. Made at home, the scrubmobile costs about twenty-five cents.—*Washington Herald.*

* * *

Best and Easiest Ways to Clean House

ONE of the early things to do in spring housecleaning, and necessarily early to avoid trouble, is to get fly screens ready. Brush them thoroughly, and to make them look well, wipe off with kerosene oil. Use only a few drops of kerosene. Should the screens be rusty, they will need painting.

Walls ought to be wiped down very carefully and thoroughly. Remove all pictures, and with a soft cloth over the broom, clean the walls by rubbing with straight strokes of even pressure. To rub the paper too hard will blur the pattern.

Woodwork ought to be considered with the cleaning of the walls. White paint may be wiped with clear water to which a few drops of ammonia have been added. A special cleanser for white paint is a cloth wrung out of clear water and then dipped in whitening.

Oiled woodwork may be cleaned by wiping with cheesecloth which has been wrung out of hot water into which has been put one tablespoonful of turpentine and two tablespoonfuls of linseed oil to each quart of hot water. As soon as cool enough to bear the hand, wring out the cheesecloth from this mixture, and wipe the wood. This is also a good cleanser for the floors, making them ready to be waxed or polished afterward.

Carpets may be sent away to be cleaned, or be done at home. They should have a good airing, and be brushed on both sides; if beaten, a flat beater should be used, as a stick or wire hoop is likely to tear. If, after beating, the colors of a rug or carpet are found to be fast, the rug may be freshened by washing with a heavy soap lather, which is put on with a clean scrubbing brush. Wash a small space at a time, and rinse with cloths or a sponge wrung out of clear warm water. Let the rug dry and give it a good brushing before it is used.—*L. Ray Balderston, professor of housewifery and laundering, Columbia University.*

* * *

It takes a baby mos' two years to learn to talk, an' den it takes de res' of his lifetime to learn to keep f'um talkin' too much.—*Uncle Eben.*



THE WORLD-WIDE FIELD



VIRGINIA CAMP-MEETING

THE Virginia camp-meeting was held at Lynchburg, Va., from May 30 to June 8.

The camp was on the Chautauqua grounds, directly opposite the city park. The park commissioners invited us to hold our first Sunday afternoon services in the park. We complied with the request. A large concourse of people gathered in the park on Sunday afternoon, and when they heard the singing from the steps of the home of the superintendent, many came to the service.

Elder F. H. Robbins spoke to them on the subject of "Heaven and the New Earth." The park commissioners were so well pleased that they sent in an earnest request to have us hold our last Sunday night meeting in the park. And a large audience was present again, to listen to an illustrated lecture on the "Signs of the Times."

The big tent was filled every night with interested listeners. When "The Change of the Sabbath" was presented, on the last Friday night, there were a number of people from the city who stood up to signify their intention to keep their first Sabbath the next day.

The chief of police and another policeman attended the night meetings quite regularly, and both attended the last Sabbath meeting. One of the policemen stood up in the consecration meeting, requesting special prayers in his behalf, and also handed in his name for literature.

I do not remember ever seeing such a spirit of inquiry on the part of the public as I witnessed at this meeting. While there were only about one hundred twenty-five of our own people present at the camp-meeting this year, on account of its being held at one end of the State, yet those who were present, testified that it was one of the best camp-meetings they had yet attended. All testified that the camp-meeting was a continual feast of good spiritual food, and nearly all claimed the keeping power of Christ and victory through him. The brethren and sisters said they were through with telling each year at camp-meeting what the devil had done for them; they purposed hereafter to tell of the victories gained through Christ. They believed the time had come to heed Paul's admonition to the Hebrews: "Leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God." Heb. 6: 1, A. R. V.

An excellent spirit prevailed among the people throughout, and they said they were going home to live the camp-meeting experience three hundred sixty-five days in the year. They had had a religious experience that they could maintain each day of their lives, in the home as well as at camp-meeting.

At the conclusion of the forenoon consecration service on the last Sabbath, the question of foreign mission offerings was presented to the congregation. No appeal was made for any definite amount.

After an earnest season of prayer that the Spirit of the Lord would impress each mind and heart, every one in the congregation was asked to pledge on paper the amount he felt he could give to missions, and when the pledges and cash were counted the sum total was \$2,347.86. This compared very favorably with the camp-meeting of the previous year, when from nearly twice as many people almost \$4,000 was received in realized pledges. A number of sisters said they would send their pledges in later, when they had had opportunity to consult with their husbands.

The people were favorably impressed with the way the money was raised and felt that the Spirit of the Lord had truly indited this offering. They were urged to give systematically through the regular church channels rather than spasmodically at camp-meetings.

The conference was only a little over six hundred dollars behind on the Twenty-five-cent-a-week Fund for missions.

The home missionary department had a field day on Tuesday, June 3, and all the leaders and all the people went out together for two hours, selling the "World Peace." Each took ten books. Many sold all they had and helped others to sell their books. We had a precious experience meeting upon our return to camp. Two hundred forty books were sold during the two hours of missionary effort in the city.

All together, our people purchased 1,650 of the small books to take home with them for missionary work, and several hundred dollars' worth of cash sales of other literature were made at the book tent.

Seven persons were buried with their Lord in baptism on the last Sabbath.

Elder J. A. Leland, the new president of the conference, was greatly encouraged by the hearty co-operation he received from the people of the conference.
C. S. LONGACRE.



WHAT I FOUND IN CHURCH SCHOOLS

LAST November I was chosen to act as visiting nurse for the District of Columbia Conference. Though this need had often appealed to me, yet no one had ever attempted this kind of work in our conference before, so far as I know. So I have been pioneering, and have found a wide field for many lines of work.

The influenza epidemic presented many openings for a great deal of work last winter.

My work has been largely among our own people, but I have answered many outside calls, and many families and their physicians have been astonished at the wonderful changes and recoveries accomplished by our methods of treatment. God has blessed the efforts, and though only a few seeds of truth could be sown at the time, yet these homes are open, and I believe that they will be ready to receive our literature and truths when they are presented.

In connection with this work I have made regular weekly visits to the church schools in the District, and have found teachers and pupils interested in the presentation of health topics.

Every week I make a general inspection of each child as to the condition of throat, eyes, ears, nose, and skin, and apply simple local treatment when necessary. If time permits, a short health talk on hygiene or physiology is given.

In my observations among the pupils, I found many with enlarged and diseased tonsils, protruding upper teeth, mouth breathing and other symptoms of adenoids, and deafness.

Most of the children claimed to own toothbrushes, but not many used them regularly. I have visited as many homes as possible where children needed treatment, and made known to the parents the danger attending failure to look after these diseased conditions.

We witnessed great suffering in a girl of twelve years at our mission hospital this winter, caused by complications following diseased tonsils,—complications which could have been avoided had the diseased conditions been attended to in time.

The educational department of the public schools has sent out height and weight charts, which are being used in one of our schools, and one boy of fourteen, who was very nervous, was found to be much below the normal height and weight.

In several homes the parents have given attention to these conditions, but in others the complaint is that they cannot afford the operation fee. Some have had the operations performed at some free clinic.

While there is much that the nurse can do, yet each child ought to be examined by a physician at least once or twice a year.

The public schools are coming to the front in teaching health principles, first aid, nursing, etc., and why cannot our schools come up to this standard also?

There has been some opposition to this work, mostly where both parents were not Adventists. In such instances the children have expressed themselves by saying that their father or their mother did not want them to have *their* throat swabbed.

In order to carry on this work successfully, we must have the co-operation of the children's parents.

This is only a mere beginning in what ought to be done in our church schools everywhere, and as opportunities present themselves, there will be a great need for more nurses to do this kind of work.

As the children are taught and educated in hygienic and health principles, they in turn can carry this education into the home.

ESTHER GROLL.



EVANGELISTIC EFFORT AT NEW ORLEANS

ON April 8 Elder Taylor G. Bunch, assisted by other workers, began a series of meetings at the Athenæum, on one of the principal avenues of the city. The

lectures were held each evening except Saturday, and continued seven weeks; since then they have been held on Sunday and Wednesday evenings only.

Though there have been many attractions to draw away the people, the attendance has been good, and is by many considered remarkable in this city of fun and pleasure seeking, and from the fact that fully 75 per cent of the four hundred thousand population are adherents of the Roman Catholic faith.

At this writing seventy-five have signified their intention to obey the truths to which they have listened. Among these are many who had been praying for light, and they freely express their joy in the truth found, believing it an answer to their prayers.

The publicity given these lectures through the city papers is bearing fruit in the city and throughout the State, and also in adjoining States. Nearly every day come requests for literature on the subjects presented. The names thus received will be used by the literature band of the Young People's Missionary Volunteer Society.

The appropriate number of *Present Truth* was used each evening at the meetings, and the many calls for numbers missed shows the interest taken in this paper. A club of two hundred *Signs of the Times* is being used in the follow-up work. The city has been districted, and with the assistance of the Home Missionary Members and the Young People's Missionary Volunteers, these papers are delivered at the homes of the interested ones.

The offerings, amounting at present to \$1,716, do not quite meet the running expenses, which have been \$2,048. We are expecting quite a little more, and are praying that by the time the effort closes the expenses may be fully met. Our book sales have been a little less than \$125. Each evening some literature is sold.

We are grateful to Him who puts the spirit of liberality into the hearts of men and women. We know that God has heard and answered the many prayers in behalf of this effort. The critical time with those taking their stand is now, and we trust that the readers of these lines will pray that none may lose their way in taking this important step, and that others may soon decide to obey.

After the Sabbath question was presented, the Sabbath services were held in the Athenæum for four weeks. Last Sabbath, June 7, we met at our own house of worship, which was filled, although some were not able to attend services. This increased congregation will necessitate our finding a larger place to hold our services, and steps are being taken to secure such a place in the near future.

With our small force of workers we are unable to carry on the work with over two hundred interested persons and to answer the many calls for Bible studies. We are hoping and praying that God will lay the burden upon some experienced Bible worker to come and help in this work. The field is ripe for the harvest; who will answer this call for reapers?

C. N. SANDERS.

* * *

THIRTEEN new believers have begun the observance of the Sabbath at Dunham, S. Dak.

CAMP-MEETINGS AND LONG SERMONS

AFTER an experience of forty years in attending Seventh-day Adventist camp-meetings, and observing the general effect of long sermons upon the public mind, I am profoundly convinced that sermons more than fifty minutes in length, as a general rule, are detrimental to the best interests of the meetings. With this conviction fastened upon me, I feel it my duty to invite my brethren in the ministry to give this matter their serious consideration. If I can judge correctly from conversations I have had with our own people, and with the people of the world who have attended our camp-meetings, there are but few persons who can listen attentively to a sermon of more than fifty minutes' length without becoming weary and wishing in their hearts that the minister would close his discourse. That which is said after the people become weary, fails to reach the heart; and under such circumstances not only accomplishes no good, but works positive harm. But some one may say, "It can work no harm, even though it may do no good." I believe long sermons do harm, because, when the mind becomes weary, it relaxes, and as a result the force and power of what has previously been said are forgotten, and the extent of forgetfulness is the measure of harm done.

Not one per cent of public speakers can interest or instruct an audience on an abstract subject for a longer period of time than fifty minutes. For the average speaker to take more time than this, is to detract from the force of what has been said. The majority of ministers will agree with these statements; but judging from their practice, one might conclude that this same majority consider themselves of the one-per-cent class of specially interesting speakers.

Lack of preparation is responsible for many long-drawn-out sermons. One preacher spoke seventy-five minutes on the subject of "Rest." It is needless to say that his congregation felt the need of rest by the time he was through.

It is not unusual to see persons go away from the meeting when it has continued more than one hour. I have known ministers to become so thoroughly absorbed in the presentation of their subject, that they would not notice it if half their congregation got up and walked out of the place of meeting. There are other ministers who realize that the people are becoming weary when they have been held longer than the allotted time, but having a few more thoughts to present which they regard as very important for the people to consider in connection with what has already been said, and wishing to encourage the congregation to give attention for a few minutes longer, they will say, "I will read just one more text, and then I will leave the subject with you."

Not long ago I heard something of this kind at one of our camp-meetings. But after reading the "one" text, other texts came to the speaker's mind which he thought were too important to be passed by, and therefore he felt justified in reading them; and not only did he read them, but feeling that the nature of the texts required it, he made extended explanations.

The servant of the Lord has spoken very plainly to Seventh-day Adventist ministers concerning the time which should be occupied in preaching a sermon. It may be that some of our ministers have not noticed what is said in "Testimonies for the Church," Volume II, page 117, concerning this matter. It reads as follows: "In most cases, our ministers should not continue their efforts longer than one hour. They should leave preliminaries, and come to the subject at once, and should *study* to close the discourse while the interest is the greatest. They should not continue the effort until their hearers desire them to cease speaking."

At a certain camp-meeting I attended, the minister continued his sermon twenty minutes past the time for dinner. The people were anxious for physical food when the time came for it; but no, they must have an overdose of spiritual food before they were permitted to partake of the physical. The workers at the dining tent were displeased to be thus hindered in their work, the dinner was cold, and there was general dissatisfaction all around. A meeting had been appointed to be held soon after the regular dinner hour, but the people did not come, and so some one was sent to the tents to extend a special invitation to come to the meeting. The people were weary and in no condition to take more spiritual food at that time.

It is my opinion, and also the opinion of many others, that if our ministers would confine their sermons to the time allotted, more satisfactory results would be seen in hall and tent efforts, and at camp-meetings. If our ministers would close their sermons before their hearers desire them to cease speaking, the attendance and interest in all our gatherings would be increased, and more satisfactory results would be seen.

If the foregoing thoughts are correct, God will be well pleased with all who act in harmony with them.

C. P. WHITFORD.

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GLEANINGS FROM THE FIELD

ELDER G. W. WHITE reports the baptism of twelve young people at Ute, Iowa.

THE Edendale church in Los Angeles, Calif., built in 1911, was recently dedicated free from debt.

ELDER R. W. PARMELE recently baptized six new converts, who united with the church at Jacksonville, Fla. Twenty-one have been added to the membership of the church at Orlando.

A NEW church has been organized at Benton, Western Washington Conference. There were nineteen charter members, seven joining by baptism. It is expected that others who are now deeply interested in the third angel's message will soon take their stand.

THE few faithful members left when the church at Wilmington, N. C., was disbanded some time ago, have not been idle. During a recent meeting in that city eleven persons, who first became interested in present truth through personal efforts put forth for their conversion, took their stand on the Lord's side, and were baptized. Thirty adults are now in regular attendance at the Sabbath services.

THE dedication of the Brooklyn (New York) English church took place last month. The dedicatory address was given by Elder A. G. Daniells.

A CHURCH known as the Highlands Cambridge Company was recently organized by Elder J. W. Norwood in the Southern Oregon Conference.

A MAN in the vicinity of Sydney, Australia, was handed a tract on the Sabbath question. He took it home, and his wife read it. She was deeply impressed, and passed the leaflet on to her mother. They both decided to follow the Bible Sabbath. They sought out a company of God's people in the suburb in which they were living, met with them, and eagerly received other points of truth. The husband has since joined them in obeying God. Does it pay to distribute our literature?

ONE of our canvassers in the Southern Oregon Conference relates the following experience: "While canvassing in the country, I called on a family and learned that they had the book which I was selling. They asked me to stay for dinner, and we had a good visit. As I was leaving they urged me to stop with them when I came back to make my delivery. When I visited them again a little later I was surprised to see a new house standing on the old homestead. Upon inquiry I learned that one morning a few days after my first visit, the house caught fire. The father and mother, who were quite feeble, could not assist much in saving the household goods, and the young man, after risking his life to get out what he could, happened to think of his library, which was a very large one for a country home. He rushed into the dense smoke once more, and groping his way to the bookcase seized a handful of books, which was all he was able to save. The books rescued from the library consisted of a Bible, a dictionary, 'Bible Readings for the Home Circle,' and 'Heralds of the Morning.' Surely God will care for his word."

Reporting from China, Brother Josef W. Hall says regarding their March thirteenth Sabbath Offering in the part of the field where he is laboring: "Our enterprising superintendent, Brother Li Shou Djen, devised a thermometer that contained real liquid, which rose in the tube at a touch on the hidden bulb. On one side was marked the Sabbaths, and on the other the degrees corresponding with our goal of \$2.70 for each regular Sabbath and \$12.60 for the thirteenth Sabbath, totaling \$45 for the quarter,—a \$15, or fifty per cent, increase over our goal for the winter quarter. It so happened that the first Sabbath we hung up the new device was a bright, beautiful, balmy day, marking the breaking of the cold snap, and advantage was taken of the situation to exhort the brethren within the chapel not to let their *reh-hsin* fall behind the *reh-du* without. The brethren were called upon to make individual pledges toward the goal, and some pledged to give several degrees, some one degree, and some a decimal of a degree, each Sabbath. From that time on, without any prolonged exhortation or chiding from the pulpit, with merely an occasional kindly personal word to those who we knew were prone to forget their first zeal, our thermometer never once failed to make the record planned for it each Sabbath."

FROM the Eastern Polynesian Mission Brother F. E. Lyndon sends this report: "We have just received word from far-away Bukabuka Island. About a year ago Iti, a native of Aitutaki, was sent there in answer to some interest which had sprung up from the changing of the worship day from Sabbath to Sunday. About forty-three in all are keeping the Sabbath, according to Iti's report, and a church is in course of erection. This is the first fruits of native help in the Cook Islands. Truly the most effectual work is done by native trained laborers. We have been slow to grasp this idea, but the work must be largely carried forward in the future by native evangelists."

FOR a number of years the little launch "Liberty," owned by the Greater New York Conference, has been carrying forward mission work among the ships which visit New York harbor. Recently one hundred thirty ships of the United States navy came into the harbor. They were to remain only ten days. The Greater New York Conference Committee determined to place in the library of all the large battleships, each of which carried a crew of about fifteen hundred men, some of our large books, for these men to read while at sea. This was done at a cost of about five hundred dollars. The officers gave the workers a very cordial reception and expressed their appreciation. It seemed necessary to replace the old engine with a new one in the little ship "Liberty." The price asked for the new engine was a thousand dollars. The manufacturer said, "I can make no reduction." But when he was told of the work being done, he said to the brethren: "I will let you have the engine at eight hundred dollars, and I should like to have you talk to my three hundred workmen."

REPORTING in the Australasian Record the Indian work in Suva, Fiji Islands, Brother D. Meyers writes: "One of the new converts has gone through hard experiences. When he decided to keep the Sabbath he sent his application to the superintendent of the government institution where he is employed as a clerk, requesting that he might be freed from work on Saturday. The reply he received was, 'You may follow any faith you choose, but you must not absent yourself from duty on Saturday.' On receiving this reply he interviewed the superintendent, making his request once more, but again was refused. Then he handed in his resignation, and added that while it was being considered he could not violate his conscience by working on Saturday. Back came the emphatic answer that on no account was he to be absent on Saturday; that if he did so he would be arrested for disobeying orders. Sabbath came; the young man was in his place in Sabbath school; the day went past, but no arrest was made. On Monday morning when he presented himself at work, he was charged before the superintendent for disobeying orders, and found guilty. He was told that he would receive punishment later, and cautioned not to absent himself again on Saturday. To this he replied, 'I will bear all the punishment you can give me, but I cannot come on Saturday.' Thus it went on for two or three Sabbaths. Each Sabbath as it came the young man was faithful. No more has been said to him regarding his punishment, and he has received no word

about his resignation, although it is nearly a month since he handed it in. It seems as if this young brother is to have his Sabbaths off without any more trouble. While all this trouble was being meted out to him at work, his father and elder brother told him that if he dared to take his stand both he and his wife would be turned out of the house, but if he would still be a Hindu, half the property would be given to him. His reply was, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Seeing he was persistent in his new belief, the father ordered him out of his house and disowned him. So this young man and his wife faced the world homeless. However, we had a room in our home, and they found a shelter here. His wife is now studying the truth and is desirous of being a Christian, too. It shows the power of this truth when heathen can part with home and friends in order to obey it."

Educational Department

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

THE MINISTERIAL READING COURSE

THOUGH not very much has been said through the REVIEW about the Ministerial Reading Course, this work has been thriving. With the year 1918 there was concluded what we call Ministerial Reading Course No. 1, covering a five-year period. Those who have stood by the course through the five years, or have gone back and made it up from the beginning, have received our Ministerial Reading Course certificate covering the work of the five-year period. Up to date 182 certificates have been sent out, and they are going out from the office from day to day as the work is completed.

With 1919 the first year of Ministerial Reading Course No. 2 began. This will be a four-year course, to coincide with our General Conference administration period. The books have been selected with care by a special standing committee appointed by the General Conference Committee. We have planned the entire four-year course on a systematic basis, to bring in proper variety and balance in the reading. The books for the present year are as follows, with prices indicated:

"Modern and Contemporary European History," by Schapiro.....\$3.00
"Q. E. D.," by Price......75
"Testimonies for the Church," Vol. I, by Mrs. E. G. White..... 2.00
"The Call of a World Task," by Murray......65

Now it is not at all too late to register in this new course. No minister ought to continue his work from year to year without some systematic plan for reading. The reading matter in our course is carefully selected for the most practical help to the preacher or the Bible worker; but it is moderate in amount, so as to leave considerable time for workers to select and read other books in which they may be especially interested. Every wide-awake teacher must read much if he keeps up with the times, and we invite every worker who reads this article to

register for our new Ministerial Reading Course, No. 2 if he has not already done so. From the beginning of this Reading Course 1,166 ministers and workers have registered for the work. Why not you?
W. E. HOWELL.

* * *

BROADVIEW THEOLOGICAL SEMINARY

THE year just past has been the most successful and fruitful in the history of this seminary. The enrolment was one hundred twenty. The graduates numbered nineteen: five from the college course, four from the junior college course, nine from the academic, and one from the advanced music course.

The same earnest, sacrificing spirit that characterized our students in past years has been apparent this year in an unusual degree. Because of lack of accommodations about twenty of the students, mostly young ladies, have roomed and worked in La Grange, about three miles distant, walking back and forth in pleasant weather, the school providing transportation at times when the walking was not the best. The La Grange people are very kind and accommodating to our students, paying as high as forty cents an hour for housework. Some of the boys have worked at the Pacific Press Branch publishing house.

All have shown a genuine missionary spirit, going to Chicago and the smaller towns round about, to sell our foreign as well as the English magazines. Chicago is a great foreign mission field, and the International Branch of the Pacific Press being only two miles distant from our school, a splendid chance is afforded our students to sell magazines, not only in the Swedish but also in Polish, Russian, Italian, and other languages. In this work they have had excellent success, some earning at times as much as \$8 and \$9 a day.

The students, as well as the teachers and others connected with the school, have shown great enthusiasm for the up-building of our Swedish seminary. Last year the students engaged in a successful campaign to secure a suitable piano for our chapel. This year a similar campaign has secured for our new chapel a Mason and Hamlin reed organ. Considerable credit is due our music director in organizing these campaigns.

Besides this, teachers and students have donated and pledged \$1,000 for the new \$30,000 college building which is at this writing almost ready for the plasterers. This additional building will furnish a much-needed facility for our school work and also afford opportunity for remodeling other buildings, so as to accommodate about fifty more students.

The graduating exercises were replete with good, inspiring, and impressive addresses. Professor Griggs, who gave the baccalaureate sermon, held forth the need of faith and courage to succeed in all we undertake, whether in ordinary vocations or in working for God. Prof. A. W. Spalding gave the commencement address, an earnest presentation of devotion and bravery in the work of God as well as in worldly undertakings.

The talks given by the graduates on class night were short but pithy and in full accord with the class motto: "Not for self, but for humanity." The

graduates realize that they have only made a beginning, and that they are now entering upon a larger and more important career in the school of experience. The sentiment was voiced, that to win out in the cause for humanity we must surrender our will upon God's altar and humbly, patiently, earnestly, lovingly, labor for the uplift of our fellow men.

"Others, Lord, yes, others;

Let this my motto be:

Help me to live for thee,

That I may live like thee."

The greatest pleasure in life is found in being faithful in the path of duty.

The Sabbath before the one which closed the school was a blessed day, when students, teachers, and friends repaired to the banks of a near-by river, and six young persons were baptized to indicate their faith in the provisions of the gospel to save them from sin. Our president, Prof. H. O. Olson, officiated on this occasion.

We must not close this without a word about our foreign department, which for the first time last year was added to the school. Among the few students in this department were Russians, Italians, Rumanians, Czecho-Slovaks, and others, all preparing to answer the Macedonian cry from millions of their own nationality in this as well as foreign lands. "Broadview is a very cosmopolitan place, with a live international spirit. Here the Swedes, English, Rumanians, Russians, Armenians, and Slovaks eat, work, study, sing, and pray together. Were the Broadview spirit universal, there would be no question about the success of the League of Nations."

We expect a large increase in this department the coming year.

With increased facilities both in buildings and teaching force, we look forward to the next school year with confident expectation, and hope for a blessed and prosperous year.

AUGUST SWEDBERG.

* * *

OUR EDUCATIONAL COUNCIL

MORE than a month has passed since the close of our Educational Council held in Washington, D. C. Since the pressure of work in this council and in the councils immediately succeeding it has been lightened a little, there has been time to reflect upon the work done by our educators at this important gathering. I am convinced that God was in the calling and the deliberations of this council. We could not have reached the results that were reached, in the spirit of harmony that prevailed, without the special help of the Lord. Much time was spent in earnest prayer, and the sessions were all strongly spiritual in tone. It would be too much to say that all our educators saw eye to eye, but there was a remarkable blending of spirit in the adoption of recommendations, and in the expressed will of the delegates to stand by and carry out whatever was decided upon. The large task now lies before us to make our conclusions on general policies and plans operative for the most fruitful results.

First of all, it seemed well to make, at the Spring Council of the General Conference, a general statement of the reasons that led up to the calling of the Educational Council, before outlining

general policies for our future guidance. This statement reads as follows:

"A STATEMENT

"We have come to the time in our educational work when it is imperative to determine more fully and clearly than ever before, what God would have Israel to do. The issues of the war and the epidemic have pressed to the front both the excellencies and the shortcomings of our educational endeavor. We have had to face in the concrete some of the very conditions and experiences we have expected and preached about for many years. Besides this, insidious teachings and subtle influences have been seeking to insinuate their way into the lives of our young people and take them captive.

"These elements in our experience led us to consider seriously whether or not we were living and laboring in the full blaze of the marvelous light that has been shining upon our educational pathway for years. To this end we called a special council of the heads of our schools, our field secretaries, and our textbook and syllabus secretaries, in Washington, D. C., April 16-21, to make a prayerful review of the reasons why we are conducting our own schools, to seek a clearer definition of our educational objectives and the best ways to reach them. We have entered heartily and prayerfully into this study, and have obtained the full and rich blessing that always rewards those who seek earnestly to know better the will and way of God.

"We therefore wish to express our heartfelt appreciation of the gracious goodness of our heavenly Father in leading us into fuller light, and desire to define further the purposes and aims of our educational work in the following recommendations."

After consideration, the recommendations referred to in this statement were adopted. [The recommendations were included in the report of the Spring Council by the secretary of the General Conference, and were printed in the REVIEW of May 29.—ED.]

Additional resolutions were adopted as follows:

Follow-up Campaign

"That the schools in each union cooperate in seeing that every family is visited in reference to the children's attending our own schools.

"That the General Educational Department prepare material which can be supplied to the teachers visiting families, with a view to making their visits tell for the general uplift of the home.

Missionary Volunteer Work

"That in all our schools we seek to strengthen the work of the Missionary Volunteer organizations, and solicit their aid in recruiting students for our schools."

Academy and College Curricula

After giving careful study to the adaptation of our curricula to our own specific objectives, from the viewpoint of the essential, the less-essential, and the non-essential for our purposes, we desire to submit, as given below, the general curriculum for the academy and the college.

In doing so, we wish to call attention to the large place in our work which Bible and history occupy, which accounts for the larger appropriation of time allotted to these subjects.

English, being the medium through which the message is to be given, occupies a relatively large place of importance.

The languages are a means of expediting our work among foreign peoples.

Science affords one of the largest and most fruitful fields of knowledge from which to draw for the better understanding and teaching of spiritual truth.

Education and music aid us in method and means of teaching and preaching.

Physical education is fundamental, while vocational work is one of the strongest practical elements in keeping up the standards of health, of useful mechanical and social ability, of maintaining good discipline, and of real educational values in mental and spiritual training.

Instruction on the various lines of denominational and departmental work is vital to a better appreciation and intelligence on the work that lies before the student when he is ready for service, in addition to keeping him in touch with the problems of soul-winning work during his school life.

These considerations have guided us in assigning the time and the status of required work to these subjects:

"That the academic curriculum as given below be adopted, and that no material change be made without counsel with the General Department of Education.

"That each school be given one or two years for the introduction of the new curriculum.

"That schools in the same union follow a uniform curriculum.

"That nurses having completed the standard nurses' course and having had ten grades of general education, be given advance credit of one year on the academic course, thus enabling them to graduate from said course with one year's further academic work."

ACADEMIC CURRICULUM

Ninth Grade

- 1 New Testament.¹
- 1 Composition.
- 1 General science, bookkeeping (one semester each).
- $\frac{1}{2}$ Physiology and physical culture.
- $\frac{1}{2}$ Vocational: Gardening, cabinet work, cooking, sewing.

Tenth Grade

- 1 Old Testament.
- 1 Rhetoric.
- 1 General history.
- $\frac{1}{2}$ Hygiene, sanitation, and physical culture.
- $\frac{1}{2}$ Vocational (ninth grade continued).

Eleventh Grade

- 1 Denominational history and spirit of prophecy (one semester each).
- 1 Vocational.
- 2 Electives: Agriculture, carpentry, domestic science, printing, language, normal, commercial, algebra, biology, music, drawing, literature.
- $\frac{1}{2}$ Hydrotherapy and physical culture.

Twelfth Grade

- 1 Bible doctrine.
- 1 American history and history of missions (one semester each).
- 2 Electives: Language, normal, commercial, geometry, physics, geology, literature, music, drawing.
- $\frac{1}{2}$ Practical nursing and physical culture.

¹ The figure given at the beginning of each paragraph represents the unit given to each study.

Comment on Academic Curriculum

"a. No school should incorporate any new subject or feature into the curriculum on a credit basis until it is prepared

to give it as efficiently in every way as the old subjects.

"b. No school is expected to give more than two of the electives in the eleventh and twelfth grades until able financially and in teaching force to do so without weakening its work.

"c. Every school is urged to work toward providing adequately as early as possible, for the new subjects within the curriculum, and for adding electives in the eleventh and twelfth grades, within the one or two years agreed upon if it can be brought about."

College Curriculum

"That we require 128 semester hours for graduation from the college course.

"That we adopt the general college curriculum on the basis given below:

General College Curriculum

- 28 Bible and history.
 - 12 English and expression.
 - 8 Science.
 - 12 Language.
 - 6 Education.
 - 8 Vocational.
 - 6 Denominational endeavor: 2 general, 2 missions, 2 departmental.
 - 6 Physical education.
 - 2 Chorus.
 - 40 Elective.*
- 128 Total semester hours."

Comment on College Curriculum

No separate consideration was given to the junior college curriculum. In general its first year should be identical with that of the senior college, while the second year may well have sufficient variation to aid in binding off the work of students who do not go on, aiming, of course, to give each subject such standard value as will admit it for credit on a senior curriculum.

Elementary Curriculum

Important adjustments were made in the elementary curriculum, though with but few fundamental alterations. This work was more in the direction of better organization, better sequence, and relief from congestion. On summing up the results of this work there were found to be eleven distinct ways in which relief from the congestion of the daily program had been achieved. These improvements will bring courage to our teachers and superintendents and greater efficiency in the teaching.

A Printed Leaflet

All the recommendations passed at our Educational Council have been printed in leaflet form. Any who are interested to read more than have been selected and printed above, may obtain one of these leaflets by writing to the General Department of Education. The leaflet includes also the recommendations passed by the Department at the time of the General Conference in San Francisco. It is therefore a very convenient leaflet for information and ready reference. We want all our people to be fully informed on the work of the Educational Department, and are therefore supplying this leaflet without charge to any who are interested to read it.

W. E. HOWELL.

*Note.—The electives are to be offered in the same general lines of instruction as the required work, and in such other lines—like mathematics, music, and art—as may be necessary to make these general subjects of instruction function to their greatest value for denominational purposes.

Religious Liberty Department

C. S. LONGACRE - - - - Secretary

SUNDAY REST RELIGIOUS IN CHARACTER

RECENTLY there appeared in a reliable paper published at the national capital, what was denominated "Labor's Clauses Adopted for Pact" of the League of Nations. Then is given the following as a preamble: "Among these methods and principles the following seem to the high contracting parties to be of special and urgent importance." For the present, we will pass over the first four clauses, and come to the fifth: "The adoption of a weekly rest of at least twenty-four hours, which should include Sunday whenever practicable."

No doubt the promoters of the League of Nations are prompted by worthy motives. This must be conceded even though one may doubt the efficacy of the plan proposed. Again, no one can deny the right of any man to one day's rest in seven. In fact, that is not only the right of every individual, but more than that, it is his manifest duty. The God of all the earth rested from his work, and in so doing, laid the foundation for a weekly rest, and commanded its observance. He not only commanded a weekly rest, but definitely specified a certain day of the week on which this rest should be taken: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath. . . . In it thou shalt not do any work."

Sabbath rest was laid in religion, and as such must ever remain a religious institution. Consequently all laws governing the observance of a weekly rest are religious laws. It is true that this fact is often denied. Especially has this been so in recent years, due largely to the opposition to open and avowed religious legislation. The time was when the advocates of Sunday closing openly fought for it on the grounds of the sacredness of that day. This was seen to be unpopular as being opposed to the national Constitution. As a whole, the American people do not favor laws to restrict liberty of conscience.

Of late arguments for Sunday closing have been based more on economic than religious grounds. This does not, however, change the nature nor alter the workings of Sunday-closing laws. The article quoted above may appear innocent enough, but if once adopted by this nation or by all nations, it will be made the basis for legislation opposed to the best interests of mankind. It will be the entering of the camel's nose into the tent. It will not be long till a demand will be made for punishment of those who labor on Sunday, or who employ others to do so.

That means penalizing men for performing honest toil. No Sunday-closing law ever enacted or proposed, so far as we are able to ascertain, had in view the securing simply of one day's rest in seven to the toiler. Invariably there was that in the law which looked toward punishing those who worked or followed their regular occupations on Sunday. Therein lies the evil at this time. When the blood of the best of the world's manhood has been risked and shed in an effort to break off

the shackles of tyranny and inaugurate freedom, it would be too bad to enact laws to enslave not only the bodies but the souls of men. The old saying, "Eternal vigilance is the price of liberty," has not lost its significance.

W. F. MARTIN.

Bureau of Home Missions

L. H. CHRISTIAN - - General Secretary

FOREIGN-LANGUAGE WORKERS' CONVENTIONS

THE miscellaneous foreign-language workers' convention was held in Chicago, beginning May 15 and continuing about a week. Ministers and Bible workers were present from both the United States and Canada. In some respects it was one of the most important meetings we have attended in many years.

Eleven different nationalities were represented by faithful workers, as follows: 9 Italians, 5 Hungarians, 5 Czecho-Slovaks, 4 Rumanians, 2 Russians, 2 Serbians, 1 Pole, 1 Frenchman, 1 Finn, 1 Belgian, and 1 Greek.

As we looked into their earnest faces and noted how eagerly they tried to grasp every thought presented, we prayed that God would make each one a "golden pipe" to be used by him in carrying this blessed message to the twelve million souls speaking the miscellaneous languages in our own land.

When the Vigilant Missionary Society was first organized, in our anxiety to reach the foreign people we encouraged two young sisters to study, one the French, and the other the German, language, that they might carry on missionary correspondence in these languages; but before either of the sisters had learned the language assigned her, persons speaking these languages accepted the message, and began to labor for their own nationalities.

Every day of the convention was filled with important work. Brethren L. H. Christian and J. H. Schilling, the leaders in this department, spent much time in giving simple, forceful instruction on the fundamental principles of the message, and in methods and plans for future work.

These workers represented a church membership of about 1,660 in America. The Scandinavians and Germans are not included in this number.

We now publish magazines in the Bohemian, French, Hungarian, Italian, Russian, and Polish languages, as well as in the German and Scandinavian languages. There are also quite a number of tracts in some of the miscellaneous languages; but we say, as did Andrew upon a certain occasion, "What are they among so many?" (See John 6: 7-9.)

Including the Scandinavians and Germans, there are about thirty-two million persons in America who speak a foreign language. Our cities are largely foreign. In Chicago and Greater New York, it is estimated that two out of every three of the population are foreign.

The American Association of Foreign-Language Newspapers is a corporation to which belong more than 751 foreign-language papers in the United States and

Canada. They have a circulation of 8,519,365. If these people can circulate this number of papers for their own pleasure and interest, surely we who have the last warning message for the world, ought to put forth greater efforts to place the printed pages laden with truth in the hands of this army of more than thirty-two million foreigners right at our very doors.

Some may ask, "Shall we slacken our efforts for the people in foreign lands to help the foreigners in our own land?" No, not by any means; but "spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54: 23. The words of Christ in regard to another duty will apply with equal force to this case: "These ought ye to have done, and not to leave the other undone."

The sum of \$18,000 in tithe raised by the 477 members of the foreign churches of miscellaneous languages in the East shows that if we will arouse and give the foreigner the message, he will respond by giving of his work and means to support the cause in all the world. If our lay members everywhere would only see in each foreigner with whom they come in contact an opportunity to win a soul for Christ, this work would move rapidly. Foreign literature can be ordered through all our tract societies.

We also attended the Danish-Norwegian workers' convention, held at Hutchinson, Minn., from May 22 to June 2. Here we met old friends with whom we had labored in the past. So far as we know, this was the largest purely Danish-Norwegian meeting ever held in America by our people. It was a season of refreshing, and the Spirit of the Lord was in the meetings. Brethren L. H. Christian and P. E. Brodersen did all in their power to make it a profitable season for all in attendance.

We were pleased to see the fine class of young people gathered into the Hutchinson school, and to note their conduct, which seemed free from the frivolity seen during the closing exercises of some schools. It all bespoke careful discipline and training on the part of the principal, Elder N. P. Neilsen, and his associate teachers, combined with conscientious co-operation on the part of the students.

The beautiful strip of woodland adjoining the school affords an ideal resort for teachers and students to commune with God through the beauties of nature.

The fine blooded dairy herd and fat, well-kept horses were all in accord with the Scandinavian thrift, which has enabled them to maintain the school.

We feel confident that the conventions will be a blessing to the work for these different nationalities, and believe that the workers returned to their different fields of labor strengthened and encouraged for the great work before them.

S. N. HASKELL.

News and Miscellany

Notes and clippings from the daily and weekly press

— Illinois was the first State to ratify the woman suffrage Constitutional amendment. The general assembly approved the measure June 10.

—"The United States now smokes three thousand miles of cigarettes every day," says the Philadelphia *Telegraph*.

— American marines have been landed at Punta Arenas and Puerto Limon, Costa Rica, because of the revolution against the government headed by General Tinoco.

— Secretary Baker, returning to his desk in the War Department after an absence of several weeks in France, announces that practically the entire American Army now in Western Europe, except the American Army of Occupation, will have left France by next August.

— There are 550,000 buildings to be reconstructed in the devastated districts of France, according to statistics given by M. Lebrun, the French minister of liberated territories. Three hundred thousand buildings were totally destroyed, while 250,000 were destroyed in part.

— There is an agitation in England looking to the restoration of full citizenship to ministers. Since 1801 they have been deprived of full rights of suffrage. A well-attended conference was recently held at the church house, Westminster, at which strong resolutions were adopted and a committee appointed to present them to Lloyd George.

— Approximately 15,000,000 Americans bought Victory Liberty notes in the campaign which recently closed, according to estimates received by the Treasury Department from the Federal reserve banks. This total compares favorably with approximately 21,000,000 purchasers in the Fourth loan, 17,000,000 in the Third loan, 9,400,000 in the Second loan, and 4,000,000 in the First loan.

— After a brief debate and without a roll call, the Senate on June 10 passed the bill by Senator Kellogg to return the telegraph and telephone systems to their owners forthwith. The bill repeals the measure by which control of the wire systems was taken over by Postmaster-General Burleson, with a provision that the telephone rates shall continue in force for not longer than sixty days.

— A message written in blood on a grain of Syrian wheat, thanking American relief workers for aiding his people, has been received from the headman of a village of Lebanon by representatives of the American committee for Armenian and Syrian relief in Beirut. The message, so finely inscribed that it could be read only with a magnifying glass, declares that its author, Nasib Said, could not find "a better ink than the blood of my heart nor a paper more appropriate than a grain of wheat" to record "your great benevolence."

— A resolution expressing organized labor's disapproval of war-time prohibition and strongly urging that 2¼-per-cent beer be exempt from the provisions of the Eighteenth Amendment to the Constitution and from the war-time prohibition measure, which goes into effect July 1, was adopted June 11 by the reconstruction convention of the American Federation of Labor. A bitter fight on the proposal was waged by dry elements, but it was carried by an overwhelming vote of 26,475 to 4,005. The voting is proportional to the membership of the unions represented. The resolution will be sent to President Wilson and Congress.

— England and Scotland are preparing to replant forests which were cut to provide war supplies. Hitherto these forests were mainly ornamental and only incidentally useful, but in future, we read, forests will be planted and protected, not for the benefit of a few hunters and gentlemen of leisure, but for the use of the people as a whole.

— At present 500,000 persons are on strike in France, according to an estimate by the newspaper *La Verite*. Of these, 200,000 are engaged in the metal trades in the Paris region. There are also strikes on at sugar refineries, the house painters and the dressmakers are striking, and a strike declared in the coal mines of northern France has already brought out 50,000 men. Strikes of more or less importance are reported in other parts of France.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference

Northern New England.....Aug. 14-24
 Southern New England.....Aug. 14-24
 Maine.....Aug. 28 to Sept. 7
 Eastern New York, Utica.....Aug. 21-31

Central Union Conference

Nebraska.....Aug. 14-24
 Missouri, Carrollton.....Aug. 21-31
 Kansas, Winfield.....Aug. 28 to Sept. 7

Columbia Union Conference

West Pennsylvania, Indiana, Aug. 28 to Sept. 7
 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

Quebec, Waterloo.....June 26 to July 6

Lake Union Conference

Chicago, Chicago.....June 26 to July 6
 North Michigan.....Aug. 21-31
 Illinois, Fairground, Peoria, Aug. 28 to Sept. 7

Northern Union Conference

Iowa.....Aug. 20-31

North Pacific Union Conference

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

Inter-Mountain, Grand Junction.....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, Jackson, Tenn.....Sept. 4-14

Meetings for the Colored People

Arkansas, Brinkley.....Aug. 7-17
 Mississippi.....Aug. 28 to Sept. 7
 Oklahoma, Guthrie.....Aug. 26 to Sept. 1
 Tennessee River.....Sept. 4-14
 Alabama.....Sept. 15-21

Southwestern Union Conference

South Texas, Austin.....July 3-13
 Arkansas, Hot Springs.....July 10-20
 Texico (New Mexico), Mountain Air.....

July 24 to Aug. 3

North Texas, Jefferson.....Aug. 5-10
 North Texas, Keene.....Aug. 12-17
 Oklahoma, Guthrie.....Aug. 14-24
 Texico (Texas), Clyde.....Sept. 4-14

Western Canadian Union Conference

Saskatchewan, Saskatoon.....June 30 to July 6
 Alberta, Lacombe.....July 10-20

NEBRASKA SANITARIUM TRAINING SCHOOL FOR NURSES

We still have room for twenty-five or thirty young people in our Training Class for Nurses which begins October 1, 1919. These must be Christian young men and women belonging to the Seventh-day Adventist Church. State regulations for nurses require applicants to be at least nineteen and not over thirty-five years of age, and to have had nine grades of school work or its equivalent.

Calendars and application blanks will be sent upon request. Address Elsie C. Bleck, R. N., Superintendent of Nurses, Nebraska Sanitarium, College View, Nebr.



SOME NEW READING

The husband of one of our sisters recently made the following remark about the *Watchman*: "It holds enough matter to make me read an hour and think for a month." We thought this was worth publishing.



The August *Watchman* Magazine will be a thought-producing issue. A glance at the table of contents will convince you of this:

"Approaching the End of History," by Carlyle B. Haynes, presents the prophecy of Daniel 8, impressing the reader with its fulfillment. This is the beginning of a new series by Elder Haynes.

"Ushering in a New Era of Peace," by J. S. Rouse, forcibly sets forth Christ as the only source of true peace.

"The Lawyer Who Never Lost a Case," by Inez Hoiland-Stevens, tells the story of a convicted thief, and makes the narrative an illustration of the work going on in the heavenly sanctuary.

"A Great Reform Movement," by William E. Videto, is a study of the fourteenth chapter of Revelation, emphasizing the threefold message as the basis of all true reform.

"Caterpillar Conversion" will grip and hold the reader's attention as Floyd Brailiari draws deep spiritual lessons from the transformation of this humble creature.

Meade MacGuire emphasizes the value of the gift of Christ to the individual, in "Realizing What We Possess."

The department of "The Simple Truth," which has been so popular in the past, will contain an article on "Baptism."

That "God Only Can Cure" the ills of the world, as well as individual ailments, is set forth in an editorial.

Special Health Features

"Burning Up Our Resources." An editorial.
 "Meeting Modern Plagues," by L. A. Hansen.

"Simple Living the Way to Health," by Edward A. Sutherland.

"Nicotine Next," by D. H. Kress.

Many readers look for the articles of Martha Warner, and they will not be disappointed this month when they read "You Don't Have to Lie."

In addition to the pleasing cover page, there are many artistic features that will make this a desirable number.

Ready July 1. Order through your tract society.

OBITUARIES

Yale.—Fred M. Yale was born in Williamsburg, Iowa, Feb. 28, 1870, and died at the home of his brother in Plateau City, Colo. He embraced the third angel's message at the early age of twelve, and the last years of his life were years of hope, love, and service.
 J. S. Rouse.

Moore.—Carl H. Moore, aged fourteen years, was instantly killed in Galt, Calif., when he fell from his wheel directly under a heavy truck. His mother and brother mourn. Just a little while before Carl's death he was earnestly asking God to give him a new heart.
 W. M. Healey.

Lowe.—Mrs. Judy Lowe, widow of Elder Harry Lowe, was born at Murfreesboro, Tenn., Dec. 8, 1836. She accepted present truth in 1883, and united with the Seventh-day Adventist church at Hadley's Bend, Tenn. She fell asleep March 25, 1919, hoping for a part in the first resurrection. Five of her thirteen children survive.
 W. A. Seon Henri.

Beers.—Laura M. Slocum was born in Boone, Iowa, Dec. 14, 1897. She was married to Vernon A. Beers in 1917. Early in life she united with the Seventh-day Adventist church at College View, Nebr. Her death occurred in San Antonio, Tex., March 21, 1919. She is survived by her husband, her mother, two brothers, and one sister. She enjoyed helping those in need.
 J. S. Rouse.

Nixon.—Sarah M. Nixon died at the home of her son in Beverly, N. J., May 3, 1919. She was born in Trenton, N. J., Sept. 22, 1836. A little more than three years ago she accepted the third angel's message, and united with the church at Burlington, N. J. Although unable to attend church on account of her advanced age, she was happy and cheerful, rejoicing in the Christian's hope.
 Sarah E. Long.

Ross.—Fanny L'Dora Ross was born May 19, 1868, in Marion County, Indiana. In her sixteenth year she was baptized and united with the Seventh-day Adventist Church, ever remaining faithful. For some years she was connected with the Bible work in the Indiana Conference, and she was also a trained nurse. She died at her home in Fresno, Calif., May 8, 1919. Her mother and two brothers mourn.
 S. T. Hare.

Schafer.—Henrietta Wadler Schafer was born in Germany in 1835. Five years after her marriage to Christ Schafer they came to America and settled in Michigan, and in 1869 came to Nebraska and settled on a homestead. She was left a widow about sixteen years ago. Sister Schafer accepted the third angel's message in 1880, and fell asleep in Jesus at the home of her daughter, in Lyons, Nebr., aged eighty-three years. Five children survive.
 James D. Johnson.

Johnson.—Louise V. Turner was born in Virginia, Aug. 17, 1844. She was married to Jackson Johnson in Iowa, in 1858. Twelve children were born to this union, nine of whom are living. Brother and Sister Johnson accepted present truth in 1867, and Sister Johnson fell asleep in Seattle, Wash., April 20, 1919. It was hard for her aged husband to give up the companion of nearly sixty-one years, but he hopes to meet her again in the first resurrection.
 C. L. Lingenfelter.

Dunham.—Hannah Van Gordon was born at Shelby, N. Y., Sept. 3, 1836. When she was ten years of age her parents moved to Michigan, and in 1856 she was married to Gideon G. Dunham. Soon after their marriage they were converted to the truths of the third angel's message through the efforts of Elder Joseph Bates. Sister Dunham was a devoted Christian and a faithful wife and mother. Her death occurred at her home in Rives, Mich., Feb. 12, 1919. Two of her four children survive.
 Julia E. Leach.

Jeys.—Rebecca Ann James was born in Wabash County, Indiana, May 16, 1840, and died near Dickens, Nebr., April 11, 1919. In 1861 she was married to George Jeys, and soon after their marriage they both accepted the third angel's message. Six children mourn. Mrs. Bessie J. Kelso.

Day.—Elsie May Day died at her home in Lorimor, Iowa, May 8, 1919, aged twenty-six years. She is survived by her mother, four brothers, and five sisters. At the age of thirteen Elsie gave her heart to God, and united with the Seventh-day Adventist Church. A. R. Ogden.

Hackney.—Freeda Eric Blackburn was born in Oolitic, Ind., Aug. 4, 1898. She was married to Orda Hackney Nov. 1, 1911. In 1905 she united with the Seventh-day Adventist Church, and fell asleep in Jesus May 9, 1919. Her husband, two children, her father, one brother, and one sister mourn. We feel confident that our sister sleeps in Jesus. W. G. Kelley.

Gruher.—Manisa R. Gruber was born in Berks County, Pennsylvania, Feb. 17, 1848, and died April 26, 1919. She was married to Samuel S. Gruher June 2, 1889. During the last six months of her life she enjoyed an especially close relationship with her Master, living in expectation of the reward promised the faithful. She is survived by her husband, four sisters, and two brothers. H. G. Gauker.

Goodwin.—Martha M. Dun was born in Morgan County, Ohio, April 4, 1839. She was married to Nathan J. Goodwin Nov. 18, 1858. In 1882 she came to Oregon, and resided here until her death, which occurred April 29, 1919. Four children mourn. She accepted the third angel's message in 1887, and lived a consistent Christian life until the end. R. D. Benham.

Beatty.—Ebba R. L. Beatty, née Ekeblad, was born in Sweden, Jan. 15, 1886. She accepted the third angel's message in 1912, and united with the Seventh-day Adventist Church. Her death occurred at Didsbury, Alberta, Canada, May 8, 1919. She was a devoted wife and mother, and we feel confident that she sleeps in hope. Her husband, two daughters, one son, her mother, and two sisters survive. J. K. Fish.

Carey.—Marcia Garner was born in Waterloo, Wis., March 4, 1870. Twenty-eight years ago she was united in marriage to Percy Carey. During her girlhood she accepted the doctrines held by this people, and fell asleep April 23, 1919, hoping for a part in the first resurrection. At the time of her death she was a member of the Seventh-day Adventist church in Portland, Oreg. Her husband and one daughter survive. H. G. Thurston.

Smith.—Died at her home near Marshalltown, Iowa, May 10, 1919, Mrs. S. H. Smith, aged seventy years. Her maiden name was Mary Ellen Bowman, and she was born in Morrison, Ill. Her marriage to Samuel Smith took place Dec. 21, 1865, and they settled at Dewitt, Iowa. She accepted present truth through the labors of Elder A. G. Daniels, and remained faithful to the end of her life. Her husband and five children mourn. A. R. Ogden.

Hill.—Ida Crawford was born at Mauston, Wis., March 26, 1868. She was a trained nurse, and followed this profession for some years, laboring for a while in Guadalupe, Mexico. She was married to John Hill, of Tomah, Wis., Dec. 2, 1892. For years she was a faithful member of the Lagrange Seventh-day Adventist church, and was always ready to minister to others. Besides her husband, five sisters and five brothers mourn her death, which occurred at the Madison (Wis.) Sanitarium, May 25, 1919. E. E. Trowhridge.

Fessler.—Myrtle Bell Smith was born in Barron, Wis., July 28, 1884. She accepted present truth in 1903, and in 1905 was graduated from the nurses' training course of the Madison (Wis.) Sanitarium. She later served her Alma Mater as medical matron, and also held the position of head nurse at the Chamberlain Sanitarium. June 29, 1916, she was united in marriage to Charles George Fessler. Her husband, one son, two sisters, and four brothers mourn her death. She fell asleep at Madison, Wis., May 15, 1919. H. H. Hicks.

TenEyck.—Altha Fuller Root was born in Trivoli, Ill., Feb. 7, 1839. October 24, 1861, she was married to Levi Carry TenEyck, and to them were born six sons and three daughters. In 1898 she accepted present truth, and united with the Seventh-day Adventist Church, remaining faithful until her death, which occurred April 29, 1919. Her husband and five sons survive. L. K. Dickson.

Clark.—Nellie Clark was born Sept. 11, 1874, in Dubuque County, Iowa. In 1876 her parents moved to Nebraska. She was a student at Union College about four years. In the spring of 1896 she entered the nurses' course, which she completed at the sanitarium in College View, Nebr. She worked for a time in that State, and later came to the Pacific Coast, where she served as a nurse, Bible worker, matron at Walla Walla College, and teacher in Gravel Ford and Meadowglade Academies. Later she took postgraduate work at Loma Linda, and assisted medical students in their clinic practice in Los Angeles until failing health compelled her to return home. She fell asleep May 23, 1919. For four years she was a patient sufferer, and from the time of her conversion in early childhood lived the life of a sincere Christian. Her father and mother, two brothers, and three sisters mourn their loss. * * *

Johnson.—Died at Leominster, Mass., May 28, 1919, Charles L. Johnson, aged forty-five years. Brother Johnson was born in Sweden in 1874, and came to the United States in 1894. He accepted present truth in Pennsylvania in 1895, under the labors of Elder C. E. Meleen. In 1901 he connected with the South Lancaster Academy in the capacity of farm superintendent. Later on he settled in Leominster, Mass., and followed the occupation of carpenter. He served the local church faithfully as treasurer for several years, and was one of its main pillars. He was married twice, his first wife dying about five years after the marriage, leaving him with one child. He later married again, and his wife and two children by this second union mourn their loss. Our brother sleeps in Jesus. Words of comfort were spoken at the funeral by the writer from 1 Thess. 4:13-17; 1 Cor. 15:51-55; and Rev. 14:13. Elder J. H. Tiney assisted in the services. J. K. Jones.

Putney.—Nellie M. Palmer, wife of G. Elmer Putney, was born in Charleston, Vt., Jan. 12, 1880, and died at Pembroke, N. H., May 10, 1919. Sister Putney was born of Seventh-day Adventist parents, and when only a child gave her heart to God. After her graduation from the academy at South Lancaster, Mass., she went to Battle Creek, Mich., where she was employed as stenographer in the office of the General Conference. She was one of the four stenographers who came from Battle Creek to Washington when the denominational headquarters were moved, and she continued for several years in the employ of the General Conference and the Review and Herald Publishing Association. She leaves a husband and two children, besides many relatives and friends, whose sorrow is brightened by the assurance that their loved one rests secure in the blessed hope. At the funeral, words of comfort were spoken by Elder H. J. Farman. The interment was at Blossom Hill Cemetery, Concord, N. H. M. A. Tucker.

Herzer.—Philip Herzer was born near Stuttgart, Germany, June 29, 1844, and died at Loma Linda, Calif., May 11, 1919, as the result of an automobile accident. He came to the United States at the age of sixteen, and not long after entered the army, serving his adopted country for over three and one-half years. In 1869 he was married to Emaline Davidson, who died in 1888, leaving a family of small children, four of whom are still living. In 1884 he was married to Nancy Marney, who died July 8, 1918. To them were born three sons and three daughters, all of whom remain to mourn, but without hope, for we feel confident that their father sleeps in Jesus. After the Civil War Brother Herzer settled near Pittsburg, Kans., where he lived about twenty-six years. Shortly after the founding of Union College at College View, Nebr., he moved to that place so that his children might have the advantages of the school. The last six years of his life were spent at Loma Linda, Calif. He was a faithful member of the Seventh-day Adventist Church for thirty-five years. Wm. A. George.

Carmichael.—Mary E. Carmichael was born in Georgia, June 18, 1857, and died at her home in Oakdale, Calif., May 8, 1919. A few years ago she accepted the truth of the third angel's message, and she fell asleep trusting in a soon-coming Saviour. Adolph Johnson.

ELDER F. E. FENNER

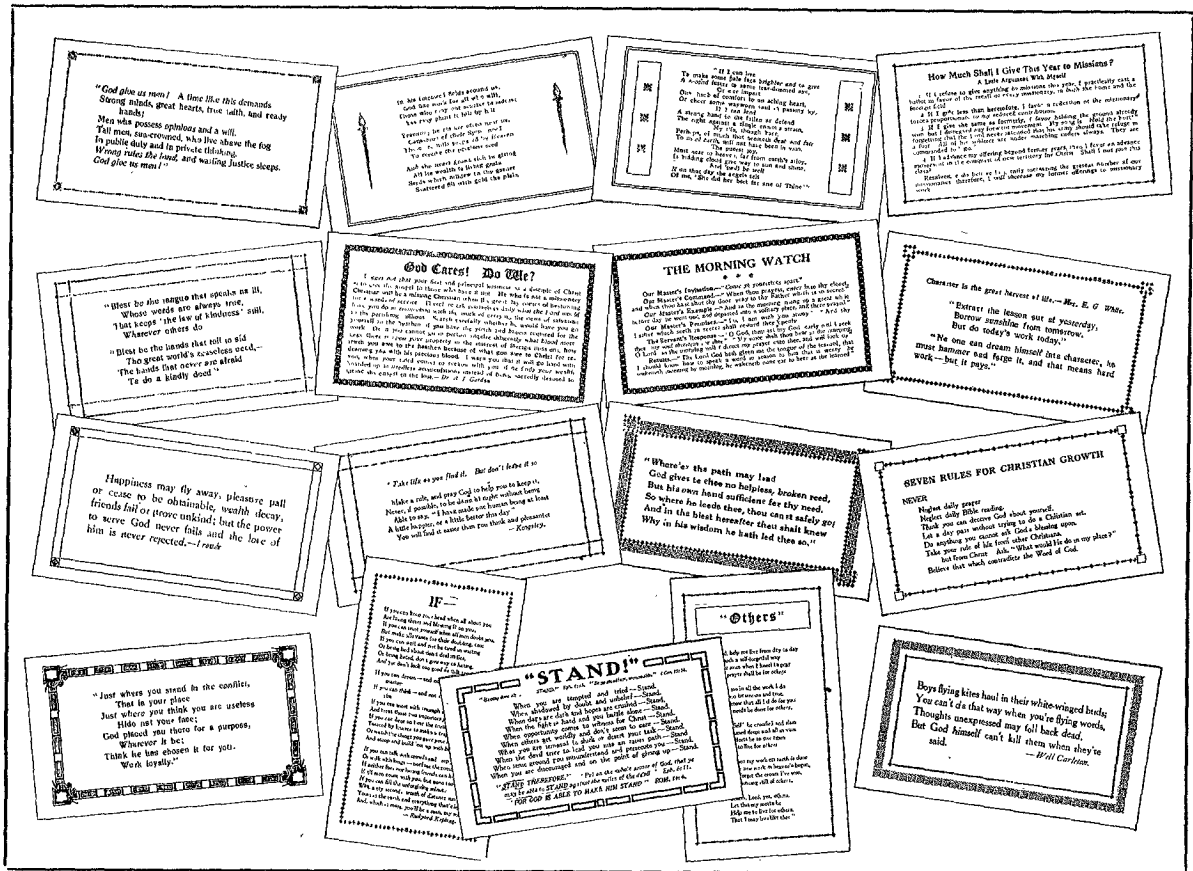
Frank E. Fenner was born Jan. 24, 1872. His parents were members of the Seventh-day Adventist Church, and he was reared in the faith. At an early age he united with the church. At the age of seventeen he left his home and settled in Onaway, Mich., where he lived until two years ago, when he moved to Cheboygan, Mich. He was married to Miss Myrtle J. O'Reilly, March 21, 1897, and to them was born a daughter, Violet Faye, who, with his companion, is left to mourn, as are also two sisters and four brothers. In 1908 he began work as a laborer in the North Michigan Conference, and a few years later was ordained to the work of the ministry. At the time of his death, he was under appointment by the General Conference to take charge of the work in the Virgin Islands. Brother Fenner was a devoted Christian and faithful and conscientious in his work. He loved the cause of God and found his greatest enjoyment in proclaiming its truths. He passed away at Cheboygan, Mich., May 19, 1919. We do not understand the workings of Divine Providence, but we are willing to leave all to him who knoweth best and "doeth all things well." Elder R. J. Nethery conducted the services, assisted by Elder F. J. Harris and the writer. E. A. Piper.

Palmer.—Luella J. Ainsworth, daughter of Printis E. Ainsworth, was born in St. Lawrence County, New York, June 23, 1846. Later, with her parents, she moved to a homestead grant in the town of Salem-Derby, Orleans County, Vt., near the Canadian border. She was one of a family of eight children. At the age of seventeen she was married to R. G. Palmer, and they made their new home on a farm at Charleston, Vt. Here they lived forty-two years, or until her husband's death in 1906. Five children, two sons and three daughters, were born of this union, only two of whom survive her.—Mrs. Carrie A. Boyd, and Elder E. R. Palmer, both of whom, with their families, live in Takoma Park, D. C. Forty-seven years ago a few tracts setting forth the Bible truth on the Sabbath question found their way to this country home. From her earnest study of the Bible, without the encouragement or help of a minister, she accepted the truth, and six months later was joined by her husband. Together they labored and sacrificed much for their faith, and continued faithful members of the Irasburg and Charleston church so long as they lived. Our sister's work for the cause of Christ embraced her own children. Their salvation was her constant objective. Her labor was not in vain, for she had the satisfaction of seeing all her children become members of the local Seventh-day Adventist church. Then came the problem of the children's training for service. With very limited means, and while struggling under a heavy mortgage on the old farm, the task seemed insurmountable; but prayers and sacrifices and an unswerving purpose finally opened the way, and four children attended our training school at South Lancaster, three of whom were graduated there. After her husband's death in 1906, her children all being settled in homes of their own, Sister Palmer came to Takoma Park to live with her son. Later, sickness in the homes of her daughters in Vermont called her to that State, where she lived first with one and then with the other, ministering to their needs as only a mother could. Two years ago last November, Sister Palmer returned to Takoma Park for a serious operation at the Washington Sanitarium. This was entirely successful, though it was evident that she would not be so strong again. One year later the very serious illness of her youngest daughter, Mrs. Putney, in Concord, N. H., led her mother heart to attempt one more sacrifice. She went to New Hampshire and nursed the dear one for nearly a year, holding the little family together, till she fell exhausted beneath the load. Returning to Takoma Park, she tried bravely to regain her strength. At the sanitarium everything that skill and Christian kindness could do was done for her, but to no avail. She passed peacefully to her rest on the afternoon of May 25, at the age of 72 years, 11 months, and 2 days. F. M. Wilcox.

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SEVENTEEN DIFFERENT KINDS



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WASHINGTON, D. C., JULY 3, 1919

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J. L. SHAW . . . E. E. ANDROSS

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

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

A LETTER from Elder A. R. Sandborn brings the sad news of the death of his oldest daughter. Elder Sandborn writes from Phoenix, Ariz., having been asked to take the presidency of the Arizona Conference.

* *

ON getting back to Singapore from India, Elder C. W. Flaiz was detained a month or more by illness, but was slowly improving, and hoped soon to visit among the mission stations of Malaysia before returning to the United States.

* *

ELDER F. A. DETAMORE reports that a good start has been made in our work in Siam. People are accepting the truth, among them some who give promise of making good workers. One Chinese colporteur working there had made the splendid record of selling \$900 worth of literature during February and March.

* *

ON page 30 of the REVIEW two weeks ago, dealing with the publishing work the world over, an error appeared in stating the gain of the sales last year over the ten years ending 1902. The item should have read "a gain of more than \$400,000 over the total sales for the ten years." Our readers who may be especially interested in statistics concerning the publishing work will kindly note this correction.

* *

A NEW RECORD

ON June 19 the *Watchman Magazine* sales for the July issue totaled 10,327, a new record for one day's orders. Just the day previous a woman living in New Orleans, La., wrote the publishers, saying: "I am so thankful for the teaching in your *Watchman Magazine*, because I myself have been keeping holy the first day of the week. From what your magazine has taught me, I have made a vow to keep holy the Sabbath of our Lord." It is the soul-winning power of our monthly magazines that makes them such splendid missionary literature.

THE SOUTH LANCASTER CAMP-MEETING

HAVING spent several months in the office, it has been a great privilege to meet our people again out in the field. The pleasure has been doubly great because the camp-meeting that has been assigned me is the one held in South Lancaster, Mass., a place where I lived for six years as a boy. Here in this quiet, pleasant New England village, I have met many old-time friends. The years have made many changes, for the work has grown here in the East; but the greatest changes are those which come from the difference between looking at things through the eyes of a child and the eyes of a man.

It has been a real joy to have the feelings of boyhood come surging back at sight of the scenes of boyhood days. With this experience has come to me a greater appreciation of how far a short distance seems to children, and how long a brief space of time seems to them. If we as adults could only realize how things seem to our children, we could help them more than we do. God in his great pity for us, his children, is the example of what we should be to our little ones.

But it is not only familiar scenes and old friends that make me glad to be here; it is the joy of seeing many believers who have come into the truth since those earlier days. And the work is truly moving forward and at an accelerated pace. Elder J. K. Jones, the president of the conference, in his report showed that the conference membership had increased till it is now 2,850, and he expects it will be 3,000, with God's blessing, before the end of 1919. The tithe increased from \$5,000 in 1916 to \$10,000 in 1917 and \$15,000 in 1918. At the rate the tithe is coming in during the first months of 1919, the year should show a total of \$20,000 by its close.

Massachusetts is a conference containing many large cities, and a good work has been done in a number of them by evangelists who have been blessed of God in their efforts. But there are not enough city evangelists to enter all the large cities of this State and work them as God would have us do. Shall we not pray the Lord of the harvest to send out more workers into the field, which is truly white for the harvest? Is there not some young man who reads this whom God is calling to consecrate himself to this work and to get a training for efficient service in this line?

Even the first meetings of the camp-meeting have been marked in a striking way by the presence of God's Spirit. Usually the attendance at the first meeting on Thursday is not large, as the church members do not get away from home till Friday, but this year Thursday evening found the meeting tent well filled,—a sign of the good season that has followed.

The time has come for an abundant outpouring of God's Spirit, and for the finishing of God's work in the earth. Showers of blessings are already falling; sins have been confessed; and a greater love for one another and the lost is coming in. Already plans are being laid for a Field Day, in which all who are in attendance at the camp are to have a part. The Lord is putting his hand to the task to finish the giving of

this last message. The only question is, Shall we have a part in it? God grant that we may all be faithful and true to the responsibility which the knowledge of this truth places upon us.

L. L. C.

* *

CONSCIENTIOUS OBJECTORS, TAKE NOTICE!

SOME of the army camp officials in discharging conscientious objectors have marked their discharge papers under "Character," as "bad" or some other discreditable adjective. We issued a complaint to the War Department against this unjust discrimination on the part of some army officials, and the Third Assistant Secretary of War, Dr. Keppel, has sent us the following ruling of the War Department upon this subject, and states in his letter:

"I am inclosing a copy of a recent War Department ruling which I think may prove of interest to you. In case you know of any men who may be benefited by this recent regulation, I shall be glad to have them make formal application for retroactive action, in order to obtain the benefit of the new form of discharge herein provided.

"Discharge to be Given to Bona Fide Conscientious Objectors Who Accept Noncombatant Service

"The Secretary of War directs as follows:

"(1) That when men coming under Section 59 of Act making further and more effectual provision for National Defense, etc., approved June 3; or Section 4 of Act to authorize the President to increase temporarily the military establishment of the United States, approved May 18, 1917, perform duties prescribed by the President assigned to them, they will not be given a character "bad" unless their conduct has in fact been "bad;" That a soldier of this class who performs faithfully the assigned duty will be given a discharge as provided in Par. 150, A. R. Sub-Head 1; He will be treated as though his assignment has been the result of his physical condition or special fitness; Directs that the foregoing apply only to men specifically covered by above Acts." C. S. LONGACRE.

* *

BROTHER A. PAGES, writing about the work of the Brazil Publishing House, in South America, says: "The publishing work in this country looks prosperous, and we feel glad that the good tidings of a soon-coming Saviour stir up the people. In March we held a camp-meeting in the south, at Porto Alegre, at which there was an excellent attendance. At the night meetings between 500 and 800 persons were present. That will give you an idea of the interest in our work here."

* *

In a report from Brother H. H. Hall, who has visited China, Manchuria, Korea, and Japan in the interests of the publishing work, he speaks very encouragingly of what is being accomplished. With Brother Hall's long experience in publishing house details, his visit to these centers at this time cannot but result in great good, by assisting the brethren in further establishing the publishing work upon a sound working basis, thus preparing for still greater achievements surely awaiting those fields.