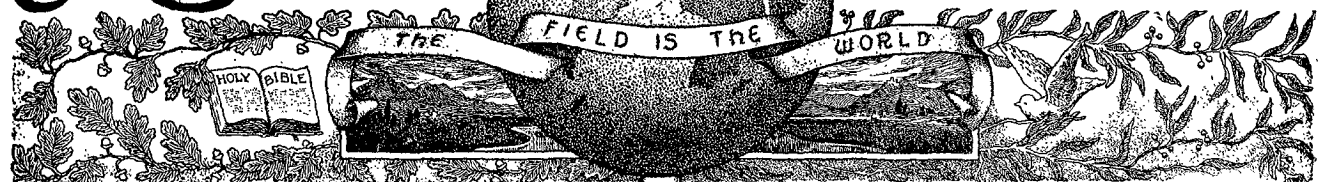


# The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, May 6, 1920

No. 19

THE GOSPEL TO ALL NATIONS

## The Bible

(Tune — "Greenland")

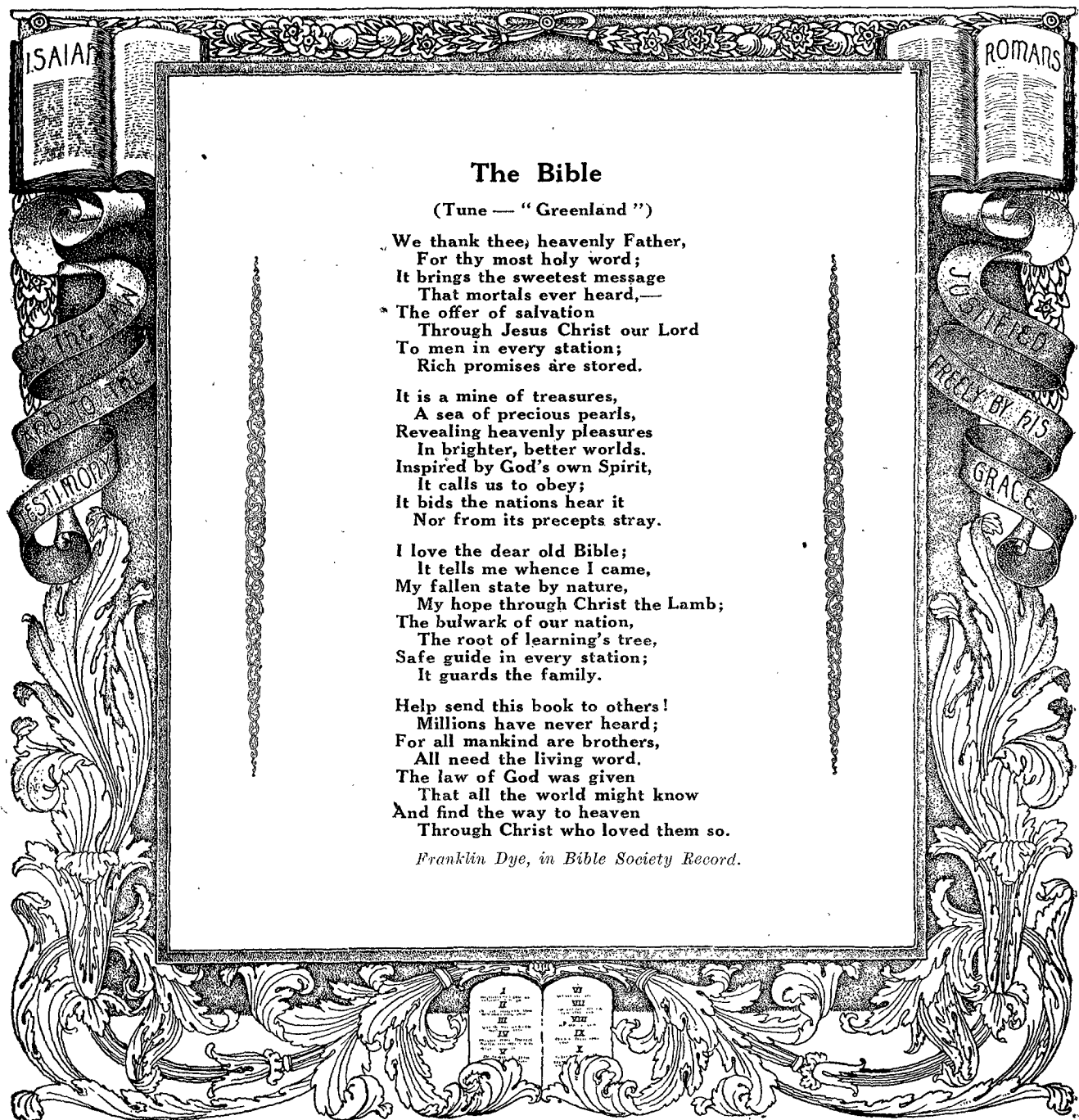
We thank thee, heavenly Father,  
For thy most holy word;  
It brings the sweetest message  
That mortals ever heard,—  
The offer of salvation  
Through Jesus Christ our Lord  
To men in every station;  
Rich promises are stored.

It is a mine of treasures,  
A sea of precious pearls,  
Revealing heavenly pleasures  
In brighter, better worlds.  
Inspired by God's own Spirit,  
It calls us to obey;  
It bids the nations hear it  
Nor from its precepts stray.

I love the dear old Bible;  
It tells me whence I came,  
My fallen state by nature,  
My hope through Christ the Lamb;  
The bulwark of our nation,  
The root of learning's tree,  
Safe guide in every station;  
It guards the family.

Help send this book to others!  
Millions have never heard;  
For all mankind are brothers,  
All need the living word.  
The law of God was given  
That all the world might know  
And find the way to heaven  
Through Christ who loved them so.

*Franklin Dye, in Bible Society Record.*



# The Glorious Consummation --- No. 10

## Present World Conditions and Their Relation to the Coming of Christ

### CHRIST'S REMEDY FOR THE WORLD'S ILLS

MAN cannot save himself. He may evolve and formulate laws which will do much to hold in check the evil propensities of human nature, but he is powerless to change the human heart, from which every form of evil springs. This accounts for the failures which attend efforts for church regeneration, for social betterment, and even for governmental control. Because of this all human panaceas for the world's ills must fail of ultimate achievement. They may appear to succeed for a time, they may actually accomplish much in the amelioration of human ills, but their grand objective will never be reached.

This is to teach the lesson of human helplessness and the need of a divine Saviour. In this one and only Saviour—Christ the Lord—is salvation for the human family. In Christ alone is the remedy for the world's ills. That remedy is comprehended in a definite, special message for this hour and situation. In every important epoch in this world's history there has been given to the children of men a message suited to the times in which they lived, and to the issues confronting them.

### Messages of Mercy to the Ancient World

Such a message was given to the antediluvian world. Men had forsaken God. They had reached that place in the scale of moral degradation where every purpose of their hearts was evil. Noah, a preacher of righteousness, was commissioned to warn the world of the coming flood of waters. For 120 years, faithful to his Heaven-appointed task, he acted as a messenger of mercy to men. All who heeded the message of warning and mercy were saved.

Later in the world's history, through the prophet Jonah a message of warning was sent to wicked Nineveh. Through humiliation and repentance on the part of the inhabitants divine judgment was stayed.

### Rejecting the Counsel of God

John the Baptist was the Messianic herald, preparing the minds of men to receive the Saviour of the world. His message was given to a cold, formal, backslidden church. Among the common people the message met with hearty response, but "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

Similarly, Luther in the sixteenth century and Wesley in his day, gave to the world the special, definite messages suited to those times. When Heaven sends a message, it is of vital, eternal interest that that message should be received. Received, it means life here and life hereafter; rejected, it means eternal loss.

### The Message of God for This Hour

Heaven likewise has a special, definite message for this day and generation. It is a message comprehensive and far-reaching in its character, appropriate to this complex period of earth's history. It is the message of the everlasting gospel for every nation, kindred, and tongue. It is the message of the coming of the Prince of Peace, of the end of sin's long reign, of the enthronement of everlasting righteousness. It is a message of warning against the work of Antichrist and the specious errors of the enemy of truth. In brief outline it is a message—

1. Of the meaning of present world conditions in the light of prophecy. Amos 3:7; Matt. 24:1-3; 2 Peter 1:19.

2. Of the second coming of Christ. Joel 2:1; Heb. 9:28.

3. Of the hour of God's judgment. 2 Tim. 4:1.

4. Of God's law as the standard of judgment and as the rule by which men's characters will be measured. James 2:12; Eccl. 2:13, 14.

5. Of righteousness through faith in the Lord Jesus Christ, in contrast with the righteousness of human endeavor. Phil. 3:8-11.

6. Of warning against Antichrist—against the worship of the beast and of his image, and the reception of his mark. 2 Thess. 2:1-12.

7. Of temperance and other physical reforms, coupled with spiritual regeneration. Acts 24:25.

8. Of warning to the rich not to trust in their riches for salvation. Jer. 9:23, 24.

9. Of cheer to the poor and downtrodden,—encouraging them not to despair at their hard lot, nor to cherish the spirit of retaliation against their oppressors. James 2:5; 5:1-8.

10. Of comfort to the sick and sorrowing, pointing them to a better world. Rev. 21:1-7; Isaiah 35.

11. Of admonition to sinners to flee from the wrath to come and to find in Christ a remedy for their sin-sick souls. Rev. 22:17.

12. This message develops a people keeping the commandments of God and the faith of Jesus. Rev. 14:12.

### The Message Concisely Expressed

This message is brought to view in many scriptures. It is comprehensively expressed in the following words:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the gar-

(Continued on page 6)

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

MAY 6, 1920

No. 19

Issued every Thursday by the

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

### TERMS: IN ADVANCE

One Year	\$2.50	Three Years	7.00
Two Years	4.75	Six Months	\$1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address. Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.



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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., MAY 6, 1920

No. 19

## "Denying the Power Thereof"

WE read in the Scriptures that in the last days there shall be those who have the form of godliness but deny the power thereof. From such we are exhorted to turn away. Now it is true that in these days we have come to a time when not only are members of Christian churches harboring doubts as to some of the very fundamental doctrines of the Christian religion, but ministers are even preaching their skepticism from many of the pulpits of the land.

But is there not perhaps another way in which the power of godliness may be denied? You and I may not be in danger of following in the steps of those who scoff at the supernatural in religion, and thereby become themselves the fulfilment of a supernaturally inspired predictive prophecy; but may we not deny the power of the gospel by failing to show to those with whom we are associated that the power is an actual operating force in our lives? If my house is fully equipped with electrical fixtures, I fail to bear witness to the power of the dynamo with which I am connected if I sit in darkness. Or, slightly changing the figure, if I ground the connecting wire, so that no light shows when the switch is turned on; to all intents and purposes, so far as my house is concerned, the power of the dynamo does not exist. And of what avail is it for me to advise a friend to put electric lights in his house, if my own house is without light?

Let us not deny the power of the gospel by the absence of its working in our lives; but let us bear witness to its reality in the way that no scoffer can gainsay; namely, by letting God show forth his power in us.

L. L. C.

\* \* \*

## Liberalism

MUCH is said at the present time about being liberal and broad in our views, particularly in regard to our belief and religious teaching. Those who cling to the faith as it was once delivered to our fathers are regarded as not keeping pace with the onward march of scholarship.

But what is meant by this liberalism? It appeals to our feelings, for we admire one who is liberal, broad-minded, and considerate, rather than dogmatic, cold, and conservative, chilling all thought of study and intellectual progress. But is this what is meant by liberalism? We think not.

In the *Sunday School Times* of March 14, 1920, under the title, "The Confessions of a Liberal Minister," Rev. Paul Riley Allen relates his experience in, and conversion from, what is called liberalism. For some years after his graduation from a theo-

logical seminary, he says he was a "firm believer in, and an active defender of, the so-called liberal views." He further says: "I would not be back where I was before the Lord gave me a clearer vision of himself, no, not if all the world could be mine." Here is what he tells us he believed as a liberal:

"As a liberal, it meant that I thought of Jesus as the best man who ever lived; the flower of humanity, so good that men took him for God; a great teacher who had a genius for living; an idyllic figure whose life and teachings we should emulate because he was the master product of evolutionary forces; the child of Joseph and Mary, who was subject to the spirit and limitations of his time; above the common mass, of course, yet different only in degree. Such a thought about Jesus meant that all men were young gods, who needed only to realize their divinity and to work it out; it meant God was Father of all, and all men were brothers; it meant the Bible was man's book and those who wrote it were subject to mistakes just as all other men are; it meant that the Bible is inspired only in so far as truth anywhere and everywhere is inspired; that Paul did not always know what he was talking about and made many mistakes; that John was liable to the mistakes of a sentimental infatuation. As for the Old Testament, it was quite outdone and behind the times; of Messianic prophecy it had not a bit—I saw no Christ there, no plan of God for the ages."

Doubtless this is what "liberalism" really is, whether taught in academies, colleges, universities, or in the pulpit under the garb of religion. Mr. Allen tells us frankly that he did not believe in the Deity and eternal Sonship of Christ, whose goings forth were from the days of eternity. He believed that all men are in themselves "gods;" that they need to be taught "their divinity;" that the Bible is just "man's book;" that the same "mistakes" are found in it that are found in any other book of human production; that it has no more "inspired" truth than is found elsewhere; that Paul talked at random; and that the writings of the beloved John are merely sentimental productions. And, so far as the Old Testament is concerned, he believed it to be altogether out of date and "behind the times."

This brand of infidelity is so highly polished as to be quite deceptive, and is therefore more subtle and dangerous than that taught by Thomas Paine, Robert G. Ingersoll, and others. It does not have in it any of the vital principles of Christianity. There is no salvation in a belief in Jesus of Nazareth when we see in him only a man, no matter how idealistic he may appear to us. Any science or philosophy which leads to such views of God and his word as are here set forth, is destructive of all faith in God, and is in reality infidelity renamed.

We need to be on our guard against this subtle and mischievous thing. It has no place in the belief of this people or in the message of God. If it once gains a foothold in our churches or schools, we might well write "Ichabod" above their doors,

for it bows Christ and his gospel out, and seats in their place a teaching which makes man his own savior. The prophet assures us that the good way is in the "old paths." Jer. 6:16. G. B. T.

\* \* \*

## "In the Days of These Kings"

A CORRESPONDENT, quoting Daniel 2:44, asks:

- "1. What time is referred to in the above scripture by the word 'days'?"
- "2. In what sense will God set up Christ's kingdom in those 'days'?"
- "3. Where will the kingdom be located when it is set up in those 'days'?"
- "4. What constitutes the setting up of a kingdom?"
- "5. If language is properly used in the above scripture, will not Christ's kingdom have to be 'set up' before the 'kings' and their 'kingdoms' go out of existence?"

The text referred to tells us:

"In the days of these kings shall the God of heaven set up a kingdom."

1. The first question seems to be answered sufficiently in the text itself, which says, "In the days of these kings." This can mean only one thing; namely, that while "these kings," or kingdoms, are still in existence, the God of heaven will set up a kingdom. "In the days of our fathers" means while our fathers were living and acting. "In the days of George Washington" means when Washington lived. In all such expressions the meaning is too evident to require explanation.

2. To answer the second question requires a brief study of the kingdom. But before entering upon this, let us note that the prophecy of Daniel 2 is dealing with real kingdoms, consisting of real territory, real people, and real kings.

We have Babylon, symbolized by the head of gold; Medo-Persia, represented by the breast and arms of silver; Grecia, by the belly and sides of brass; Rome, by the legs of iron; while the kingdoms into which Western Rome was divided are symbolized by the iron and clay in the feet and toes of the image.

Now all these kingdoms were real, consisting, as already remarked, of territory, people, and rulers; and the text whose meaning is in question, says:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

It seems plain enough that whatever "these kings," or kingdoms, had, the kingdom of the God of heaven will have; namely, territory, subjects, and a king.

Now what do the scriptures mean by "a kingdom," or, more specifically, by "the kingdom"? Going back to the beginning of such things, we find that when Adam was created he was given dominion over all the earth and everything in it. Gen. 1:28.

That dominion Adam lost in the fall, and he lost it to Satan, who became thereby "the prince of this world." (See John 12:31; 14:30; 16:11.)

But though prince *de facto*,—that is, in fact,—Satan is not and never was prince of this world *de jure*,—that is, by right. His is a usurped dominion, which is to be wrested from him and re-

stored to man, or be given to Christ for man. This is distinctly promised to Christ in Micah 4:8, in the words,

"Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."

This is bound up in the promise to Abraham and to his seed, a promise recorded in Genesis 13:14-17; 15:5-7; 17:7, 8; and 22:15-18. The apostle Paul, in Romans 4:13, tells us that the promise was that Abraham should be heir of the world. And in Galatians 3:29 this promise is made to embrace all who belong to Christ: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

That the covenant with Abraham was a promise not only of eternal life, but of the actual, literal possession of earth as an everlasting possession, is evident from the drift of Stephen's apology recorded in the seventh chapter of Acts. The land had been promised to Abraham. He had not received it. Therefore he must live again by a resurrection through Christ, that he may receive it.

In the eleventh chapter of Hebrews the apostle develops the argument more fully than Stephen was permitted to do, arriving at this conclusion:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40.

It is several times said in the thirty-seventh psalm, in slightly varying form, that the righteous, or "the meek," "shall inherit the earth," "and dwell therein forever." Our Saviour affirmed the same in Matthew 5:5. It is referred to also in Isaiah 66:22; 2 Peter 3:13; Revelation 21:1-8.

Christ, when on earth, likened himself to a nobleman going into a far country to receive for himself a kingdom and to return. Luke 19:12. What will be fulfilled in part when he returns is described in Psalms 2:7-9. His investiture with the kingdom is described in Daniel 7:13, 14.

This giving of the kingdom to Christ occurs before he comes to the earth the second time. When he comes, it is written that he "shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41.

It is in the sense, or meaning, of these scriptures that Christ's kingdom is "set up" in the days of these kings.

3. The kingdom will be located upon this earth, as already shown under Number 2. The kingdom of David was here, and the promise is, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Israel forever; and of his kingdom there shall be no end." Luke 1:32, 33.

The same thing is thus foretold by the prophet Isaiah:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7.

4. The setting up of a kingdom evidently means the bringing together of its several parts or elements,

so that it begins to function. We would say that the setting up of the kingdom of God, within the meaning of the prophecy of Daniel 2:44, would be the actual inauguration of the rule of Christ over his territory and people.

To set up a kingdom is to set it on foot, to establish it; it is for a king to assume and to exercise kingly power over his territory and subjects. The setting up of this kingdom is briefly described in Daniel 12:1 as the "standing up" of Michael. To "stand up" means, as we learn from Daniel 11:2, to reign. "Behold," said the angel to the prophet, "there shall stand up yet three kings in Persia," etc.

5. Evidently Christ's kingdom is set up in the sense we have explained, while "these kings" are still in existence. We understand that the beginning of Christ's reign marks the close of probation, or follows it very closely. The plagues, which cover probably a year's time, are poured out in fulfilment of Psalms 2:7, 8. This occurs while earthly kings still nominally reign, but probably are not able to rule, as society will be going to pieces and there will be little respect for authority.

The conditions prevailing under the plagues are well described in the sixteenth chapter of Revelation. There will be little opportunity for the exercise of civil authority while the judgments of God are falling upon the earth. The forms and titles may remain, but the power will have vanished; for kings and subjects alike will be suffering the judgments of the King whose rule they have so long refused, whose law they have defiantly scorned. C. P. B.

\* \* \*

## Power in Stillness

IN the days of Elijah, God revealed himself not in the strong wind that rent the mountains and broke rocks in pieces, nor in the seismic tremor that shook the earth, nor in the fire which burned with intense heat, but in the still small voice. 1 Kings 19:11, 12. God ever works in calmness and stillness rather than in noise and bluster.

Think of the marvelous power displayed in the springtime, when all nature bursts forth in a perennial resurrection. In the expanding oaks a marvelous power is at work, yet there is no noise. Millions of tons of water are lifted to the clouds without a sound, and poured out upon the earth again in rain. Think of the tremendous forces of gravitation which, like cords of steel, hold immense planets in their orbits, yet these suns and systems of worlds throughout the Creator's eternal domain are all held in place by a power unseen and unheard; there is no grinding, friction, or jar as the planets drive their shining chariots through the trackless regions of space. The power of the ocean tides which wash the coast of every land, is exerted silently and unheard.

So with the work of God in the human heart. The kingdom of God does not come by observation, but in the silent hours, alone with God. His silent power is displayed in making transformations in human hearts so amazing that the highest angels around the throne of God look on with astonishment and joy. Through faith this mighty change is wrought, not in noise, or by some supernatural feeling, but in quietude the passions of the carnal heart are subdued, and the carnal mind is made spiritual.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought

which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes his own fortress, which he holds in a revolted world, and he intends that no authority shall be known in it but his own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*"The Desire of Ages,"* pp. 323, 324.

This silent power will work in the heart which surrenders itself to its molding, transforming influence. It is thus that a new creation is wrought by the power of him who made all worlds. G. B. T.

\* \* \*

## Result of Forgetting Christ

"Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:2.

There is no greater sign of Christ's soon coming than that shown by the low moral ebb of modern Christianity. The whole social structure of modern civilization is breaking up; the church is fast becoming conformed to the world, and the lines of demarcation are becoming blurred. There is little power. Why? Because Christianity has so largely forsaken Christ. The ministers of today, like the disciples at the foot of the mount of transfiguration, are asking, "Why could not we cast him out?" and the faithless multitude stand by powerless, while the "sore vexed" world is going mad. All are profoundly impressed that something is wrong, yet many do not realize what is the matter. They feel it is a lack of organization, or of social conscience, or some more up-to-date method. There is a feeling that there must be a universal co-operation of religion with society. The Christianity of yesterday is out of joint with the modern man, so there is a striving to socialize religion to fit the popular demands. Dr. Christian F. Reisner, addressing the students of the Boston University School of Theology, expressed it thus:

"When the minister learns to use newspaper style, he will have learned to preach so that people can understand him. The minister should read the daily papers. The style they use will help him to speak to the people in a way that will demand their attention. The time is past for ministers to wear a preacher's coat and preacher's face and manner. It is time for him to be human, to read the sporting pages and talk baseball."

Again, Lyman Abbott, the noted preacher and editor of the *Outlook*, in writing against what he terms the too strict prohibitions of the church, makes the following statements:

"What I have said here respecting feasting and dancing is true also of the theater. The dramatic instinct is as truly a part of human nature as the artistic or the spiritual instinct. . . . I think New York City would be decidedly worse, not better, if all the theaters should be closed; though it would be better, not worse, if some of them were closed. The rector of St. George's Episcopal Church in New York City has lately invited some actors to read the Scripture lesson in certain church services. He has done a wise thing. He has selected actors of a reverent spirit who are able to give, by their intelligent reading of the Scripture, a significance to that portion of the service, which is too often performed perfunctorily, and at the same time has borne a practical witness to the truth that the church and the theater can work together for the enrichment of the life of the community."—*The Outlook*, Feb. 4, 1920.

How strikingly these fulfil the words of Paul, "Lovers of pleasures more than lovers of God;" and again, "After their own lusts shall they heap to themselves teachers, having itching ears." But the solemn

charge for this perilous time is, "Preach the word."

Dr. Joseph M. Duff, in the March number of the *Christian Workers' Magazine*, well said:

"As for securing that power from on high which alone, in our business, can make any human effort effective, we should remember that Pentecost had neither numbers nor capital, nor organization, nor promoters, and yet the place where they met was shaken. 'They were all filled with the Holy Ghost.' The church of Christ needs, it is true, a great revival, but not an 'ultra-modern one, along lines of big business.'"

K. L. G.

## The Glorious Consummation

(Continued from page 2)

ment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:6-14.

### A Panacea for Sin

This is God's message for the world today. If accepted, it would save mankind from the terrible destruction toward which their steps are tending, and would prove a panacea for the ills of the state and of society. It would work a revolution in the great Christian church, saving it from the delusion of Spiritualism, and the faith-and-soul-destroying theories of modern skepticism. Its acceptance would bring salvation to the sinner, comfort to the sorrowing, hope to the oppressed. In it mankind would find peace—the peace which springs from peace-filled hearts.

But before these results would accrue to the church, to society, or to the state, in their collective or organized capacities, they must be worked out in the life and personal experience of each individual. It is a personal salvation which the gospel gives. The state can be made Christian only to the extent and only in the sense that each citizen of the state finds in Christ his own personal Saviour from sin.

### A Terrible Warning

No message of the word contains such terrible warnings against its rejection as does the threefold message of Revelation 14. He who disregards its solemn injunctions, surely does so at great peril to

his eternal interests. By some it will be received. In them it will work repentance and regeneration, preparing them to stand in the hour of judgment, and to meet in peace Jesus, who will come as Lord of lords and King of kings. His coming will be to them the day of joyful deliverance.

"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

### The Way to Christ

The path to heaven is by way of the cross. Christ is the gate through which all must enter the kingdom of God. He declares: "I am the way, the truth, and the life." "I am the door: by me if any man enter in, he shall be saved." John 14:6; 10:9. "Neither is there salvation in any other," declares the apostle Peter: "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And the way has been made so simple that every man, whether rich or poor, high or low, black or white, learned or illiterate, may take the steps which lead to Christ. The Father even suggests the very words we may employ in coming to him: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." To this plea the Saviour responds: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hosea 14:2, 4.

Repentance and confession of sin, faith in the atoning, cleansing blood of Christ, appropriation through faith of the power of his indwelling life,—these are the simple steps—the divine process—whereby the sinner is translated from the kingdom of darkness into the light and liberty of the children of God. 2 Cor. 7:9-11; Prov. 28:13; 1 John 1:9; Acts 2:37-39.

F. M. W.

\* \* \*

### WE KNOW NOT

MRS. J. E. GREEN

We know not the hearts of our neighbors;  
We know not their trials and tears.  
We know not how hard are their labors  
To overcome their temptations and fears.

We know not the burdens they're bearing;  
We know not how heavy their load.  
We know not the crosses they're sharing  
With others who walk the same road.

We know not how keen is the sorrow  
Mid trouble, and sickness, and loss,  
When false friends forsake, and the morrow  
Looks gloomy, and heavy the cross.

But thanks to our Father in heaven,  
There is One who has traveled the road,  
And to soul-burdened ones he has given  
A promise to help bear the load.

"Cast your burdens on me," says the Saviour;  
"I will uphold and sustain;  
I know all the anguish you suffer  
From sorrow, sin, sickness, and pain."

Then lift up your head, stricken mourner;  
Give Jesus your heart; he has gone  
To prepare you a mansion in glory;  
And will give you a seat on his throne.

Madison (Wis.) Sanitarium.



# Forgiveness

STEMPLE WHITE

"FORGIVE us our debts, as we forgive our debtors" (Matt. 6:12), is how Jesus taught his disciples to pray. His disciples are those who continue in his word. John 8:31. Such are made free through the truth. But those who manifest an unforgiving spirit over real or imagined wrongs, are not free from condemnation, but are in a lost condition as long as they hold a single "grudge," and thus cherish an unforgiving spirit. So Jesus further said, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

While being nailed to the cruel cross which was soon to be raised and dropped into a hole, thus causing most agonizing pain to him who had done no wrong, Jesus said, "Father, forgive them." Compare such love and tender mercy with the opposite attitude of some professed Christians, who, over some petty, insignificant, and often imaginary wrong, cultivate an unforgiving spirit, "pout," gossip, misjudge motives, and try to "catch" those who they imagine have wronged them, in their words. "Love [R. V.] suffereth long, and is kind; . . . is not easily provoked, thinketh no evil; . . . beareth all things; . . . endureth all things." 1 Cor. 13:4-7.

After going through an experience common to men, the poet Whittier wrote:

"My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So, turning gloomily from my fellow men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial place;  
Where, pondering how all human love and hate  
Find one sad level; and how, soon or late,  
Wronged and wrong-doer, each with meekened face,  
And cold hands folded over a still heart,  
Pass the green threshold of our common grave,  
Whither all footsteps tend, whence none depart,  
Awed for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling, I forgave!"

When the cruel works of an unforgiving spirit manifest themselves, it is indisputable evidence that the "old man" is still in control. There are too many "touch-me-not" members in the church, on whom are unlettered signs, "Handle with care."

If brethren cannot get along together for a few years here, how do they expect closely to fellowship each other in the eternal world? At Jesus' coming, our characters are not going to be changed,—merely our bodies. They will be immortalized to continue the same kind of life they have lived in this rebel world. Having cast devils out of heaven, the Lord is not going to take other evil characters into Paradise. Through Christ, these evil traits can be overcome now. In the eternal world "the former things" shall not be remembered. Even so now, real Christians will not uncover old buried bones.

In the light of Isaiah 43:25, 26, the Christ spirit is *always* forgiving. No matter how I may be abused, misjudged, talked about, plotted against, or otherwise mistreated to my face or behind my back; as a Christian, all the time I freely forgive and pray for the offenders, and hold no grudge. Yet the offenders can never become justified in the sight of God, unless they personally confess definite sins to parties wronged. When wrongs are righted, let them forever be forgotten. The sad results of sin may live on,—usually they do,—but the sin itself is forgiven and forgotten. This is the true principle of forgiveness.

Brother, sister, let the Lord flood your heart with love. We should all get better acquainted with each other, for to know all, is to forgive all. Jesus knows our frame. He forgives poor repentant weak sinners. Nixon Waterman, in *Good Cheer*, puts it thus:

"If I knew you and you knew me,  
If both of us could clearly see,  
And with an inner sight divine,  
The meaning of your heart and mine,  
I'm sure that we would differ less  
And clasp our hands in friendliness;  
Our thoughts would pleasantly agree  
If I knew you and you knew me.

"If I knew you and you knew me,  
As each one knows his own self, we  
Could look each other in the face  
And see therein a truer grace;  
Life has so many hidden woes,  
So many thorns for every rose;  
The 'why' of things our hearts would see,  
If I knew you and you knew me."

## "Tell It Not"

TYLER E. BOWEN

NOTHING revealed the beauty of soul possessed by David so much as the manner in which he dealt with Saul. Though hunted by him for several years, David felt greatly grieved as he saw the manner in which the first anointed king of Israel perished. He lamented his and Jonathan's death in these words:

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam. 1:19, 20.

And why tell it not?—O, "the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."

David had always respected and honored the fact that the Lord had anointed Saul. However unworthy Saul proved himself to be, David held to the point that God had chosen and anointed him king over the people of Israel. Twice David had him in his power, but he would not lift up his hand against the "Lord's anointed." In this beautiful spirit, David displayed qualities of heart that made him truly a "man after God's own heart."

How is it with us? Are we as careful to pass by the faults of others? Not a word of David's concerning the contemptible spirit Saul displayed in seeking his life, is recorded. No; instead, we have the lament: "The beauty of Israel is slain." "Tell it not in Gath." Let the mantle of charity cover

the manner of his death. How church trials would cease, family troubles die out, if this garment of love were more often spread over that which goes wrong. If we cannot find something good to say, then how much more noble it is to keep still. "Tell it not" if it be ill; it is impossible thereby to help restore the one at fault.

"God has inspired no man to reproduce their [brethren in the work] mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,—cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with his own blood."—*Mrs. E. G. White, in Review and Herald, Nov. 30, 1897.*

The one who is standing around talking about what this one or that one is *not* doing, or may have done, that to him seems altogether wrong, is not himself fighting the battles of the Lord. He is not in the ranks of the aggressive fighters. If he were, he would not have time to find fault with others. He would have work of his own fully to occupy his mind.

"We have no time now, and should have no disposition, to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. . . .

We are not to take the Captain's place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically."—*Ibid.*

The church member seriously engaged in thus keeping his house in order, has no time for peddling the faults of others to those within or without the church.

"If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything—save sympathy and love, kindness and goodness. Mercy, long-suffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan."—*Ibid.*

And every day we are helping on the cause of either the one or the other. To those wily, crafty priests and Pharisees who made the work of Jesus so hard, our Saviour said, "Do not think that I will accuse you to the Father." And he did not. The Scriptures and Moses, in whom they trusted, would attend to that. Yet this is the very work of our adversary. He delights to publish the faults of the brethren. He is known in heaven as the accuser of the brethren. But it is a far different fruitage that appears upon the Christian tree—even love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance. And it is the fruit borne that determines whether the tree is to be transplanted into heavenly soil, or rooted up and burned here upon earth.

## Repentance

E. HILLIARD

GENUINE repentance is a gift from God, through Christ, and if sought for with the right motive, can be had for the asking. "Him [Christ] hath God exalted, . . . for to give repentance to Israel, and forgiveness of sins." "Ask, and it shall be given you." Rom. 11:29; Acts 5:31; Matt. 7:7.

The Lord's reproofs, warnings, and admonitions run counter to the natural heart. It is with the deepest, divine love that he opposes our sinful ways that lead to eternal ruin. It is the goodness of God, not the fear of punishment, that leads to heartfelt repentance. Rom. 2:4.

To cherish one sin is fatal to the soul. If the cross seems too heavy to bear, the sin too dear to part with, Christ is set aside and Satan takes control. If such would prayerfully study the life, work, suffering, and death of our Lord, it would be comparatively easy to give up all sin and cheerfully bear the cross.

Repentance is the golden, gospel thread extending through all our Saviour's teachings. It is fundamental in our preparation for the kingdom of heaven. The first word uttered by John the Baptist and by Christ, as they began their public ministry, was, "Repent." Matt. 3:1, 2; 4:17. It was preached, that the people might accept the King of glory in his humiliation. The same need exists today, and the same power is needed to rebuke sin. These faithful messengers spared not; but in deep pity and love lifted up their voices like a trumpet

and revealed to the perishing people their viperous iniquity and hypocritical condition. "O generation of vipers," said John, "who hath warned you to flee from the wrath to come?" And Jesus said to the scribes and Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 3:7; 23:29-33. If the power of evil is broken, the penitent must see sin in its exceeding sinfulness. When we loathe and hate sin as we do a viper or a crawling serpent, it has lost its hold upon us. We turn from it, abhor it, and change masters. In other words, through the grace of Christ, we are converted.

If parents and pastors were more faithful in giving reproof in a kind, loving way, and yet with a heaven-born firmness, there would be many more conversions of young and old. If sin is not unsparingly rebuked, it will be fostered and practised until the mind is paralyzed as regards holiness, and sins that once seemed so sinful will be regarded as quite harmless. The power of the word is being neutralized by wrong interpretations and misapplications of Scripture. It has largely lost its power in the lives of men, and we see but little genuine repentance. There are but few pastors who will unflinchingly stand for the right, and with hearts filled with the love of God firmly rebuke sin. The great majority of Bible teachers dare not carry out the injunction given by Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my



people their transgression, and the house of Jacob their sins." Isa. 58:1. If the minister of Christ is remiss in this duty, what is the weight of his responsibility? We read the answer in "Gospel Workers:"

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."—Page 83, edition of 1901.

What a fearful responsibility rests upon every parent and ambassador of Christ! Neither can properly perform this unpleasant duty without much prayer and careful study of the word of God. No harsh thrusts are to be given to the sin-blinded one.

## The House We Live In

N. D. ANDERSON

THERE are many kinds of houses,—houses of brick, of stone, of boards, of grass, of bamboo, of snow, and even of ice. Man builds them for shelter for his body. Then there is this wonderful house of ours, in which we ourselves dwell. God made it out of dust. Gen. 2:7; 3:19; Job 34:15; Eccl. 12:7. It is a very important dwelling. Paul calls it a temple. In it dwells also the Holy Ghost, which is the Spirit of God and the "still small voice." 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; 1 Kings 19:12. He will dwell therein until we drive him out. Matt. 12:31, 32; 1 John 5:16; 1 Thess. 5:19.

But the most wonderful house of all is the house we ourselves may build for God and his Son to dwell in. John 14:21, 23. How, you ask, can we—poor, ignorant mortals, honeycombed with sin—build a house for God to dwell in? Why, just by willing to build it; for if we will to do, we can. John 7:17, R. V. "Whosoever will" may, by the Spirit's aid, thus build. Rev. 22:17. The materials can be had without money and without price. Isa. 55:1. Through the grace of God and by the blood of Jesus Christ we can take this old house of dust and refashion it after the similitude of a palace, so that when our Lord and Saviour knocks at the door, we shall not be ashamed to let him in. Rev. 3:20. The plans and specifications are furnished us through the apostle Peter; all we have to do is to shake off our carnal sloth and follow them. 2 Peter 1:5-7.

First, of course, comes the foundation; which is faith. Faith is fundamental; we cannot build a house for God to dwell in if we do not have faith, because without faith we cannot please God. Heb. 11:6. Faith is the groundwork. Verse 1, margin. A house has to be built from the ground up. Faith is belief plus obedience. Verse 6; Matt. 16:24; John 12:26. Belief in, and obedience to, Christ gives us a rock for a foundation that the gates of hell cannot prevail against. Matt. 16:18. Faith without works is dead. James 2:17, 20. A foundation is of no use to us if we do not build thereon. But if faith without works is dead, works without faith are no less so. One cannot build much of a lasting house without a foundation.

The first work to be done after the foundation has been laid is to add virtue. To build virtue, we must practise duty, moral excellence, and manliness. The unvirtuous cannot build on the foundation of

None can be driven to repentance. The sinner must be led to it by seeing the goodness of God manifested in the ministering agent. This has a drawing power, and it gives opportunity for the Spirit of God to soften the heart of the offender.

Sin is increasing at a fearful rate, and it is not to be trifled with. If the times ever demanded that the straight testimony should be given, they demand it now. But who is sufficient for these things?—Only those who weep and pray between the porch and the altar, pleading in earnest prayer, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

faith. For instance, a thief trusts no one but himself. Vice, the antithesis of virtue, not building on faith, is wholly carnal. It has no joy in things spiritual, in things pertaining to God (John 4:24); it has joy only in appetite. Now, one must begin his house with virtue—integrity and truthfulness—or it will not be plumb, and it will fall off its foundation before it is finished.

The next thing to enter into the construction of our house is knowledge—assured belief. We cannot give ourselves to God, be baptized, and then sit down and fold our hands. We must know, and to know means work. We will be obliged to search the Scriptures, else how can we attain to assured belief? John 5:39. We must study to show ourselves approved of God, workmen that need not to be ashamed, or all our work of building will go wrong. 2 Tim. 2:15. The Master Builder says we will err if we do not have knowledge. Matt. 22:29. Remember that knowledge, like character, cannot be inherited, bought, or traded for; it cannot be legislated into or out of the heart; knowledge must be individually acquired.

Having built knowledge—the right kind—into our house, we next add temperance, which naturally closely follows knowledge. Temperance is the observance of moderation.

"If thou well observe  
The rule of 'Not too much;' by temperance taught  
In what thou eatest and drinkest; seeking from thence  
Due nourishment, not gluttonous delight, . . .  
So mayest thou live; till like ripe fruit, thou drop  
Into thy mother's lap."

—Milton, in "Paradise Lost."

We should be temperate, not only in food and drink and dress, but in work. Luke 21:34. If you labor until your body is utterly exhausted, or until your mind is benumbed, leaving yourself insufficient time for rest and recuperation, you are not temperate. Moreover, your service will not be acceptable to God.

"Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

It is intemperance to overdo in any way; even to overdo in that which in itself is not evil. Temperance is to use good judgment. 1 Cor. 5:9-11. The intemperate will God destroy. 1 Cor. 3:17; 6:9, 10.

Temperance, then, is so to live, and so to construct the house we are building unto God, that it shall not be destroyed because of our actions. 1 Cor. 3:17, margin.

Our house is rising from the ground; growing heavenward. We may soon have to put up scaffolding to facilitate building, and a good, serviceable timber for scaffolding is prayer—a timber of which we have already had to use much. It is timber in whose strength we may have the fullest confidence. Luke 21:36; 1 John 3:22; 5:14.

The time has now come to make a very necessary addition to our house. That addition is patience. Without patience we could not finish, because we should not be able to endure to the end. Rev. 14:12. And the farther we progress in our building, the more necessary becomes the ability calmly to endure. Practising virtue, and studying and seeking after knowledge, much of which is a weariness of the flesh, as the wise man tells us (Eccl. 12:12), and living temperately, amid all the temptations of the runaway world, requires patience. Paul says, "Tribulation worketh patience." Rom. 5:3. Tribulation is derived from *tribulum*, meaning a threshing instrument. Most of us have to have our patience pounded into us. Paul says in the same scripture, that patience worketh experience. That is true; we cannot learn by experience unless we have the patience to sit quiet under its lessons and trials.

The next thing required is godliness—Godlikeness. Well, if we have faith, virtue, knowledge, temperance, and patience, we shall certainly be becoming more like God, for those qualities are some of the attributes of his character. Godliness is good material from which to make our nails and mortar and cement, and all our binding and tying material.

We come to the rafters and the roof now; and we need more scaffolding. It requires consecration and earnest prayer, for we are about to put on brotherly kindness. God knows the human heart; he says it

is desperately wicked, deceitful above all things. Jer. 17:9. He knows we must first have faith, virtue, knowledge, temperance, patience, and godliness, before we can put on brotherly kindness,—before we can sincerely begin to love our neighbors as ourselves, and our brothers from the depths of our hearts.

So at last we come to the very rooftop of our house, which rooftop is charity. And what, really, is this charity, that crowns our house, the temple of God and his Christ? I have never read or heard a better definition of it than that given in 1 Corinthians 13, have you? The Revised Version translates the word "charity" love. And what is love? God is love. 1 John 4:8, 16. "Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13, R. V. Why is love the greatest? When we reach the kingdom, faith will be needed no more, for we shall have the substance. Hope will be needed no more, for what we looked for we shall have realized. But love, which is God, which rules and holds together the universe, will then be with us and in us forever, through the endless eternities.

We might revise our figure, and call the house we've been constructing a tower; and not ours any longer, but God's,—built in this life, so that we might climb to its perfected pinnacle and step off therefrom into the mansions in our Father's house. John 14:2.

But, dear friends, whether it be temple or house or tower, we shall have to build it as the Israelites built the temple and the wall in Nehemiah's time, who with one hand wrought in the work, while they carried a sword in the other (Neh. 4:17); for Satan has come down to us in great wrath, knowing he has but a short time in which to hinder and harass all of us builders who are not of his guild, who do not belong to his union (Rev. 12:12). May none of us think to lay down his tools till the work is finished.

## Walking with God --- No. 4

JOHN N. LOUGHBOROUGH

"THE dragon ["that old serpent, called the Devil, and Satan." Rev. 12:9] stood before the woman [the church, likened to a comely and delicate woman." Jer. 6:2] which was ready to be delivered, for to devour her child as soon as it was born. . . . And her child was caught up unto God, and to his throne." Rev. 12:4, 5.

In our former articles we have seen that before Christ was manifest in the flesh as "Immanuel, . . . God with us" (1 Tim. 3:16), Satan's great effort was to spread doubt concerning the promised Messiah, and to pervert those services showing forth his coming and his sacrifice.

Of those services we read:

"Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. 'The wages of sin is death.'"—Mrs. E. G. White, in the *Review and Herald*, March 2, 1886.

When the promised Seed was actually in the world, Satan's attacks were directly against Christ himself; he plotted Christ's death, even to the final death upon the cross. In this conflict Christ relied not on his human nature, but solely on the power of God dwelling in him. Of this he said:

"I can of mine own self do nothing." John 5:30.

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:10.

This really might be called "The faith of Jesus"—an indwelling reliance on the power of God to work in us; even as it is said of those giving the last message to mankind: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

For our encouragement in the conflict the Saviour said:

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

This condition seems to have been set forth also by the psalmist:

"He that dwelleth in the secret place of the Most High [continually calling upon him in the most holy place of his sanctuary in heaven] shall abide under the shadow of the Almighty." Ps. 91:1.

When Christ compared himself and his followers to the vine and its branches, he said:

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . For without me ye can do nothing." John 15: 4, 5.

Some might ask, "But did not Paul say, 'I can do all things'?" Yes, but remember the rest of the text, "through Christ which strengtheneth me." Phil. 4: 13. That is very different from his experience in turning from self to Christ, of which he said:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7: 18.

He found, however, a way to gain victory. One can control the will by submitting to Christ. So Paul said:

"God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

Of this victory we read still further:

"By steadfastly keeping the will on the Lord's side every emotion will be brought into captivity to the will of Jesus. You will then find your feet on solid rock. It will take, at times, every particle of will-power which you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor."—*Testimonies for the Church*, Vol. V, p. 514.

The apostle James said:

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." James 4: 7, 8.

By the side of this let us consider the following:

"When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host."—*Testimonies for the Church*, Vol. I, p. 341.

How this is possible is shown in the following words:

"Satan is constantly at work; but few have any idea of his activity and subtlety. The people of God must be prepared to withstand the wily foe. It is this resistance that Satan dreads. He knows better than we do the limit of his power, and how easily he can be overcome if we resist and face him. Through divine strength, the weakest saint is more than a match for him and all his angels, and if brought to the test, he would be able to prove his superior power."—*Id.*, Vol. V, p. 293.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. What makes the daily cross is

this, Truth and duty point one way, self-inclination another way. The cross is borne by those who, through God's power, follow the right. As an aid in this conflict, the Saviour said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. As much as to say, Yoke up with me; I will carry the heavier end of the load.

Of Jesus' care for his own we read:

"Jesus cares for each one as though there were not another individual on the face of the earth. As Deity, he exerts mighty power in our behalf, while as our Elder Brother he feels for all our woes."—*Id.*, p. 346.

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Id.*, Vol. VII, p. 17.

Paul's great desire was well expressed in his words to the Ephesians: "That ye . . . may be able . . . to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 19. Then, after presenting in the eleventh chapter of Hebrews a rehearsal of God's direct dealing in response to the faith of his people, he said:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin [of unbelief] which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

"So run, that ye may obtain," he said to the Corinthians. 1 Cor. 9: 24.

Of the true battle of faith, note the following:

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours. 'What things soever ye desire when ye pray, believe that ye receive them.' . . . Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up."—*Early Writings*, p. 72.

We have the Saviour's invitation to victory in these words: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Then he talks of overcoming. Rev. 3: 20, 21. As to how we are to respond to that knocking, we have the following:

"Say, 'Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine.' If you will do this, he has promised that he will put a new song in your mouth, even praise unto your God."—*Mrs. E. G. White, in Review and Herald, June 25, 1889.*

## The Power of Jesus' Name

P. G. STANLEY

IN John 16: 23 Christ said: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Paul, in Romans 5: 2, writing of Christ, says: "By whom also we have access." Again, in Ephesians 2: 18 he says: "Through him we both have access by one Spirit unto the Father." Still again, in the same epistle, Ephesians 3: 12, he says: "In whom [Christ] we have boldness and access."

When Christ authorizes us to ask in his name, he puts us in full possession of a power of attorney by which we may obtain at the throne of grace all that

he could, were he in our circumstances of need, and should he in his own name and behalf ask for the same identical blessings. God cannot deny himself, nor can he deny his Son. Equally impossible is it for the eternal Father to withhold any good thing concerning which the Son has said, "Ask in my name." However, there are express conditions on which Christ has authorized us to ask in his name. We must renounce all sin and abide in him and his words must abide in us. We must ask in faith, nothing wavering, "for he that wavereth is like a wave of the sea driven with the wind and tossed. For let

not that man think that he shall receive anything of the Lord."

The name of Christ stands for every needed good, both in this world and in the world to come. It stands for divinely revealed truth; atoning merit; the gift of the Spirit; pardon for the penitent; purity for the believer; power to prevail with God in prayer; power over the tempter; power over the world; power over the flesh; power to work successfully for God; power to "reign in life;" power to conquer in death; access to all the unsearchable

riches of Christ in time, and all the glory and bliss of heaven in eternity!

If you want pardon, "take the name of Jesus with you," child of penitential sorrow, and present it at the throne of grace, and you will get it. If you want purity, take the name of Jesus with you, and present it at the throne of grace, and you will get purity. With infinite pleasure and unbounded benevolence, our Father in heaven delights to honor, in the largest bestowments, the "precious name" of his well-beloved Son.

## "Let All the People Say, Amen"

A. CARTER

WHEN an important political meeting is being held, the speakers naturally expect to hear expressions of approval or disapproval of their remarks. If there should be a cold and continued silence, it would be thought that there was something wrong somewhere. There is a wide difference between a "live" public meeting and a "dead" one, and the same may be said of a religious meeting; such as a prayer meeting, for example. It must be a great encouragement to the leader to hear a hearty Amen and other earnest expressions of approval from the people.

Why, then, is the prayer meeting often so silent and dead? The Lord has a special message for the Laodicean church about lukewarmness: "These things saith the Amen, the faithful and true Witness." Is it not one proof of lukewarmness when the most stirring and faithful utterances of truth by the preacher, or the most earnest prayers (when loud enough to be heard), call forth little or no response from the church members?

By way of contrast, let us try to picture that very impressive scene in Palestine of which we are told in Deuteronomy 27. On that occasion the Levites, with loud voice, uttered twelve curses in the hearing of the twelve tribes of Israel. Now notice that God had commanded, "All the people shall answer and say, Amen." What a great volume of sound there must have been in that response when the tens of thousands of Israel shouted, "Amen!"

In 1 Chronicles 16 is found the record of a very important religious service which took place in the reign of David. It was a time of joy and thanksgiving, and all the best musicians of the nation took part in this immense praise service. When the psalm of thanksgiving was rendered, we read that "all the people said, Amen, and praised the Lord." Verse 36. What a contrast to many a modern prayer meeting, when only occasionally one voice may be heard to praise God; and generally that is lacking.

David, in Psalms 106 says: "Let all the people say, Amen. Praise ye the Lord." Verse 48. Should we not obey this word? It seems that God must be displeased when his people do not comply with his request; for he says, "Obey my voice, . . . according to all which I command you: so shall ye be my people, and I will be your God." Jer. 11:4. Then Jeremiah answered and said, "Amen, O Lord." Verse 5, R. V., margin.

We are told of three orders of beings in heaven itself who thus glorify God; namely, elders, the

four living creatures, and the angels. The innumerable company of angels and other intelligences, with a great voice praised Christ, and "the four living creatures said, Amen." Rev. 5:14, R. V.

In Revelation 19:4 (Revised Version), we read that the twenty-four elders and the four living creatures "fell down and worshiped God that sitteth on the throne, saying, Amen; Hallelujah."

And to crown all, Christ, as the almighty Amen, revealed to his beloved disciple that "all the angels" round about the throne of heaven worship God, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." Rev. 7:12.

From the foregoing we learn that in Old Testament times, and in the days of the apostles, and also in heaven, God's creatures, with loud voice, praise him and shout, "Hallelujah!" "Amen!" No meeting of God's children on earth need be dull or dead-like; for where the Spirit of God is permitted, there is liberty,—if we are not content merely to praise God in our own hearts but allow the Holy Spirit within us to find utterance in a heartfelt amen. Great rewards are promised to overcomers; and as silence in meeting may be an evidence of lukewarmness, it must be overcome if we would please our heavenly Father. We shall all receive a blessing in so doing, and an overcomer's reward.

\* \* \*

"LIFE is often compared to a voyage upon the sea. God has given man a conscience that should serve as a compass to guide his course. But every compass of which man has any knowledge needs to be corrected in view of the variation of the magnetic needle. So man's conscience needs correction to make it accord with the divine standard. As one has said: 'It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record, and guarded watchfully lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide.'"

\* \* \*

"WHO hath declared this from ancient time? . . . Have not I the Lord? and there is no God else."

"INCLINE thine ear unto wisdom; . . . search for her as for hid treasures."

# OUTLINE BIBLE STUDIES

## The Book of Joshua

H. CAMDEN LACEY

IN the Septuagint, the title of the book of Joshua is *Jesus*. This sacred name, sweet now above every other name, is there given to the sixth book of the Old Testament, because it is the Greek equivalent of the Hebrew Joshua (Jah-Hoshea), which means, "The Lord is a savior." In this way, the rich spiritual value of this most interesting and helpful historical treatise is immediately suggested. Moses, as a representative of the law of God, could only discipline and train the children of Israel for their ultimate occupancy of the land of Canaan; he could not bring them into it. That was left to Joshua, a "savior," one who thus became an eminent type of Him who is the "Leader and Commander of the people," and "the Captain of their salvation." Under his victorious generalship, the children of Israel crossed the Jordan, entered the Promised Land, conquered their foes, divided their territory, settled in their allotted portions, and so began at last to "possess their possessions." And just before his death, the aged warrior could say to the assembled heads of the tribes gathered in solemn conclave before him: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

The key word of the book of Joshua is the word "*occupation*." The history which it comprises breaks naturally into three sections, introduced respectively by the commands, "Go over this Jordan" (Joshua 1:2); "Divide this land" (Joshua 13:7); and by the statement, "Joshua called for all Israel, . . . and said unto them" (Joshua 23:2). The divisions thus indicated deal severally with the *conquest of the country* (Joshua 1 to 2); the *division of the territory* (Joshua 13 to 22); and the *appeals to the people* (Joshua 23, 24); the central thought of each of these sections, in their sequence, being well expressed by the words, "*possession*," "*partition*," and "*persuasion*."

In the first section, we find chronicled the story of the *invasion of the land*. One month after the death of Moses, when the days of mourning for that great legislator had ended, there came to Joshua the divine order to advance, in the words, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Joshua 1:2. This summons to enter Canaan immediately, was backed by the gracious promise, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses;" and by the encouraging assurance given to Joshua personally, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage." Verses 5, 6. The effective weapon of successful conquest, the one and only secret to true prosperity in this life or in the next, was then earnestly impressed upon the mind of the newly appointed warrior-leader: "This book of the law shall not depart out of thy mouth; but thou

shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success." Verse 8. With prompt obedience, Joshua responded to the divine command, at once issuing the order to all the host of Israel to "pass over this Jordan" within three days. It must have been very reassuring to get the hearty and enthusiastic response which came immediately from all the people, and especially from the two and a half tribes whose inheritance had already been granted on the east of Jordan, and to whom this further campaign could only mean severance for a time from wives, children, and homes. But what a wonderful corroboration of the voice of God it must have been to hear them say unitedly, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go: . . . only be strong and of a good courage!" Verses 16-18.

In the first measure that Joshua adopted for the carrying out of this military enterprise, we see combined the sanctified good sense of the man of war, and the childlike trust in God, and confidence of the man of faith. Said he to two young men, "Go view the land, *even Jericho*," the strongest and best-fortified town in all the land of Canaan. It was a perilous undertaking for the spies, as their Jewish features would inevitably betray them, but they showed their faith and courage by immediate obedience, swam the swollen Jordan, entered Jericho by night, and made their way to Rahab's house. The story that follows needs to be read very carefully, and in the light of the whole Biblical teaching. Scripture nowhere excuses the immorality of this remarkable woman, nor her lying, nor her dishonesty. She was a sinner, and a very deeply dyed one, when examined in the light of the ultimate gospel standards; although, in the unspeakably vile and shameless society of the cities of that land and time, she may very well have passed for a quite respectable woman. But her *faith* is held before us in the New Testament as an illustration of the faith that saves; and "Rahab the harlot" (the only woman besides Sarah to be accorded this honor) is included in the golden roll of the heroic "witnesses" to the power of an evangelical faith in God, issuing in "works," that wins the divine approval; and she herself eventually married Salmon, a prince of the house of David, and so became one of the ancestors of Christ "according to the flesh." Heb. 11:31; James 2:25; Matt. 1:5. Examine her case for a moment. She trusted implicitly the promise of the spies; she relied, with unshaken confidence, in the efficacy of the scarlet cord bound around the window; she believed in Jehovah as the true and only God; she helped his servants; she loved her kindred and sought to secure their salvation in the day of Jericho's doom. Is it difficult to see in all this, even in the midst of much that cannot *now* be excused, the elements of an experience that leads to true conversion of soul,—the distaste for a life of sin, the awakening desire for better and holier things, the instant turning to God upon the first approach of a ray of light, the hazarding of all upon a word of hope that comes from a servant of the Lord? Ah, yes; Rahab *believed*: that was her salvation! And be it remembered

# The BOOK of JOSHUA: "OCCUPATION"

## A "Go over This Jordan"

THE CONQUEST OF THE COUNTRY

### POSSESSION

1 to 12

## B "Divide This Land"

THE DIVISION OF THE TERRITORY

### PARTITION 13 to 22

## C "Joshua Called for All Israel"

THE APPEALS TO THE PEOPLE

### PERSUASION 23, 24

### 1. The Invasion of the Land. 1 to 5:12.

- a. The Order to Advance. 1.
- b. The Mission of the Spies. 2.
- c. The Passage of the Jordan. 3 and 4.
- d. The Encampment at Gilgal. 5:1-12.

### 2. The Incidents of the Campaign. 5:13 to 12.

- a. The Revelation of the "Captain." — "Grace." 5:13-15.
- b. The Conquest of Jericho — "Faith." 6.

c. The Defeat at Ai — "Presumption." 7.

d. The Victory at Ai — "Obedience." 8:1-29.

e. The Rehearsal of the Law — "Enlightenment." 8:30-35.

f. The League with the Gibeonites — "Compromise." 9.

g. The Victory at Gibeon. "Sun Standing Still." 10.

h. The Subjugation of the Land. 11.

i. The Roster of the Kings. 12.

### 1. The Assignment of the Tribes. 13 to 19.

- a. The Settlement of Reuben, Gad, and One Half of Manasseh. 13.
- b. The Possession of Caleb. 14.
- c. The Inheritance of Judah. 15.
- d. The Lot of Ephraim. 16.
- e. The Portion of One Half of Manasseh. 17.
- f. The Heritage of Benjamin. 18.
- g. The Borders of Simeon, Zebulun, Issachar, Asher, Naphtali, Dan, and Joshua. 19.

### 2. The Appointment of the Cities. 20, 21.

- a. The Cities of Refuge. 20.
- b. The Levitical Cities. 21.
- c. The Altar of Witness. 22.

### 1. The Final Appeals. 23 to 24:28.

- a. "Cleave unto the Lord." 23.
- b. "Choose You This Day." 24:1-24.
- c. "Lest Ye Deny Your God." 24:25-28.

### 2. The Last Incidents. 24:29-33.

- a. The Death of Joshua. 24:29-31.
- b. The Interment of the Bones of Joseph. 24:32.
- c. The Death and Burial of Eleazar. 24:33.



that Jesus came to call not the righteous, but "*sinner to repentance*."

The *passage of the Jordan* was effected at a time when, to all human reasoning, it was physically impossible for the people to cross. The river was overflowing all its banks, in consequence of the melting of the snows on Lebanon, for it was the time of harvest. Yet the transit had to be made at that place, for the Lord had commanded Israel to cross "right against Jericho," and there were no bridges over the rushing stream. On the third day the ark of the covenant of the Lord, borne by "the priests the Levites," took up its station in the very center of the river bed, the waters banking up to the right as soon as the feet of the bearers were "dipped in the brim" of the stream. A vast lake piled up, and formed on that side, and the remnant of the water fell away toward the Dead Sea, leaving several miles of dry channel exposed for the passage of the hosts of Israel. Two thousand cubits — about a mile — below the place where the ark stood, the people passed over, the space between them and it serving thus to promote a sense of reverence, and to make apparent to all the host the magnitude of this wondrous miracle. By divine command a double memorial of Israel's passage was then erected: one, consisting of twelve stones, was placed in the bed of the river at the point where the priests' feet had stood; the other, also consisting of twelve stones taken from the place where the priests had stood, was set up in Gilgal, at their first encampment on the other side of Jordan. As soon as the bearers of the sacred ark had gained the farther side, after the last Israelite had crossed, "the waters of Jordan returned unto their place, and flowed over all his banks, as they did before."

At the *encampment at Gilgal* the rite of circumcision was renewed. This sign of the covenant relationship between God and his ancient people had been in abeyance during the wilderness wanderings, for the covenant itself had been practically abrogated. But now that Israel was about to enter upon their promised inheritance, where they would meet their enemies, and dispossess them, there must be this symbolic putting away of "all filthiness of the flesh and spirit." Hence the "reproach of Egypt," the suspension of circumcision, was "rolled away," the name "Gilgal" (rolling) forever commemorating this rebirth of the "Israel of God." Thus, too, the hosts were prepared for the celebration of the Passover, which was the first one observed since the departure from Sinai, nearly forty years previously. On the morrow, after the Passover, they ate the old corn of the land, and on the next day the manna ceased, and the people from that time forward subsisted upon the produce of the land of Canaan.

Before the opening of the campaign which was to issue in Israel's conquest of their promised inheritance, there appeared unto Joshua the "Captain of the host of the Lord" standing "with his sword drawn in his hand." This was Jesus, the unseen Leader and Commander of his people, who was about to accomplish through them his double purpose of judgment and grace: judgment, in the total extirpation of the abandoned Canaanites, whose cup of iniquity was now full to overflowing; grace, in the sowing of the entire land with the "seed of Abraham," that the gospel of the grace of God that bringeth salvation to all might be carried ultimately to all the world. The high-walled and strongly fortified city of Jericho impeded the progress of the Israel of God. It must fall, and

be utterly destroyed by divine power, so as to serve as an everlasting sample of how God would help them overcome all their foes. By command of this "Captain of the Lord's host," the ark was carried around the city seven days, — once each day for six days, and seven times the seventh day, — the seven priests meanwhile blowing on their trumpets, but the armed warriors maintaining an absolute silence as they marched. After the final circuit on the last day, when the strange procession had come to a halt, and all had turned to face the doomed city, the priests blew one long, thrilling blast with their horns, the hosts of Israel shouted with a great shout, and "the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Joshua 6:20. According to the promise made by the spies, Rahab and her household were saved, but all the rest were utterly destroyed, and the city was burned with fire. A curse was then pronounced on the man who should rebuild Jericho, which was fulfilled five hundred years later in the family of Hiel the Bethelite, during the reign of the wicked Ahab, king of Israel. After that it became a flourishing town again, and in the days of our Lord it was honored by the visit of Jesus to the house of Zaccheus, the chief of publicans, and by the gracious words which he there spoke: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Luke 19:9, 10.

The Israelitish conquest of this city had been effected wholly by faith in the promise of God. "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11:30. Yet on the heels of this remarkable victory came the lamentable *defeat at Ai*. Absolute obedience and entire consecration are the conditions of continued success in the things of God. But sin appeared in the camp of Israel. Achan "saw" and "coveted" and "took" and then "hid" a Babylonish garment and a wedge of gold that had been devoted to destruction. This secret disobedience of *one* warrior among the ten thousands of Israel's army, neutralized the whole power of God working through his people. The men of Ai chased the fleeing Israelites ignominiously from their gates, inflicting upon them a crushing defeat. Then followed the public inquiry, the final detection of the lonely transgressor, the extorted confession, all too late for the benefit of the sinner himself, the condign punishment of him and all his family, who must have been accessory to his crime, and so the camp was cleansed. Then the valley of Achor became a "door of hope," and the hosts of the Lord passed on to immediate victory, capturing the city, destroying all its inhabitants, and making the place "a heap forever, even a desolation unto this day."

If the question arises, as it often does, of the righteousness of this war of extermination, we must remember that the people of Canaan had long passed the bounds of their probation, and had become so unspeakably foul and polluted in life that, in the words of inspiration itself, the land was ready to "vomit forth its inhabitants." In mercy to mankind the divine Physician must, at times, cut out a cancer from the human race, lest humanity utterly perish in its own corruption; and the process, painful as it appears to an onlooker, must then be interpreted as an act of benevolent surgery, and not as a deed of heartless cruelty. The displacement of these hopelessly debased tribes of sensualists, with their deification of the vilest

lusts, by a people comparatively pure in life and morals and worshipping—however imperfectly—the “Holy One of Israel,” thus bringing new light and healing and hope into a darkened and dying world, fully justifies the severe measures commanded by the Lord in the Hebrew conquest of Canaan.

After the victory at Ai, the war was, for a time, suspended. In obedience to the final injunction of Moses, the tribes were marshaled, six on Mt. Gerizim and six on Mt. Ebal, to listen to the *rehearsal of the law*, with its blessings and curses, and to indicate their acquiescence in the same by their thunderous “Amen!” On Mt. Ebal, the mount of curses, an altar was erected whereon were offered burnt offerings and peace offerings, thus signifying very appropriately two phases of Christ’s sacrifice for all mankind: first, how he himself represented all that the sinner ought and sought to be in life and service; and then, what he himself had done in restoring to a mutual fellowship a holy God, and penitent sinful man. More than that, this recital of the commandments of God after Israel’s entrance into Canaan, teaches a deeply important spiritual lesson. While the law can never become the means of our justification, “for as many as are of the works of the law are under the curse” (Gal. 3:10), still it may be, and must be, throughout our lives, the *regulator of our consciences*. “Nay, I had not known sin, but by the law,” affirms the inspired apostle; “for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 7:7. Into this mirror of the carnal heart, every Christian needs continually to look with candid self-inspection, confessing to Jesus the sin which he finds revealed, and thus receiving the promised forgiveness and cleansing from all his unrighteousness. 1 John 1:9. And as we live in the power of the Holy Ghost through the risen Christ, we shall find ourselves increasingly molded to the lofty ideal of this law of the Lord, so becoming manifestly the epistle of Christ “written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” 2 Cor. 3:3.

The auspicious opening of the Israelitish campaign was soon marred by an unfortunate compromise. The Gibeonites, who dwelt in a town about five miles north of Jerusalem, adopted a wily stratagem by which they secured an oath from Joshua, and all the princes of Israel, to spare them and some neighboring cities, and “let them live,” though the Lord had commanded the extermination of all the inhabitants of the land. After the discovery of their crafty fraud three days later (for “a lying tongue is but for a moment”), Joshua, who now realized that he had been sadly duped by these deceivers, summoned their leading men, and, feeling that no considerations could override the oath that he had sworn to them by the Lord, pronounced a curse upon them, and reduced them to a state of “hewers of wood and drawers of water for the congregation, and for the altar of the Lord.” The Gibeonites were at a later date, called Nethinims, which means “given,” and they assisted the Levites in the services of the sanctuary, and were found associated with the people of God down to the latest point in their history. 1 Chron. 9:2; Ezra 2:43; 8:20. Thus an unfortunate mistake, in compromising with that which the Lord orders to be rooted out of our lives, may, in the merciful providence of God, be overruled so as to minister eventually to the edification of his people. This sometimes happens in the case of a thoughtless marriage with an unbeliever, which,

when once contracted, cannot afterwards be lightly set aside, despite its being originally forbidden by the word of God. 2 Cor. 6:14. The only safe course in all such cases is to obey implicitly from the very first the commandments of the Lord, and to form no affiliation whatever with the unbelieving “inhabitants of the land.”

The next event recorded is an immediate sequel to this peculiar incident. Five kings of the Amorites, headed by Adonizedek, king of Jerusalem, combined to smite the Gibeonites because they had become confederate with the Hebrews. Joshua went immediately to the assistance of his new allies, and there followed the great battle of Beth-horon, the greatest battle of this war, and probably the most important of all human history, for it decided, humanly speaking, the fate of the country, and left Israel the practical masters of the land of their invasion. It was on this critical occasion that Joshua, seeing the battle yet undecided, and night drawing on, “said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.” Joshua 10:12-14. We hold no brief to explain this miracle. The Bible begins with God’s creating the heavens and the earth by the word of his power, and assigning their appointed functions to the sun, moon, and stars. To deny his power to lengthen a day, *if the omnipotent and all-wise Creator so chose*, is a piece of impertinence and folly. We prefer to “believe the record” (1 John 5:10), and to leave the explanation of this stupendous miracle where it rightfully lies, among the secret things that belong unto the Lord our God.

Then followed the *subjugation of the whole land*, first the conquest of southern Palestine, and then the defeat of the northern confederation. Into the details of this victorious campaign it is quite unnecessary here to enter, further than to say that Joshua was everywhere conqueror, the Lord delivering kings, cities, armies, and peoples into his hands. It was a war of “utter extirpation and erasure;” and, terrible as it sounds, was necessitated by the abysmal depravity of the filthy and “hardened” inhabitants of the country. The experience of Pharaoh, as shown in our study of Exodus, throws light upon this mystery of their moral “hardening.” By the exclusion of this incurable plague spot in the ancient world, there was made possible the development of a holy nation and a peculiar people to the Lord, who should show forth the praises of him who had called them out of darkness into his marvelous light, and should thus bring redemption to the whole human family.

It should be carefully observed that Joshua conquered the whole land, and then gave it to the people. But they failed to appropriate it to themselves, and so their enemies multiplied under their very eyes. This is well seen in the *roster of kings* conquered by the great leader. Among them is Adonizedek, king of Jerusalem; for it was not till four hundred years later that David was able to drive out the Jebusites (2 Sam. 5:6); so tardy were the people of God in claiming the results of their military victories, and in appropriating the divine blessings to themselves. “Which

things are an allegory;" for most Christians fail to-day to live up to the full measure of their privileges in Christ, and to avail themselves of the rich provisions of grace made possible by the victories of the Lord. The *assignment of the tribes* to their allotted inheritance, need not detain us in this study, nor the *appointment of the cities of refuge*. The chapters setting forth these particulars should, however, be carefully read, and many interesting details will be discovered, which will well reward the attentive student.

The book closes with two *final appeals* of Joshua, given to the children of Israel just prior to his death; and some *last incidents*.

In his *first appeal* to his veteran companions in arms, he reviewed the past history of the great campaign, laying stress on what the Lord had done, and taking no glory to himself for the victories gained. He earnestly counseled them to remain steadfast to the Lord, citing some rich promises if only they would "cleave unto the Lord," and threatening national disaster if the people lapsed into idolatry, or intermarried with the remnant of the original inhabitants who still remained among them. The closing words reveal the fate that must ever befall any attempt to stand before God on the ground of the covenant of works. Only in the new covenant of grace is there any hope of salvation for the sinful transgressor.

And then Joshua summoned the representatives of all Israel to Shechem, which was practically the capital for the time. There, speaking as a mouthpiece for God, the aged servant of the Lord, now in his one hundred tenth year, recapitulated the Lord's past mercies to his people, and ended with an earnest entreaty to them to renounce all idolatry and worship God alone. Said he, "If it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served that were on the other side of the flood [the Euphrates], or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Joshua 24:15. Moved by this earnest and heartfelt appeal, the people replied, "Therefore will we also serve the Lord; for he is our God." But Joshua had a dark presentiment that they would soon break their all-too-ready promises, so he erected a stone of witness, saying,—and they are his last recorded words,—“It shall be therefore a witness unto you, *lest ye deny your God*.”

The *final incidents* included the death of Joshua, the interment of the bones of Joseph, which the children of Israel had brought with them from the land of Egypt (Gen. 50:24-26), and the death and burial of Eleazar, the son of Aaron.

Thus the book of Joshua abounds with much that is of great historical interest, and it is peculiarly rich in its spiritual teaching. Written as a sequel to the five books of Moses, its contents serve as a divinely inspired illustration of the great gospel truth that "the law was given by Moses, but *grace and truth [the reality] came by Jesus Christ*." It is Jesus alone who can lead the people of God into the "promised land" of a victorious Christian experience. With him as our Great Commander, we can safely cross the Jordan of the death of self, enter into the Canaan of the "heavenly places in Christ," fight the good fight of faith with the innumerable foes that would contest every inch of our spiritual advancement. Under his divine leader-

ship, we may win our victories at "Jericho;" and if we should chance to suffer a needless defeat at some "Ai," we may, after removal of the hindrance, conquer gloriously on the ground where we have once been ignominiously overthrown. At our "Gilgals" we must resolutely put away all filthiness of the flesh and spirit; and then at our "Beth-horons," we may often be permitted to feel the gracious light of a lengthened day lingering and playing on our victorious paths.

Fully to appreciate the wonderful typical and spiritual value of this most interesting and helpful history, we should read it in conjunction with its two companion books in the New Testament, the Acts of the Apostles, its analogue in church history (about which nothing has been said in this study); and the epistle to the Ephesians, its parallel in Christian experience.

\* \* \*

IN a study of the great question of sin and God's dealing with it, the following quotations from "Patriarchs and Prophets" are very helpful:

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. . . . A star of hope illuminated the dark and terrible future, and relieved it of its utter desolation.

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of his great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before his crucifixion he said: 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me.' The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and his Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin."

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature of consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. . . . For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings."—Pages 68, 69, 42.

\* \* \*

### THE GREATER ERRAND

ADELBERT F. CALDWELL

"Lord, I will follow thee; but let me first go bid them farewell, which are at home." Luke 9: 61.

O BLIND of soul, who feels that he  
Must first go home to say  
Farewell to those he'd leave behind,  
Ere following God's way.

"Then not go home?" Aye, truly go,  
With winged sandals shod,  
To take—and not farewells to give—  
Your friends with you to God!

—Sunday School Times.

\* \* \*

"THE Lord alone did lead him;" "he instructed him, he kept him as the apple of his eye."

# IN MISSION LANDS

## *The Southern Asia Division*

JOHN E. FULTON

WE are glad to give the readers of the *REVIEW* a report of our good general meeting for India, Burma, and Ceylon, held at Ranchi, from Dec. 25, 1919, to Jan. 4, 1920.

Ranchi, the place where our meeting was held, is a new locality to our workers. Only a few of our missionaries have ever been there. But Ranchi will not quickly be forgotten; for it is a lovely spot, at an elevation of more than 2,000 feet. The air was clear and bracing, the weather perfect, and our quarters were more pleasant than is usual anywhere. All felt that the Lord had, in a most obvious manner, led in the selection of the beautiful, quiet, restful location, and especially in securing the buildings we occupied. We were able to secure the European staff and servant quarters of the Bihar and Orissa government summer headquarters. These buildings were exceptionally good, and were furnished with tables, chairs, wardrobes, mirrors, etc. All this was obtained for a nominal sum. When the authorities were first approached, there seemed to be but little prospect that we could obtain the use of these quarters. But finally the definite sanction of the governor, through the secretary, was given. And then other officials, at the expense of considerable labor to themselves; made arrangements suitable for our gathering, erecting a very comfortable temporary pavilion for the meetings, thus relieving us of all anxiety and worry. It was a large gathering of workers for India. Only a few of our force, prevented by sickness, were unable to attend.

It was a good meeting. Many had looked forward to this occasion; indeed, we all had. Some had been isolated, and especially longed for the association and blessings such a meeting would bring. A sweet spirit prevailed in our meeting from first to last. The hours of devotion, and those given to the study

of the word and to the study of mission problems, were full of interest to our missionary band, and many were the testimonies witnessing to the benefits obtained.

The first Sabbath was a day of special turning to God and of reconsecration. All hearts were deeply moved. A number of young people sought God for the first time; and a Brahman, who has been teaching in one of our schools, and who has known the truth for some time, made the decision to come over on God's side. How blessed to be in such a meeting, when God is so near!

Not only in the Sabbath services, but in the daily sessions of devotion and in the daily Bible studies, we realized his help and presence. On the last Sabbath also, the Lord drew very near to his people, and all were led to covenant together for fuller service in the finishing of the work.

One feature of considerable interest, and we believe of great profit, was the afternoon studies on vernacular problems. Papers were read, which were followed by free discussions, shared in by both European and Indian workers. They were meetings full of helpful ideas.

The departmental meetings—Sabbath school, educational, medical, and home missionary—brought out many additional helpful suggestions bearing on the conduct of our work along various lines in India.

Considerable time and thought were given to the question of more fully organizing the field. Our work is growing in India. The membership is not large,—now about 1,000,—but it has doubled since 1915, and the prospects are hopeful. The tithe also has doubled since 1915. During the last year more than 200 have been baptized. Organization affords help to more effective service. India is a large field and divided into several language areas. A number of brethren have been in this field for years, have had experience in the many complex problems inci-



dent to mission work in India, and are able to share in the responsibilities. In counsel with the brethren of experience in the field, and with the concurrence of the General Conference Committee, it was decided to organize four union missions in the territory, to take the place of the India Union Mission, the superintendents of these new missions, with certain other brethren appointed by the General Conference, to be the general administrators of the work in the Southern Asia Divisional Section of the General Conference.

After much careful thought it was decided to proceed to organize the following union missions:

1. South India Union Mission, G. G. Lowry, superintendent. In this union mission there are five local missions:

Malayalam Mission, H. G. Woodward superintendent; North Tamil Mission, G. G. Lowry superintendent; South Tamil Mission, E. D. Thomas superintendent; North Telugu Mission, H. L. Peden superintendent; South Telugu Mission, T. R. Flaiz superintendent.

2. Northeast India Union, — superintendent. In this union mission there are four local missions:

East Bengal Mission, L. G. Mookerjee superintendent; West Bengal Mission, — superintendent; Santal Mission, H. E. McWhinny superintendent; Bihar Mission, L. J. Burgess superintendent.

3. Northwest India Union, I. F. Blue superintendent. In this union are three local missions:

Punjab Mission, F. H. Loasby superintendent; United Provinces Mission, M. M. Mattison superintendent; Bombay Mission, — superintendent.

4. Burma Union Mission, — superintendent. Three local missions were organized in Burma, as follows:

Tennasserim Mission, E. B. Hare superintendent; Irrawaddy Delta Mission, R. A. Beckner superintendent; Rangoon and Upper Burma Mission, — superintendent.

Six of our licentiates,—F. H. Loasby, F. A. Wyman, R. A. Beckner, Floyd W. Smith, H. L. Peden, and E. B. Hare,—were ordained to the gospel ministry. With the rapidly growing work, it was a matter of rejoicing that God is raising up men for places of responsibility. It was a solemn occasion, and we have every confidence these young men will not disappoint us. Our hearts were greatly cheered by the presence of a band of young men and women who have arrived in the field since our last general meeting. We feel that great credit is due our institutions from which they come to us, and to our brethren of the Mission Board for the good selection made. We welcome these young men and women.

Another very encouraging feature of our meeting was the presence of Brother and Sister H. E. McHenry and Brother S. O. Martin, who, during the last year, came to us from another missionary body. Their testimony of fellowship and confidence was truly an inspiration. We were reminded that we now have, with us six workers who have come to us in this manner.



Ordained Ministers in the Southern Asia Division

We feel confident that God is leading in the work in this great field. Let us not forget India, with its 320,000,000 people, many of whom are in great darkness. Pray for our workers in India.

*Lucknow.*

\* \* \*

## The European Division

L. R. CONRADI

IN Abram's time, when the believers in the true God seemed confined to one family, and Abram as yet had no heir, the Lord told the father of all them that believe, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be." Gen. 15:5. Trusting in God's might alone, Abram believed the promise, and God reckoned this faith to him for righteousness. In this look of faith toward the starry heavens, there is more than the lesson of the countless number. The stars are by no means equally distributed over the whole firmament. Great clusters of countless bright stars are crowded closely together in some parts; in other parts there is only a lone cluster to be seen here and there, and some of these are comparatively small.

The gospel, in its ever-onward advance on this dark earth, has again and again presented the same aspect. No human effort has been able to distribute the believers alike over all the earth; they are gathered in, not according to human choosing, but according to God's wonderful grace. From every tribe, tongue, and nation there will be some believers to greet their Master when he returns in glory; but there will undoubtedly be more from some than from others. Often the least promising countries turn out to be the most fruitful.

Looking over our earth at the present time, we see that nearly half our membership is in the Northern part of the Western Hemisphere; there are also bright clusters of believers in Australia and in South America. Turning to the Old World, poor war-stricken Europe seems, if compared in size with Asia and Africa, very small. But if all the believers of Europe could be seen sparkling like the stars on a clear night, we should behold some 25,000 thronged together on a territory not larger than the State of Texas, while 20,000 more would be scattered here and there all around them. The Lord has chosen to create several centers of truth on this dark earth, some of greater and some of smaller



magnitude, each exerting its mighty influence in its proper sphere.

The year 1919, in many ways, was one of the darkest in the annals of Europe's history. War, revolutions, famine, pestilence, strikes, have been the potent signs of still greater trouble hastening on with rapid strides. But for progress in the everlasting gospel it has been one of the best years; and could each new believer be seen sparkling as a new star in a dark night, the beholder would see some 7,000 new stars in Europe alone, and probably many hundreds more in the adjoining parts of Asia and Africa. When a prophet in Israel, because the powerful Jezebel sought his life, despaired and thought that he was the only one left, the Lord assured him that there were still 7,000 true believers in the land. And the great God gave us, even in this most difficult time, more than 7,000 new believers in the European Division during 1919.

Our reports from the East, where we had more than 6,000 believers when the great struggle began, are not in yet. But from little glimpses we have been able to catch now and then, there seems to be no doubt that the good work is progressing. Happily, many of our believers there lived in the country, and thus probably fared far better than those who were crowded together in the large cities. Our last news from Kief and Saratof was encouraging; it led us to believe that many souls had been added to the church. The same good word reached us from the Baltic provinces. Estimate the number of new believers at 1,000, and it would still be below the average gained in most parts of the rest of Europe.

Of the northern countries, the Scandinavian Union gained 608 new members, thus swelling its total membership to 5,481. Its tithe increased from 473,000 kr. (kroner) to 583,000 kr., and its gifts from 103,000 kr. to 148,000 kr. The book sales have also increased from 835,000 kr. to 1,153,000 kr. The same good report comes from the British Union, where an equal number of souls have been added. This union now has more than 3,000 members, and its tithe and offerings are constantly increasing. This union has taken under its care promising mission fields in Western and Eastern Africa, and is planning to enlarge its corps of workers, while the Scandinavian Union has decided to take up the work among the Abyssinians again. The Latin Union had quite a fair harvest of souls in Switzerland, France, Portugal, and in Northern Africa and far-off Mauritius. Their membership is now 2,000. A new union was formed in the greatly enlarged territory of Rumania, really taking the place of the old Danube Union. Hundreds have been added here; the membership is more than 2,100. There are 1,000 members in Jugo-Slavonia, Bulgaria, and Hungary. Elder H. Erzberger has stood manfully at his difficult post in Constantinople, and has made a number of new converts there. Lately Elder A. Buzugherian has joined him, and there are more than 200 members left of the 400 we had there formerly, many of whom were massacred or starved. We have spared no pains to keep all the survivors alive and to assist them in every way possible.

In Austria there are now more than 500 believers; several hundred new ones were added last year. In Poland the work is advancing. In Czecho-Slovakia a new union has been organized, with some 1,300 members; a considerable number have also been added there. The greatest progress, however, is

seen in the three central unions. The East German Union added 1,861 new members, increased its tithe from 937,000 mk. (marks) to 1,491,000 mk., and its offerings from 222,000 mk. to 306,000 mk. The West German Union added 1,534 new members, increased its tithe from 734,000 mk. to 1,160,000 mk., and its gifts from 158,000 mk. to 241,000 mk. The Central European Union added 734 new members, increased its tithe from 442,000 mk. to 627,000 mk., and its offerings from 87,000 mk. to 121,000 mk. The East German Union, at the close of 1919, had 10,442 members, the West German Union 7,972, and the Central European Union 4,347, or all together, 22,761 members. In these three unions there were at the close of 1919 twenty-nine conferences and three mission fields. The book sales have also rapidly increased.

The most of our churches are in the cities, and our greatest difficulty today is to find suitable halls to seat the believers and the still greater number of truth seekers. Our winter local conference sessions were everywhere well attended, there being present from 500 to 2,000 persons; and in all our business meetings there was hardly a sound of discord anywhere. The ministry, having returned to their fields, realize as never before how precious it is to work for souls. New recruits are filling the ranks, and we have every reason to believe that the Lord will do still greater things during 1920. Thirty years ago there were in Central Europe only a few lonely stars, now there are clusters containing many thousands; in Europe proper they then numbered scarcely one thousand, now the half of 100,000 will soon be reached; then they were confined to a few Protestant countries, now they have spread to every part of Europe and even into dark Africa and Asia. According to God's choosing, the greatest clusters appear where seemed to be the least hope of them; and though the gospel gains victories everywhere, yet the Lord distributes the bright stars to his own liking.

\* \* \*

## *A Victory of Faith*

H. U. STEVENS

At the beginning of school in March, 1919, many of our brethren found themselves in more straitened circumstances than at any time since the great World War began. The crops had been fairly good; but the cost of harvesting them had been excessive, and the price of grain had not kept pace with the expenses. A series of strikes on the railroads and at the docks had tied up traffic in general, and the scarcity of boats combined to prevent the exporting of grain, with the result that there was no market.

In view of this situation, it took strong faith on the part of many parents to send their children to school. Shortly after school opened I visited the Crespo church, from which we have received the largest number of students outside the immediate vicinity of the school. The brethren in this church have a deep appreciation of the value of education, and some of them are willing to spend the last cent if only their children can receive a training which will fit them for service in the message. It takes a deal of planning sometimes, and close figuring, to feed, house, and clothe twelve or fifteen children, to say nothing of sending them to school; and it is not strange that the parents frequently find themselves



in conditions that make it seem impossible to provide more than the bare necessities of life—and one can live without learning. This was the condition in more than one home in Crespo at the time of my visit there, and some of our former students were forced to abandon in tears the hope of attending school this year.

On the Sabbath we had two good meetings. The Spirit of the Lord was present and sent conviction home to many hearts. The parents saw the urgency of the hour; they saw the needs of their children; they began to realize that a year was passing into eternity, and that the Lord was calling for sacrifice. Conviction settled down on them, and some determined to respond to the call. The experience of one brother in particular I want to relate; for his was a victory of faith which the Lord has richly rewarded.

Brother Ernest Roscher has for years been a loyal patron of the school. He has a large family of girls, and is convinced that girls need just as much training as boys, and therefore has been planning that his daughters shall complete the school courses.



The "Home Family" at the Colegio Adventista del Plata, 1919

But this year he was in close circumstances. The conditions I have already described walled him in on all sides. I met him in Camarero a few weeks before school opened, and asked if he planned to send his girls to school. He responded that he would if he could; but that he did not have money enough to pay their tuition, and that it was simply impossible this year.

During the meeting in Crespo, Brother Roscher was thinking hard. But he could find no solution of his problem. That night he went home and spent many hours in prayer, asking the Lord to show him the way. After he finished praying he felt better; and though he had no special light, he felt sure that some way would open. In the morning he went into the kitchen where his good wife was preparing breakfast, and asked her how he could pay the expenses of the girls in school during the year. She had the solution of the problem at hand, and answered that the preacher had already told him what to do. He looked surprised, and said, "How is that?" "Sell a cow," she responded. This was a flash of light. The family all promised to help, and he resolved to make the venture. As soon as they could get ready, he brought two of his daughters to school, and kept them there during the year. The

rest remained at home to attend the church school. He paid what money he had, to meet running expenses, and watched for developments. A few months later the price of wheat began to rise, and he was able to dispose of some at a good price, which enabled him to meet all his obligations to the school, and more too. His testimony rings with faith and courage.

He has recently been employed by the Argentine Conference to labor among the German churches. He has arranged to leave his farming interests in the hands of his son-in-law, so that he can devote himself to the work of the Lord. He is a happier and stronger man today for the victory of faith which he won, and he is beginning to reap a richer reward in seeing his children dedicate themselves to the work of the message.

*Puiggari.*

\* \* \*

### Items from South America

THE following paragraphs, taken from a recent letter from Elder O. Montgomery, will be of interest to the brethren and sisters generally:

"Several new recruits have entered the Lake Titicaca field and are taking hold of the work encouragingly, carrying the burden of those who have had to drop out. Among these new recruits are two from Argentina. During the first ten months of 1919 there were 718 baptisms reported for the Lake Titicaca field. We shall certainly be interested to know what the total number is for the year.

"On one of Brother F. A. Stahl's recent trips to the Moha district, on the northeast side of Lake Titicaca, he baptized more than 100 candidates at the Oka Pampa station, the result of Brother and Sister E. P. Howard's efforts. In connection with this baptismal service, he gives the interesting experience of an Indian who for years had been a paralytic. He was carried down into the water by four Indians; and upon receiving the rite of baptism, he arose upon his feet and walked out of the water, apparently healed, and has been fully restored to health ever since.

"An interesting experience right here at headquarters comes to my mind. About a year ago one of our colporteurs sold one of our small books to a business man of Tigre, a suburb of Buenos Aires. Just recently we learned that this man is preaching the message earnestly among his neighbors and friends. He has opened his store for Sunday night and Sabbath meetings, and when Elder F. L. Perry, the president of the conference, visited him a short time ago, he found a company of more than forty earnest listeners to whom the purchaser of the book was zealously speaking on the present truth. Brother Perry said that as he listened, it seemed to him that the man was preaching the straight doctrine. Thus evidences of the mighty working of God's Holy Spirit are multiplying on every hand.

"Some time ago one of our colporteurs, who always accompanies his book selling with personal work for souls, sold books in a certain community. Immediately after reading the books, those who bought them began to keep the Sabbath. So much interest was aroused that a minister was sent down there; and now, after just a few weeks' labor there, sixty precious souls are keeping the Sabbath and attending Sabbath school. The president of the Argentine Conference has just returned from that place, and you can imagine with what enthusiasm he regards the real soul-saving side of the colporteur work."

\* \* \*

"As they refused to have God in their knowledge, their senseless heart was darkened."



# 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."

## WEARIN' AWA'

THEY'RE wearin' awa' tae the land o' the leal,  
They're driftin' awa' frae oor view,  
The auld folks we kened, an' the freens we lo'ed weel,  
Sae dear ance tae me an' ta you.  
Like the flowers fadin' fast when the simmer is past,  
An' the leaves in the greenwood that fa',  
Wi' the strength an' the wail o' ilk keen wintry blast,  
They're drappin' an' wearin' awa'.

They're wearin' awa' frae the auld kintry side,  
The faces an' forms that hae been  
As true tae the day as the turn o' the tide  
In some airt or pairt o' the scene.  
Frae some door or window, or bend o' the road,  
Whaur their greetin's we fondly reca',  
We miss the blythe word, or the smile an' the nod,  
Year by year as they're wearin' awa'.

They're wearin' awa' frae the hearth an' the hame,  
Whaur aye they brocht comfort an' cheer;  
An' life noo without them can ne'er be the same,  
Whatever be left tae us here.  
Oor circles are broken, an' oceans divide  
The bairns o' baith cottage an' ha';  
For the hearts that ance planned and the han's that  
could guide  
Hae slowly been wearin' awa'.

They're wearin' awa', an' we feel an' we ken,  
As we lay them tae rest ane by ane,  
By the changes and frailties that p'int tae the en',  
E'en the halest maun follow them sune.  
Sae let us be earnest an' dae what we can  
Tae smooth life's rough road for us a';  
For oor time is but short, an' oor life but a span,  
An' we're wearin', aye, wearin' awa'.

We're wearin' awa' an' oor strength is sune gane,  
But we ken whaur new strength's to be had.  
There's a Power abune us that ne'er can wane,  
And Faith tae o'ercome a' things sad.  
Then shatter the thought that would thrav at the Rod,  
Faith bids us aye upwards to speel;  
Though there's mists on the road that leads us tae God,  
There's nane in the land o' the leal.

—W. J., in *Glasgow Herald*.

\* \* \*

## Logic in Punishments

"THERE! Now he's gone off sulky, and won't learn a thing at school today." Mrs. Hartupee shook her dust cloth out of the window vigorously as she watched her son's retreating figure. "James is so queer that way lately—he sulks every time I whip him," she declared wearily. Her neighbor, Mrs. Grant, an empty bowl in her hand, maintained a discreet silence.

"Of course it's dreadful to be always whipping, but what can one do?" Mrs. Hartupee continued, closing the window. "And honestly, it is a relief to my mind sometimes to spank them good and hard—it is to any mother. Your Emma, though, is such a good, well-mannered little girl I suppose she doesn't need it as mine do. One cup of molasses be enough? Just a minute—Wilma, stop that racket! Where is my switch? Well, stop then! If I've spanked you once for bumping down those stairs, I'm sure I have

a dozen times. I reckon I'll do it a hundred before you learn to mind me."

Six-year-old Wilma rose from a sitting posture and walked calmly down the remaining steps and out of the door, books in hand. Halfway down the walk she turned: "Well, spank me!" she chanted defiantly. "Sometimes I like being spanked. I like being spanked this morning—I got thick panties on."

"Go along; you're late already," scolded her mother, flourishing the switch at her.

"She's so naughty," she apologized to Mrs. Grant; "and just where all the neighbors could hear her, of course. I'm bothered and shamed until I feel at my wit's end. It has never been my practice to spare the rod, as you know, but Wilma couldn't be worse spoiled if she hadn't had any bringing up at all. You're a lucky woman, Kate Grant, to have such a good child as Emma."

"No, my dear, you're wrong. I've heard you say that for years. I don't often meddle in my neighbors' affairs, but—well, even a worm will turn, and this feels like my time for turning." Mrs. Grant laughed nervously. "If I am pretty frank, try to remember that I have five years of thinking pent up behind my words, Laura."

"You have spanked your children since they were toddlers, for everything they did or failed to do, until they have about as much respect for that switch as—as a canary for a wool cat."

"But what can I do?" gasped Mrs. Hartupee; "if they're bad, mustn't I punish them?"

"Certainly, if you are sure they *are* bad, but logically."

"What do you mean by 'logically'?"

"Well, take Wilma for instance. Why do you object to her 'bumping' downstairs?"

"It's so noisy, and it spoils her clothes."

"What does she care most for, Laura?"

"Hm—why, pretty things; dainty clothes."

"Well then, if you or I ruin a new dress, does life take a stick and beat us? Of course not, that is silly; yet it is the same principle, only life disciplines us naturally—we simply lose the new dress. In some way we adults must pay for property we destroy, whether our own or others. Since Wilma cannot pay for her pretty clothes, let her be deprived of them. Next time she 'bumps,' try the plan of taking off her nice school dress and letting her wear an old one; and do that every time until she learns the lesson. Our only object in punishing children should be to teach them to face life; to know that if they as human beings sin, they will be punished, because that is a natural law and applies to us all. Arbitrary punishment is valueless; it teaches nothing except that no matter what they do, you, having the temporary advantage of size and strength, will whip them if they anger you."

"There is no real wrong in what Wilma did. If she likes that form of exercise, put some old clothes on her and let her 'bump,' or else give her some other outlet."

"There is something in that, I believe," Mrs. Hartupée reflected. "I let irritated nerves decide such things instead of my brain."

"Yes. If adults were treated by fate as illogically as children often are by their parents, I wonder if they would have a make-the-best-of-a-bad-business attitude toward life. If we lie, our friends grow distrustful of us, until finally they neither believe nor respect us, which is fair enough; if children lie, — with better cause, — we whip them or bring down some equally unrelated penalty, with the idea of making a lie appear to be followed by awful consequences. The basic thought was correct, but it wasn't carried to a reasonable conclusion. If we are exposed to dampness, we catch cold; if Tommy wets his feet, we spank him to make him remember to put on his rubbers next time! Why not, instead, make him stay by the fire until his shoes are dry? Then he can see some relation between cause and effect. If we play with edged tools, real or abstract, we get hurt with the tools themselves, not with some outside force."

"But switching is so quick, Kate; I can't take time to stop and think out a logical punishment every time one of my children is bad — and it does make them mind."

"But don't you see that it will save you time in the long run? They learn to use their own minds and to control themselves. They comprehend after a time that if they do wrong they bring upon themselves punishment, not because you wish it, but because it is inevitable. It inculcates this important lesson: We must face the results of our individual acts. With the arbitrary method, whether whipping or other means of force, a child naturally imagines that when he is grown he will be free from punishment because he will have outgrown your domination."

"You attack whipping," Mrs. Hartupée complained, "but Mrs. Reynolds next door has always used very ingenious punishments for her family. Do you think they are one bit better children than mine?"

"They're not," Mrs. Grant conceded. "Yesterday she deprived Freddie of his dinner because he slobbered. She doesn't go to the root of the matter. The fundamental reason for teaching good table manners is the comfort of others. If an adult eats in a disagreeable way, people shun him and do not wish him in their homes. If she had made Freddie understand this and let him eat alone for a time until he had improved, I think the result would have been more lasting."

"Her older boy used bad language, and she washed out his mouth with soap. I'd have trusted to whipping James, myself."

"And I," said Mrs. Grant smiling, "would have told him that if he used words unfit for decent ears, he must be shut away from them. I've always thought soap quite as likely to scrub the word in as to wash it out."

"Wouldn't shutting up make a boy as sulky as whipping?"

"I don't believe so." Mrs. Grant leaned forward earnestly. "You know the average child likes to be treated as a reasonable human being — which he should be. If you make him understand that a grown man who used vile language on the street would be arrested and put in jail, he will see the force and logic of your shutting him up."

"Well," sighed Mrs. Hartupée passing a perfunctory duster over a chair round, "none of these things can help me with James. This is the third time running I've whipped him for refusing to get up in time."

"But surely James is old enough to regulate his ordinary movements himself. If he doesn't get up in time for breakfast before school, he will be tardy; then his teacher can attend to him more effectually than you can. Let him learn to depend on himself. To be hauled out of bed in time for food, and pushed out of doors in time for school, will tend to make a leaner of him. Teach him to face life manfully — its demands and the natural consequences if they are neglected. "But," she added, "I'd see that he gets to bed in time for a good night's sleep; he may be fagged instead of lazy."

"Now there!" cried Mrs. Hartupée triumphantly, "that's another point. James never goes to bed when he should, without a fuss. Solve that for me."

"With Emma," Mrs. Grant took up the challenge, "it has been simple; habits of daily regularity were formed from her birth. But let us think it out. Lack of sleep is bad because it robs him of growth and strength, isn't it? But that is only seen clearly in later years, and has little force with a child. We must have something more tangible. Why not explain to him why you wish him to retire early, and to emphasize the point — that he loses something of value each time he sits up late — take away some of his spending money?"

"It will make him think, won't it? I'll try it, and I believe it would work with James," declared her friend. "What are some of Emma's faults that you've conquered this way?" Mrs. Grant laughed.

"I dare not say it is conquered, but laziness is surely a besetting sin with my Emma. Theoretically, a child enjoys being helpful, but in practice I find the enjoyment is rather intermittent. As I think a child should have regular duties, made as pleasant as possible but entailing real responsibility, among other things I have Emma set the breakfast table for me. Yesterday I entered the dining-room to find her sitting on the floor with her blocks and the table untouched.

"Where's my little maid?" I asked. "It's nearly breakfast time!"

"She's quit," Emma replied tersely.

"What do you mean, Emma?"

"I'm through being maid for you, mamma."

"Haven't we heard papa say, 'He that will not work, neither shall he eat'?" I must find another job for you," I said, quietly setting the table myself.

"You needn't — I'm a bird. I aren't going to work."

"Ah, but the birds do work, building their nests and —"

"That's ezactly what I'm doing. Do birds cackle when they lay? I shall lay blue eggs, I think, mamma," reflectively, "prob'ly four."

"I'd have made her —" began Mrs. Hartupée firmly.

"Yes, I know you would. And she would have stormed and finally set the table. Well, I set the table myself. At breakfast time, when she would have climbed to her seat, I explained that if we kept a bird at all it must be caged; so she ate her breakfast in a corner of the room penned in by chairs. I kept her in that cage for an hour or more,

with only her 'nest-building,' until it had become most monotonous, and she decided she would infinitely rather be a maid and do her work than stay there any longer. She has no prejudice against her task now, which corporal punishment would have left with her. Don't you believe this treatment has made a more lasting impression?"

"Yes, I honestly must admit I do. Your idea is: Suit the punishment to the child and the occasion. Why, Kate Grant, how is it I never knew you had so many burning ideas on this subject?" exclaimed Mrs. Hartupee. "I'll have a new precept now: Spare the rod and use your head instead!"

"That is just it, Laura. I cannot tell you successfully just how to punish or not to punish your children by what seems to me the only right and sensible way; I can only press a button which will light up the way for you to follow if you choose.—*Thyrza V. Hawley, adapted.*

\* \* \*

### Little Annoyances

HAVE you ever had your nerves worn to shreds by the unthinking actions of a friend or a stranger in your vicinity? I wish to talk to you today of little annoyances that, separately considered, seem very trifling and too small to object to, but when taken in a collective group lead on to wide fields of discussion.

There's the tapping or drumming with fingers or any object on a table, the back of a chair, or a door. It may serve for an outlet of nervous energy on the part of the drummer, but what does it do to the hearers? I am not naturally nervous, but I know others who are, and a few can be worked into a state of exhaustion and nervous despair at the hands of a thoughtless person. There is the keynote of our little talk, thoughtlessness. The man or woman who bangs the door, who rattles the boxes in the cupboard, or who kicks the car seat on which you happen to be sitting, does not think of the effect of his or her actions on other people. But he should. No one who is a single atom in the great mass of humanity can act alone and without a certain amount of influence on others around him. No one has a right to annoy others, and then plead lack of thought. Every person has rights that must be respected by his neighbors. In no other way can there be social harmony.

The law has taken some points into its own hands. A barking dog and an annoying boy are now, in most places, legally restrained to keep the peace. But there are still culprits and disturbers of the peace that should be checked in their thoughtless careers.

Are you one of the forgetful ones? Do you talk at the top of your voice at all hours and in all places? Do you push others in a crowd? Do you drum on the windowpane in a car? Do not make the mistake of thinking that only one instance is met in a day.

I know of one woman who made her first trip into the country after a complete nervous breakdown. She arrived after a journey of five hours, a physical wreck. Later on, when she was able to recall that trip, she said that the whole thing was "a nightmare of annoyances." A little boy drummed at her back; a man rattled a newspaper with maddening frequency, and finally rolled it up to beat a tattoo on the glass. Two young girls chattered and giggled so that she wanted to scream, and one woman insisted upon conversing with her about ill health. It took one week to place that weary traveler back in fair condition. The people didn't think.

There always will be individuals who are selfishly centered and who see nothing beyond their own little circles. Let me urge you to a careful self-examination. If you have any annoying habits, begin now to correct them. Help to decrease the appalling number of little annoyances that exist in everyday life.—*Mrs. Henry Symes, in the San Francisco Call.*

\* \* \*

### Relish Is an Aid to Digestion

G. H. HEALD, M. D.

NOT infrequently letters are received in which the writers complain of indigestion, constipation, coated tongue, and other symptoms indicative of disordered nutrition. Many of these letters volunteer the information that the writer uses no meat, tea, or coffee, and has been trying for years to live up to all the light on health reform. It seems paradoxical that some persons date their digestive and other troubles from the time they began conscientiously to attempt the practice of healthful living. What is the trouble? Does the Lord give us dietetic directions only to mock us? Doubtless all will agree that the trouble must be with us, not with God; with our misunderstanding of his directions, rather than with his directions for better living.

The fact is, the questioners have invariably failed in some of the essentials of healthful living. In the first place, most families have some one who knows something about the old-style cookery, in which meat, tea, coffee, spices, and the like form an important part of the menu; but they know absolutely nothing about preparing healthful substitutes when they leave off these harmful articles, and they do not always take pains to learn the better way. They think that if they leave off certain articles they are practising health reform; and not infrequently what they substitute, on account of its improper preparation, or on account of some wrong combination, causes more immediate distress than the food discarded as harmful.

Then again there is the important principle that foods must be relished in order to accomplish the most good for the body. The mechanism of digestion is set in motion by the relish with which we eat. If one eats a food he does not relish, or if the conditions at mealtime are such as to cause irritation rather than pleasure, there is an inferior flow of the digestive juices, and digestion does not proceed so well.

In feeding patients, this point is well recognized in the attempt to have the food served as attractively as possible; lest any little disturbing condition in connection with the patient's meal might have a deleterious effect on his digestion.

So, in replacing such articles as meat, it is necessary to be certain that the substitute be equivalent in nourishment, and that the foods are served in an appetizing, attractive way. By an equivalent in nourishment, is meant, that meat should not be replaced entirely by starchy foods having little or no tissue-building component. At least, while making the adjustment, the meat is best replaced by a quantity of milk or of eggs, or both. Then later, if one desires to live on a purely vegetarian diet, and has mastered sufficiently the principles of nutrition so that he knows how to select an adequate diet, it will be time enough to leave off these other animal foods.

The point about having the foods attractively served is important, and one who has the opportunity to do so will be well repaid for attending a course of instruction at a hygienic cookery school or a school of health. A few weeks spent at a sanitarium, if one uses the time making observations, should give the housewife many practical suggestions as to how to serve an attractive, hygienic meal.

"Food should be prepared with simplicity, and yet with a nicety that will invite the appetite."—*Testimonies for the Church*, Vol. II, p. 63.

"Many do not . . . try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh meats."—*Id.*, Vol. I, p. 631.

"Some health reformers are continually worrying for fear their food, however simple and healthful, will hurt them. To these let me say, Do not think that your food is going to hurt you; but when you have eaten according to your best judgment, and have asked the Lord to bless the food, believe that he has heard your prayer, and be at rest."—*Christian Temperance and Bible Hygiene*, p. 59.

"People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful to another. So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits."—*Id.*, p. 57.

\* \* \*

## A Father's Influence

VESTA J. FARNSWORTH

"I CHARGE you," said a dying mother to the father of her children, "bring all these children home with you; and I shall meet you on the other side."

In the obituary Brother J. W. Kent writes for his father, Thomas Robert Kent, of Eugowra, New South Wales, Australia, are found some statements which should be of interest to Seventh-day Adventist fathers.

Brother Kent had his attention first called to the Bible Sabbath by reading "The Great Controversy," which he purchased from a canvasser. Having become convinced that the seventh day is the true Sabbath, he began to wonder what he should do. He knew no one in the world except the Jews who kept the seventh day, and his mind was troubled, until one Friday evening, after retiring, he awoke and saw in letters of fire on the ceiling of his room the words of the fourth commandment. A voice was heard saying in startling tones, "If ye know these things, happy are ye if ye do them." Brother Kent arose, knelt, and promised God that though he should be alone in his belief he would not profane another Sabbath.

For two years this brother faithfully kept the Sabbath, not knowing there were any in the world besides himself who did so. Upon hearing of our people in Sydney, he visited them, was baptized, studied the Scriptures for further light, and then returned home to pray and work for his family. As a result of his prayers and the holy life he lived, all his children, without exception, together with their wives, husbands, and children, numbering thirty-eight in all, gave their hearts to God. His son further bears testimony:

"Of father it can truly be said that he walked with his God. He was a true parent, and a sincere Christian. His unselfish devotion to his family, the depth and tenderness of his affection, and his tireless vigilance for the welfare of all, make home a green spot in memory never to be forgotten.

"Twenty-four years ago the cherished wife of his earlier manhood left him to walk life's dreary pathway alone. At her deathbed he promised her to care for the family; and to perform this vow has been the object of his constant devotion. By precept and example he taught the fear of God; and the writer is pleased to say that never in his life

has he heard one improper word fall from his father's lips. A man of deeply spiritual nature, he loved to talk of heavenly things, and no stranger ever came into his company and passed out of it without being pointed to the Saviour and his soon coming.

"The years of waiting for his Master's will, as they bore him gently into life's decline, added a sweetness to his life that will never be forgotten by those privileged with its contact. Fretfulness or impatience with his lot never marred his experience. His last illness—pneumonia—was borne with a patience and Christian fortitude that never uttered a murmur. Conscious to the last, his faith wavered not in the assurance of a 'life hid with Christ in God.' Just before death came, he told of a scene that passed before him; he was standing before the Judge of all, and Jesus whispered, 'Fear not, I am your advocate.' With this blessed assurance he fell asleep."

It is worth more than this world can give to have such a testimony written by one's own son, if a father is called to sleep in Jesus till the resurrection morning. It costs to live such a life, but the reward is sufficient recompense.

\* \* \*

## "Kitchen Kinks"

LINSEED oil, applied with a soft cloth, is the best polish for a dining table.

A troublesome cough may often be stopped simply by allowing a little borax to dissolve in the mouth.

Do not use soda when scrubbing floors and tables. It turns the boards yellow. Plenty of soap and water will usually answer the purpose.

When pictures are allowed to stay in the same place on the walls for any length of time, they leave marks on the paper. To prevent this, drive a small brass-headed tack in each lower corner of the frame, to hold it out from the wall so the air can circulate behind it.

### Holder for String

An accumulation of string is an unsightly thing when left open to view, but is likewise a household necessity. A charming solution to this problem is the use of a discarded tin can with a removable top. Cover the can with bits of cretonne pasted on, and invert it, using the removable top as the opening at the bottom through which to put in a ball of string. Through a small hole punched in the center of the top (the original bottom) an end of the string may be drawn, ready for use.

### To Launder Special Articles

There are a few articles of clothing which require a bit of extra care when laundry times come around. For instance, there is smocking. Do you know the right way to iron smocking? If it is not ironed the right way, it soon becomes broken in thread, as well as shapeless. Iron all of the garment except the smocking, and then invert the iron on the board. Pass the smocking, right side up, over the inverted iron. That means, of course, that the wrong side of the smocking is next to the iron. You will find that the smocking will stand out beautifully. Besides, when you iron it this way, there is no danger of the iron's catching in the threads.

Tatting should be basted upon a Turkish towel before washing, and allowed to dry there. Instead of ironing lace, wind it around a glass jar or bottle filled with hot water, and allow it to dry thus. Crocheted edges always look best when they are pulled into shape instead of being ironed.



## The Family Physician

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

**Question.**—Do you recommend the use of beef extracts, beef broths, or beef juices in the diet of infants and young children?

**Answer.**—No. A diet consisting of whole milk, or milk diluted with cereal gruel, as made from barley, oatmeal, cornflakes, shredded wheat, cream of wheat, or rice, will furnish much more nutrition, and nutrition of a better quality, than will a diet containing beef extracts and beef teas. In an article in a recent number of the *Journal of the American Medical Association*, Dr. John Lovett Morse, while permitting the use of beef teas, says that they never should be given to children before the end of the second year, and then only in small amounts, as two teaspoonfuls at first, because beef teas make many babies nervous and sleepless. This is not surprising, because, as he says, the nutritive value of clear beef broth is practically nil, and the nutritive value of beef juice is equal to only about half that of an equal quantity of milk. These liquids, which are made up for the most part of poisonous extractives and waste matters, should not be recommended as foods. Beef teas and extracts stimulate the appetite, both in infancy and adult life, but they do it in the same way as strychnine or nuxvomica.

Orange juice, prune juice, or the pulp of prunes with baked apples, may be added to the diet of a child of this age; and a little later, when the child is eighteen months old or more, potatoes and other vegetables may be given, especially if they are well mashed or put through a colander.

**Ques.**—Give the treatment for wrinkles.

**Ans.**—Massage of the face, with or without alternate hot and cold applications, is the best treatment. I once read a proverb which said that the best skin food for wrinkles is the milk of human kindness. There is much to this proverb, and also to the story of the little girl who, looking up into her grandmother's face, said to her mother, "Mamma dear, what a lot of little smiles there are in grandma's face."

**Ques.**—What is the cause of eczema, and what is the cure?

**Ans.**—There are many causes of eczema. Broken down health, brought on by dissipation or intemperance in diet, and irritation from various causes predispose to this disease. External irritants, acids, alkalies, or parasites predispose. Constipation, diabetes, Bright's disease, anemia, nervous troubles, and varicose veins are also found to be predisposing agents in many cases. Thus the treatment should consist of an effort to remove the actual cause, rather than to heal the skin. A large percentage of the persons suffering from eczema have been found to be heavy meat eaters. Flesh foods, therefore, should be forbidden. Milk diet, with zwieback and sufficient bran and mineral oil to move the bowels, is very satisfactory for a time. Pastries should be avoided. A glass of hot water before meals, with one or two glasses of cool water sipped slowly between meals, is very beneficial. Constipation should be remedied by the foregoing measures and by abdominal massage, which may be given by the patient himself.

Systematic rest in the middle of the day, with sufficient sleep at night and plenty of outdoor life, is very necessary. The medical treatment should be under the care of the physician. Electric light baths and alternate sprays have been found to be very efficacious in spite of the popular notion that in this disease water should not be allowed to come in contact with the skin.

**Ques.**—What is the cause of pellagra? Give treatment.

**Ans.**—Pellagra is a disease due to insufficiency in diet. The treatment is dietetic, and includes the use of green vegetables, at least twice a day, as spinach, celery, and lettuce. Purées of legumes are also necessary. These are made by passing peas, beans, or lentils through the colander. Some advise the use of meat; but we have had the best results with a purely vegetable diet, with the addition of one or two eggs twice a day, and one or two glasses of milk at meals twice a day, with a glass of milk at eleven and four o'clock each day. A warm bath daily or every other day, with a salt rub once or twice a week, warm fomentations to the abdomen and spine once a day or every other day, and the use of colon irrigations of normal saline solution are also very effectual.

**Ques.**—Give treatment of malaria. Does malaria or hookworm cause mental sluggishness and inefficiency?

**Ans.**—These diseases produce a great lowering of vitality and reduction in nervous energy. The mind also loses its activity to a great extent, and the individual is less able to study and concentrate. Especially in hookworm is the mental activity much below par. This is due to the toxemia produced by the parasites, and also to the fact that they rob the body of a large share of its nutrition and thus to a certain extent produce starvation.

The treatment of malaria in most cases is best accomplished by hydrotherapeutic means. Cold frictions given during the period preceding the paroxysms will raise the blood to a high state of vitality and produce more white blood corpuscles, thus enabling the body to destroy the malarial parasite. Cold towel rubs, hot and cold sprays, salt rubs and massage treatment, are beneficial in the same way.

It is sometimes necessary to use quinine in small doses several times a day to break up effectually the malaria paroxysm. This treatment should be under the direction of a physician, but much can be accomplished by the above-mentioned rational treatments. Of course, preventive measures should be employed; such as draining the swamps, using crude petroleum in stagnant water, plowing fields, and making use of other methods of destroying the parasites.

**Ques.**—Please give the proper way to prevent and cure bedsores.

**Ans.**—Turn the patient from time to time, so as to prevent long-continued pressure upon any one part. Keep wrinkles out of the sheet and do not allow crumbs or particles of food to get into the bed. Protect the hips or back by means of cotton rings or rubber rings. If a bed sore forms, give short alternate hot and cold applications over the sore and then bathe it with sweet spirits of niter. When this is dry, apply a dusting powder—boric acid powder or starch and boric acid powder mixed—and protect the sore by a soft cotton pad.





## SEVENTY-SEVEN NEW BELIEVERS BAPTIZED AT OKLAHOMA CITY

CONSIDERABLE favorable publicity was given to a baptismal service conducted by the Seventh-day Adventists in Oklahoma City, Okla., on March 28, when seventy-seven converts to the truth for this time were buried in the watery grave.

Two of the daily newspapers there published accounts of the service, and also announced it beforehand. In the Oklahoma City *Times* of March 29, a three-column photograph showing several of the candidates about to be immersed, and a crowd of at least 1,000 persons on the bank of the swimming pool where the event took place, appeared on the front page, with interesting information printed below about the service. A significant statement in the article was that there was no shouting in connection with the administration of the rite, but that prayers were heard instead.

In the *Daily Oklahoman* of the same date, the following article appeared:

### "MANY SEE BAPTISM IN BELLE ISLE LAKE

#### "Two More Classes Will Be Served Later

"More than 1,000 people of the city watched the services when seventy-seven new members were baptized into the Seventh-day Adventist Church at the lake at Belle Isle yesterday afternoon at 1:30. This is the first class of converts received at the meeting now in progress at the City Auditorium, and will be followed in about three weeks by another class equally as large. A third class will be necessary to serve all the converts, it was announced last night by Rev. L. B. Schick, pastor of the Seventh-day Adventist church here.

"The candidates were lined up on the shore in lines of seven each. There were seven ministers who did the work, coming to the shore and taking a line of seven into the water, where they were baptized simultaneously after the baptismal service was pronounced. The process was repeated eleven times, seven candidates being baptized each time.

"The second class, equally as large as this one, is now under instruction, and will be baptized within three weeks, Reverend Schick said. The course of instruction covers a period of six weeks, with two lessons each week. More than 200 converts have been received during the meeting, it was reported."

In announcing that the baptism was to take place, the *Times* of March 26 gave an interesting account of the growth of the cause in that city, saying among other things:

"The converts are the result of the series of Sunday night revival services which Mr. Tindall has been conducting in the City Auditorium since last October. They constitute the first class, and the members have been receiving instructions in the work of the Seventh-day Adventist Church for the last six weeks.

"Mr. Tindall will be assisted by the Reverends L. B. Schick, G. W. White,

E. R. Potter, M. B. Van Kirk, and W. L. Adams, of this city, and C. Leach, of Muskogee.

"The congregation of the Adventist church has increased so greatly since the evangelistic services started that it has become necessary for the church to hold its Saturday services in the Auditorium instead of in the church, which is to be remodeled and enlarged."

WALTER L. BURGAN.

\* \* \*

## MANCHESTER, NEW HAMPSHIRE

THE first of the present year the Northern New England Conference Committee decided to begin a strong city evangelistic work in our conference. It was voted to call together as many of our workers as possible, and begin in the largest city. The writer was asked to lead out in the effort and to give the lectures. Manchester, N. H., was the city selected.

We secured the largest theater in the city, and began our work January 25. Since then we have been holding meetings every Sunday night. For several Sunday nights it was necessary for the policeman to turn away scores because of the large crowd that was filling the house. The theater seats 1,500 persons, but large numbers have been compelled to stand, as they could not find seats. When finally we reached the testing truths, including the Sabbath, the ministers of the city began to preach against us; and some wrote for the papers, trying to overthrow our work. In all my work I have never seen such concentrated efforts to stop us as are being put forth in this city at the present time. While the audience has fallen off somewhat, still many hundreds of people are continuing to listen to the truth.

The newspapers have opened their columns to us. One of these, the *Manchester Union*, goes to all parts of the State of New Hampshire, and is one of the best-known papers in New England. There are also two evening papers. Altogether, we have had more than 800 inches of space furnished us free of charge in these papers. We have succeeded in securing space for almost every word we have written. Large headlines and good position in the paper are given these articles. We feel that our work through the newspapers has been one of the best methods of publicity we have used in this campaign.

Already a number are beginning to take their stand on the side of the truth, but it is yet too early to judge what the final results will be. Thus far we have had as many as sixteen interested persons attend our Sabbath services. We have reason to believe that not only these, but many others, are beginning to take a firm stand for the truth.

We have circulated many thousand copies of *Present Truth*, as well as two hundred copies of the *Signs* every week. We have also sold more than a thousand of the small twenty-five-cent books, besides scattering thousands of other tracts and papers.

Cottage meetings are held in all parts of the city, and a great many Bible readings are given every week. It is planned to continue the work throughout the summer, and follow the theater meetings with a tent effort. We have every reason to believe that a large, strong church will be established in this city.

Assisting the writer, are Elder D. H. Hanson, who has charge of the field work; Elder M. A. Altman, who has charge of the music and is doing Bible work; and Brother H. S. Mould, who is also doing Bible work. Other Bible workers are Mrs. Pearl Sanborn and Miss Nella Eastman. Medical missionary work is being carried on in all parts of the city by Miss Amanda I. Sloane, a graduate of the New England Sanitarium, at Melrose, Mass.; while Miss Rita Bryant and Miss Elsie Wellman are engaged in visiting the people of the city, giving personal invitations to attend the meetings.

We earnestly request all our people to remember us at the throne of grace while we are engaged in this important campaign.

R. J. BRYANT.

\* \* \*

## YOUR PART IN THE WORK

ARE you thinking of making a request for a tent or hall effort to be held in your vicinity in the near future? If so, you want it to be a success. You may help to make it so by beginning at once, if you have not already begun, to do personal missionary work with your neighbors and friends, and also with others as far as you have opportunity.

You need a good supply of literature on the most important and interesting subjects. Then you should also seek wisdom and strength from the Lord to present this literature to the people in a tactful way, as you come in contact with them.

A systematic distribution of *Present Truth* is recommended as an excellent means of arousing an interest in the study of the Scriptures. A good method is to begin with the first number, and give a family one each week until they have finished the series. The more church members you can lead to engage in this work, the more will be accomplished. If there are more than one working, the territory should be divided, and each one take as many homes as he will be able to visit during the week, and continue to visit week after week as long as reading matter is received. No special interest may be manifested by the reader for several weeks, and some may say they do not care to read further. Others will become interested and begin to ask questions, and the way may open to hold Bible readings with them.

By faithful effort on the part of each church member, sufficient interest may be aroused to make the people anxious to hear the living preacher when he comes. If you do nothing of this kind, but wait for the minister to arouse the

interest and do all the work after he comes, the work will necessarily develop much more slowly, and it will take much longer to obtain results; or, not finding any interest, the minister may leave and go to another place where there already is an interest to hear.

After all, a minister is only a man; and his days contain but twenty-four hours each, the same as do yours. He cannot do nearly all the visiting and personal work that is needed to make an effort most successful. Then, too, people will often open their hearts to a neighbor or friend as they will not to a stranger. You may thus ascertain their position, and give them the instruction and encouragement they need; or, if it seems best, you can suggest that the minister or Bible worker will be willing and able to help them.

Experience has proved that our lay members may render valuable service in this way. Since this is true, then the Lord requires your active co-operation and assistance, for are we not one and all obligated to do all in our power to help finish the Lord's work in the earth?

MRS. IVA F. CADY.

\* \* \*

### A HARVEST INGATHERING EXPERIENCE

IN a recent number of the REVIEW a brother gave his experience in the Harvest Ingathering work. His experience compares so favorably with mine that I wish to give mine also, with the hope that it may encourage others in this kind of work.

After our India Union Conference session had closed, I was asked to devote a month of my time to the interests of the Harvest Ingathering work, my regular work being canvassing.

I started work in Rangoon, the chief city of Burma, in company with Brother D. C. Ludington of the Meiktila (Burma) Technical School, it being our plan to try to raise money for that institution.

We began work in the Chinese section of the town, taking with us a few pictures of the school. We called at every house on the main street, and met with excellent success. Some days we collected quite large sums. On our best day we collected 950 rupees, and as much more in pledges. Calculating three rupees to the dollar, one will have the amount in United States currency. For two weeks we worked, calling from house to house, without a single refusal. The following two weeks we had only two refusals. This was a source of encouragement to us, and led us to begin to think we should ask for larger donations.

After finishing the Chinese section of the town, we called on the leading Mohammedan, well known for his philanthropic gifts to educational enterprises. As this friend had given thousands of rupees to different institutions, such as hospitals, libraries, and schools, we asked him for 5,000 rupees. He showed great interest as we spoke to him regarding our educational methods, and asked us to call again in a few days. We called again at the appointed time, but were rather disappointed when he informed us that the government planned to establish such a school as we had described, and he had promised to help the government, so was not in a position

to help us with the solicited donation. However, he promised to help us if the government should not eventually build. As we were still proud of our two weeks' record without a refusal, I asked him to give us a small donation by way of showing his interest in our work. He replied, "Very well," and wrote his name down for Rs. 500.

As our donations increased, so did our faith, and we began to ask for donations of Rs. 500 each. Up to the present time we have received six such donations, with pledges for two more. We have received several donations of 100 rupees, and many of smaller amounts.

Truly the Lord is fulfilling his promise found in Isaiah 60:5 (marginal reading): "The wealth of the Gentiles shall come unto thee." Only three of the persons we visited were Christians; the others were Mohammedans, Chinese, Buddhists, and Hindus.

The goal set for our Burma Union was Rs. 5,000. To date we have received Rs. 7,000, and we have not finished.

Our earnest prayer is that this wealth of the Gentiles may be the means of enlightening the Gentiles regarding the true and living God. To this end we press on, and ask an interest in your prayers.

W. C. CARRATT.

\* \* \*

### CHESWOLD, DEL.

THIS is my first report to the readers of the REVIEW. The work is advancing here. We have resolved to do our part to help finish this great work.

In January, 1919, I was ordained elder of the Forest Grove Seventh-day Adventist church, at Cheswold, Del., and the Lord has blessed our feeble efforts in searching for souls. I recently baptized three candidates, and there were fifty-four persons present at the baptism.

We have about fourteen loyal members, who will sacrifice for the truth and gather at the sound of the trumpet to the gospel battle. Most of them are turning gray, their ages ranging from fifty to seventy-five years; but their faith is strong, and they are full of courage.

This church was organized by Elder F. H. Seency about twenty-two years ago. Its members have always had firm faith in the Testimonies, have been loyal to respond to the calls from our conference brethren. Though we are few in number, and live in the country, where it is hard to work, seven miles from our large town, in 1918 we paid to the conference \$430.50 tithe, \$156.62 for missions, and \$10 toward the Harvest Ingathering fund. During the year 1919, with fourteen members, we paid to the conference \$368.82 tithe, \$145.85 for missions, and \$30.80 toward the Harvest Ingathering fund.

Dear readers, pray for us, that Heaven's blessing may rest on our work here. We give God the praise for all that has been done, although it is small. When the cloudy chariot rolls upward, bearing the Israel of God to a land where they may dwell in a place of their own, there to abide forever (2 Sam. 7:10), may this little company be there.

GARFIELD A. MOSLEY.

## Home Missionary Department

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

### SPECIAL PRAYER

Sunset Vespers, Sabbath, May 8: Work and Workers in Bolivia (South America) Mission

THE Bolivia Mission Station was established in 1907. W. R. Pohle is now in charge of the work there, and recent reports indicate increased activity and interest in the message. One church of thirteen members has recently been organized in La Paz. Many favorable openings await the coming of a worker to develop the interest. Our literature is in good demand in all parts of the republic. The work among the Indians in Bolivia has long waited for a laborer. A locality whose inhabitants begged us to enter two years ago is now occupied by Roman Catholics. It is hoped that work for the Indians of Bolivia can be started soon. The Indians comprise about three fourths of the population. This is a most needy field, and should receive the support of our prayers and offerings.

\* \* \*

### "THE MOST EFFECTIVE WAY"

SPEAKING to a large delegation of workers recently, Elder A. G. Daniells, president of the General Conference, said:

"The circulation of literature is the most effective way of announcing the message of God for this time. It is the most rapid way of doing it. It is the least controversial. I want to see the rank and file of our people turning toward this work. Hundreds and thousands can work in this way in real, evangelistic effort."

These are true words. And just now, when Protestantism is so evidently clasping hands with Spiritualism, when thousands around us are being engulfed in the tidal wave of ouija board devilry and spiritistic delusion, there is crying need for volunteers everywhere to scatter our truth-filled literature among the homes of the people.

The tremendous agitation over Spiritualism throughout the English-speaking countries,—throughout the world, in fact,—makes this a most opportune time to circulate our literature on this subject among all classes of people; for all classes are more or less affected by this master delusion now sweeping over the nations.

What is being done in your community to save people from this greatest deception of the age? This is the time for systematic house-to-house work with the number of *Present Truth* treating on Spiritualism. Some in nearly every church could do well with the small book entitled "Spiritualism Versus Christianity." A special issue of the weekly *Signs of the Times*, printed in two colors, was prepared especially to help our brethren and sisters enlighten their friends and neighbors on the great questions of life and death. Let us lose no time, dear leaders. This is our hour of

opportunity. It remains for us to lead the forces of the church into active and aggressive witnessing in Christ's name, for the sake of the men and women and children around us. Let us be true to the trust committed to us. Souls will be added to the church, its spiritual life will be quickened, and the glad triumph day hastened.

ERNEST LLOYD.

## Missionary Volunteer Department

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

### VICTORIOUS LIFE TESTIMONIES

THOSE who are interested in the victorious life, may be encouraged by some extracts gleaned from letters written by young people in various walks of life. They come from a Bible worker, a teacher, a soldier, and two students.

"When I first accepted this truth, several years ago, I had a good Christian experience. I loved to explain the message to others, and enjoyed missionary work. But after a time the feeling of joy died out. I still worked, but it was from a sense of duty rather than pleasure. I have attended camp-meeting every year since, and feel that I have gained ground in many ways; but the meeting last summer was the best of all. There I gained an experience of rest and peace that I had never known before. I loved every one, and nothing upset me. I wanted to talk of Jesus and what he had done for me and could do for others. It was a real privilege and a pleasure to distribute papers and tracts. The name of Jesus had a sweeter sound, and it thrilled me through to speak it or hear it spoken. My heart was filled with his love, and I know it showed in my face. I knew that Jesus saved me, and it was easy to tell others that which was to me a present reality. I do not believe I had been truly converted until that time. The little things that had annoyed me before did not bother me at all. I loved my morning watch and prayer, and no longer had to compel myself to observe it. Only those who have the experience, can know how sweet was the peace and happiness I enjoyed."

Many do not write out their inner feelings as fully as the writer of the foregoing, but the reality of the wonderful change when the will is fully yielded to Christ, is indicated in each testimony.

"Since coming here I have realized keenly how strong the influence of the world is, and I have felt my need of the Saviour more than ever before. But oh, I am so happy! I just have to tell some one, and I know you will understand. I am happy because I have the privilege of constant fellowship with Jesus. I know he is interested in the smallest details of our lives. How can any one enjoy life without knowing him? I have often wondered how I was ever satisfied before I learned to know Jesus Christ as a personal friend. I never knew him in that way until last summer. Before that I used to read my Bible and "say my prayers" twice a

day because I thought it was my duty, and more to satisfy my conscience than because of the love I had for it. Now the day would seem empty and lonesome if I thought I could talk to Jesus only twice."

The following words are very inadequate to express the joy this soldier has experienced through victory in Christ:

"Many times I have thought of you and remembered you in prayer since that memorable Sabbath evening. Your text was Romans 1:16, and I can say to the glory of the name of Jesus that God has given me the victory in Christ daily since then. . . . I came here to a place full of soldiers who do not care for God or religion. . . . I have given Bible readings every day since I came, except two days when I was sick in bed. I had never before given Bible readings, nor in two years given out as many tracts and papers as I have here in one month."

The daily routine of school life is a pretty good test of the reality of the victorious life experience.

"It has been several months since I received your kind letter and the tracts. I cannot thank you enough for them. I read them several times and then passed them on to others to enjoy. I would have answered sooner, but I was waiting to see if the reality of victory in Christ would work in my life; and it does most beautifully. I can never thank God enough for sending us this precious truth. My greatest desire is to teach others, that they also may know the joy of the Lord."

Perhaps in some cases the testimony of one person concerning his own experience would be more enthusiastic than that of his friends. But if Jesus has actually become a great reality in one's life, it will win the commendation of others, as the following from a student concerning a schoolmate illustrates:

"I have just been visiting A—. She is surely a wonderful girl. Before her new experience I did not care particularly for her. She seemed in a class so much above me, so to speak. But since her marvelous conversion,—for it was nothing less than that,—she is as changed as it is possible for any one to be. Imagine an influential girl with both looks and brains to her credit; accustomed to having about anything she chose, yet not rude nor discourteous, but simply so reserved that others thought she had no interest in them. Then imagine a sweet girl abounding in the winsomeness of genuine Christianity, with an irresistible personal touch, an intense interest in and real desire to help every one, and you have A—, before and after. Really, I never saw such an altogether lovely change in any one's life. If that is the victorious life change, no wonder people are enthusiastic over the secret which makes Christ real in the everyday life."

MEADE MACGUIRE.

\* \* \*

"THERE is need of prayer, earnest, fervent, agonizing prayer, such prayer as David offered when he exclaimed: 'As the hart panteth after the water brooks, so panteth my soul after thee, O God.' 'My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.'"

## Medical Missionary Department

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

### ONE HUNDRED NURSES NEEDED WHERE NOW THERE IS ONE

PERHAPS never before has there been greater agitation throughout the world over the health question than at the present time. The race has so deteriorated and become subject to sickness that there has come to be a real struggle for physical existence. On every hand are to be found the foes of human life. Also there has been increase of disease among animal life. It is estimated that about 40 per cent of the cows now used to furnish the milk supply of this country would, if properly tested, react to the tuberculin test, and that more than 95 per cent of all those reacting actually have tuberculosis.

Diseases that have heretofore been the great plagues of our nation, such as tuberculosis, cancer, and palsy, are to-day carrying away a higher percentage of our citizens than ever before; and in addition, there are new diseases arising, such as pellagra, infantile paralysis, influenza, and last of all, the dreadful disease known as sleeping-sickness. All these diseases are not only attended by high mortality, but leave in their wake multitudes of cripples who are never again able to resume their vocations nor to take their places as active contributors to the home or to the welfare of the nation. The great perplexities attending every effort today, the confusion that exists in our own nation, and among all the other nations, are factors that weigh down heavily upon the race, depleting their energy and strength until they are unable longer to withstand the strain.

These conditions, and many others that might be mentioned, have made an unprecedented demand for nurses to care for the sick. Because of the high standards required in the study of medicine, only about 40 per cent as many are graduated from medical schools today as were graduated ten years ago. The epidemics to which physicians have been exposed have taken from their ranks hundreds and even thousands of those who formerly devoted their lives to the care of the sick. The newer methods of treating disease have developed many specialists. This has tied up a large number of the medical profession in technical lines. And today thousands of nurses in this country have been drafted as hospital attendants and assistants, as anesthetists and laboratory workers, thus making a corresponding shortage in regular nurses. The field of activity for the nurse has also developed and has given rise to special lines of work for nurses heretofore not recognized. And so we find on the one hand increasing illness, and on the other a great shortage, as compared with previous years, of skilled attendants for the care of the invalid sick.

All the hospitals throughout the country are finding great difficulty in securing the necessary number of applicants.

for their nurses' training courses, owing to the fact that these dreadful epidemics are intimidating large numbers who might otherwise enter the nursing profession, since nurses must necessarily be exposed to disease in the constant care of those afflicted with these prevailing epidemics. However, results go to show that fewer nurses contract these diseases, though constantly attending the sick, than laymen, the reason being that their knowledge of infection and the transmission of disease enables them to fortify and defend themselves against these diseases. If one has to meet an enemy, it is certainly the part of wisdom to meet him prepared, but it appears that no considerable number of people have been able to intelligently meet and successfully combat the widespread epidemics of the last two or three years.

There ought therefore to be an increased desire on the part of every one to acquaint himself with disease, and to learn how to fortify himself against it by increasing his resistance to it, and how to care for others in order to bring about satisfactory and permanent recovery.

The Washington Sanitarium and Hospital has had an almost continuous inflow of mail calling for a short course in nursing whereby such a training could be secured by those unable to pursue the regular three years' training course for nurses, and who are at present unable to do acceptable work in caring for the sick. Heretofore our facilities have not been such as would enable us to give such a training; but now, with the additional buildings and the enlargement of our medical and nursing staff, we are prepared to offer a three months' course in nursing, this course being so arranged and adapted as to place it within the easy reach, comprehension, and education of the average man and woman. The work of the nurses trained by these brief courses, has been so frequently demonstrated as meeting the average requirements of the sick, that we need no longer hesitate about turning out such as practical nurses.

Many years ago this statement came to us: "I am much perplexed in many matters concerning the education of men and women to become medical missionaries. I wish that there were 100 nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls." And we believe that in keeping with this instruction, to meet the great world need, we should begin to train tens and even hundreds of nurses where we are now training one. Every effort is now being put forth by the sanitarium and hospital to provide accommodations, teaching equipment, and the necessary facilities for starting this short course in nursing, the course to open June 1, 1920. A small calendar descriptive of this course, giving the en-

trance requirements and arrangements, is now in preparation and will soon be ready to send out to any one interested in such a course of training. We believe that such a short course ought to appeal to many of our sisters who can be spared from their homes for the period of two or three months. It ought to appeal to many Bible workers who wish to further prepare themselves for the care of the sick and to minister in behalf of the needy. It ought to appeal to many of our church school teachers, who during the winter months are continually housed with those who are constantly coming down with acute diseases; who, as well as their pupils, need to be instructed in the great principles of health; and who, in times of epidemic, when the church schools are closed, ought to go out into the homes and prove a great blessing to those to whom they may minister. It ought to appeal to the students of our denominational schools who can spare time during their vacation to get a practical knowledge in the care of the sick, so that when they have completed their course of study in our colleges or academies, they will have fitted themselves with that one great essential—how to preserve their own lives and the lives of others.

Provision will be made for about sixty persons to take this course here at the sanitarium this summer, and we trust that at a later date we may receive another class. We hope to continue such a course until large numbers of our people are intelligently instructed in the great health reform principles of this message, and how to apply them in the saving of men and women who will otherwise go down to death and the grave. For information concerning this course, and for calendar, kindly address the Washington Sanitarium and Hospital, Takoma Park, D. C. H. W. MILLER, M. D.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The annual report of the American Sugar Refining Company shows profits for 1919 to be about \$15,000,000, as compared with \$12,000,000 for 1918. The volume of business amounted to \$300,000,000, an increase of \$1,000,000 over that of the preceding year.

—The "Imperator," of the Cunard line, established a new record on a voyage from Liverpool to New York. During the whole passage across the Atlantic it was in constant touch by wireless with Aberdeen, Scotland. A new receiving set made the feat possible.

—The Committee on Accounts in the House is probing into many items which the members have had charged up to the Government. For instance, telegrams can be "franked," or sent free, but it is supposed that they are purely "official business." One telegram seven feet long has been cited, sent by a member from the Pacific Coast, at a cost of \$67.13. The cost of these "free" telegrams for the House alone averages about \$6,000 a month.

—The situation in the East is full of terrifying possibilities. A new war of vast proportions and great bitterness may at any time engulf the world. Great concentrations of troops about Constantinople are reported. Premier Venizelos has offered Greek troops for the purpose of crushing Mustapha Kemal and the Turkish Nationalists. More than 100,000 Greek soldiers are reported ready to march. The Germans were unable to inflame the Moslem world, but nationalistic ambitions and religious fanaticism are beginning now to glow with furnace heat. A holy war may sweep all Eastern lands. In that event England's empire in India, Egypt, and Mesopotamia may crumble and vanish overnight, and Christian populations be put to the sword. England has 70,000 troops in Mesopotamia, and is hurrying troops to every threatened area. Her power was tested to its foundations in the Great War, and now new complications of vast and terrifying proportions confront her. Ireland is in revolution, and the Moslem world is waiting for a word. And if that word is spoken, then the dikes will go down, and the floods will be out. God is shaking terribly this world.

—The *Watchman-Examiner* says: "Noted Jewish scholars from all parts of the world are to meet soon at Basel, Switzerland, to prepare the foundations for a Hebrew university in Jerusalem, which is to be part of a scheme of modernization being carried on in Palestine to prepare it for the multitudes of immigrants who are expected to settle there. The corner-stone of the institution has already been laid on the summit of the Mount of Olives. With part of the \$10,000,000 being raised in the United States for the Palestine Restoration Fund, it is expected that the chemical research buildings will be completed this year."

—Attorney-General Palmer announced that under the Lever Act 1,046 persons have been prosecuted for profiteering, that 107 have been convicted and sentenced, and that in 754 other cases the accused are awaiting trial. In addition to this, large quantities of food have been forced on the market, including more than 6,000,000 dozen eggs, nearly 6,000,000 pounds of sugar, 850,000 pounds of butter, 100,000 pounds of cheese, 260,000 pounds of poultry, 200,000 pounds of fish, and 26,000 cases of canned goods.

—"Much of the so-called ice cream on the market is only a mixture of a little milk, cornstarch, tapioca, and a binder of glue," according to Ole Salthe, director of the food and drugs bureau of New York. Ice cream analyzed by the bureau was found to contain metallic poisons, including lead, copper, and arsenic.

—After suffering for seven years with what the doctors took to be tuberculosis, a woman at Roanoke, Va., was operated upon and a piece of plate from her false teeth was found embedded in one of her lungs. Improvement was immediate.

—The Senate has confirmed the nomination of Bainbridge Colby as Secretary of State, to succeed Robert Lansing, who recently resigned.

## Appointments and Notices

### CAMP-MEETINGS FOR 1920

#### Atlantic Union Conference

Massachusetts, South Lancaster	June 24 to July 4
Southern New England	Aug. 12-22
Northern New England	Aug. 19-29
Maine	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Eastern New York	Oct. 7-17

#### Central Union Conference

Wyoming	June 24 to July 4
Inter-Mountain	July 2-12
Colorado	Aug. 12-22
Missouri	Aug. 19-29
Kansas	Aug. 26 to Sept. 4
Nebraska	Sept. 2-14

#### Columbia Union Conference

Virginia	May 20-30
District of Columbia	June 8
West Virginia, Parkersburg	June 10-20
Chesapeake	June 17-27
West Pennsylvania	June 24 to July 4
New Jersey	July 8-18
Ohio	July 15-25
Eastern Pennsylvania	Aug. 19-29

#### Eastern Canadian Union Conference

Ontario	June 8-13
Maritime	June 10-20
Quebec	June 17-27

#### Lake Union Conference

Indiana, Cicero	June 3-13
East Michigan	June 10-20
North Wisconsin	June 17-27
South Wisconsin	June 24 to July 4
Chicago	Aug. 13-21
West Michigan	Aug. 19-29
North Michigan	Aug. 26 to Sept. 5
Illinois	Sept. 2-12

#### Northern Union Conference

South Dakota	May 27 to June 6
Minnesota	June 3-13
North Dakota	June 10-20
Iowa	Aug. 19-29

#### North Pacific Union Conference

Southern Oregon, Sutherlin	May 26 to June 6
Western Oregon	June 1-13
Upper Columbia, Coeur d'Alene	June 10-20
Montana	June 11-20
Idaho	June 24 to July 4
Western Washington	Sept. 2-12

#### Pacific Union Conference

Arizona, Phoenix	May 20-30
Central California, Visalia	May 27 to June 6

#### Southern Union Conference

Kentucky, Louisville	June 3-13
Tennessee River, Nashville, Tenn.	June 3-13

#### Southeastern Union Conference

Georgia	Aug. 5-15
Cumberland	Aug. 12-22
Carolina	Aug. 19-29
Florida	Oct. 7-17

#### Southwestern Union Conference

South Texas	July 22 to Aug. 1
Arkansas	July 29 to Aug. 8
North Texas	Aug. 5-15
Oklahoma	Aug. 12-22
Texico	Aug. 26 to Sept. 5

#### Western Canadian Union Conference

British Columbia	June 10-20
Manitoba	June 24 to July 4
Saskatchewan	July 1-11
Alberta	July 15-25

✱ ✱ ✱

### FLORIDA SANITARIUM NURSES' TRAINING COURSE

At least eighteen consecrated young people are wanted by the Florida Sanitarium, to begin the nurses' training course for medical missionaries, the first of July. Opportunities for Christian service were never so good as they are today, and no worker has a greater field open to him or her than has the consecrated nurse. Our facilities for training are good, giving a thorough three-year course, and our school is accredited by the State. Write at once for application blank and course of study. Address Superintendent of Nurses, Florida Sanitarium, Drawer 1100, Orlando, Fla.

### ST. HELENA SANITARIUM NURSES' TRAINING CLASS

A limited number of consecrated Seventh-day Adventist young men and women are desired for enrolment in the nurses' training class that matriculates Sept. 1, 1920. A very strong three years' course is conducted by the St. Helena Sanitarium, and exceptional opportunities are offered for missionary and professional training. The school is accredited in the State of California. For further information address Secretary Nurses' Training School, Sanitarium, Calif.

✱ ✱ ✱

### NEW ENGLAND SANITARIUM TRAINING SCHOOL FOR NURSES

Consecrated young men and women of mature age are wanted, to enter the new class beginning September 15. Training is given in general medical, surgical, and obstetrical nursing. Affiliation has been made with the Children's Hospital in Portland, Maine, for work in pediatrics. This hospital gives fine work in orthopedics, contagious, and other children's diseases. Each nurse will spend two months there during the senior year. Write for application blanks and calendar. Address Leonora Lacey, R. N., Superintendent of Nurses, Melrose, Mass.

✱ ✱ ✱

### THE WASHINGTON SANITARIUM AND HOSPITAL

This institution announces the opening of a new class in nursing June 1, 1920. Those desiring to enter the regular course of nurses' training at this time should get their applications in early. The training offered is that of a complete course in nursing, which is recognized by the State Board of Registration. All the work is provided by the departments of the Washington Sanitarium and Hospital. Those desiring application blanks should address communications to the Superintendent of Nurses, Washington Sanitarium and Hospital, Takoma Park, D. C.

✱ ✱ ✱

### SHORT COURSE IN NURSING

The Washington Sanitarium and Hospital desires to announce the opening of a short training course for nurses, beginning June 1, 1920. This course is open to those who are desirous of fitting and preparing themselves for medical missionary work, and who have sufficient education to do the work. Only a limited number can be accommodated in this course, and those desiring to take up this work this year should send for a calendar and application blank at once, addressing Washington Sanitarium and Hospital, Takoma Park, D. C.

✱ ✱ ✱

### REQUESTS FOR PRAYER

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

A mother, writing from Kansas, asks prayer for the restoration of her son, who has lost his mind as the result of a serious illness.

"Will you not pray for my healing, as I am greatly afflicted; also for the healing of my mother and sister?" asks a sister in California.

✱ ✱ ✱

### HOMELY WITHOUT BEING HOMELY

June—"Watchman Magazine"—Home

No word of four letters in the English language expresses so much of good to every one everywhere as the humble word "home." This number of the magazine pulsates with the spirit of solid comfort,

with the square deals and square meals of the place everybody loves—with glimpses of the eternal home beyond. The most timely message to home-lovers just now is that the home is

### "In Need of Repair"

a parent-to-parent editorial on home ideals. "Home" and "mother" are synonymous terms in the language of love, and contrary to axiom, occupy the same place at the same time. In "The Pillars of Home," Agnes Lewis Caviness, who is a wife, mother, teacher, and housekeeper all in one person (a combination becoming more and more rare these days), tells in a delightful, neighborly way of the real essentials of home-keeping.

Then a father (Uthai Vincent Wilcox) propounds a question that confronts every parent, in "Why Do Our Children Disappoint Us?" and answers it convincingly with usable suggestions for child training.

Martha E. Warner, our neighborhood mother and sympathetic observer of what very often strikes only parental blind spots, startles the mothers of adolescents with the challenge, "Where Is Your Girl Tonight?" There is a note of understanding in this that appeals.



There follows a wide range of helpful articles which will interest every one whom home shelters or to whom home beckons:

"Time to Wind Up Things." On the

imminent advent. By Varner Johns.

"Finger Prints of Jehovah." On proph-

ecy. By Edward J. Urquhart.

"Why Is Disease?" By Louis A.

Hansen.

"Temporarily." A sketch from real life.

By E. R. Allen.

"Healing in the High Andes." The

every day of a missionary. By

Ellis P. Howard.

"Ministry of the Home." Central pic-

torial. By Ellen G. White.

"When the World Was Young." Fourth

in the "Socialism" series. By

George McCready Price and Robert

B. Thurber.

"The Only Thing Wrong with the

World." By William H. Branson.

"The Legacy of Mithraism." On Sun-

day keeping. By Leon L. Caviness.

"The Life that Re-creates." By E.

Hilliard.

"One-Handed Religion." By Inez Hoi-

land Stevens.

"Seen in Canton: A Mother of Old

China." By Adelaide B. Evans.

"Aunt Caroline's Sermon." A home

story. By Ella M. Robinson.

"Protestant Hungry Pleads." The

plight of Central Europe. By John

F. Huenegardt.

The regular departments: News Inter-

preted, Let Us Repeat, Little Talks, The

Simple Truth, and Trumpet Blasts, all are

replete with morsels of thought that make

interesting reading. Poems and pictures in

color add to the general attractiveness of

this vital number.





WASHINGTON, D. C., MAY 6, 1920

EDITOR FRANCIS MCLELLAN WILCOX

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

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

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

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

IN a recent letter from Elder R. W. Parmele, we learn that his address for a few weeks will be 316 N. State St., Los Angeles, Calif. Inasmuch as Mexico has been added to the Central American Missions, Elder Parmele expects, as soon as it is possible to move, to make Mexico City his headquarters. His address will then be 3a Agricultura 21, Tacubaya, D. F., Mexico.

By the steamer "Nanking," from San Francisco, April 29, unless delayed, another company of missionaries sailed for the Far East. Dr. R. A. and Mrs. Falconer, of the Loma Linda medical college, go to South China, to take charge of the Nanning dispensary. Mr. and Mrs. Paul Williams, nurses from Loma Linda, go to South China. After a year's furlough, Elder and Mrs. B. Peterson return to Manchuria, of which field Elder Peterson is superintendent. Mr. and Mrs. George Halvorsen, of northern Wisconsin, go to Manchuria, Brother Halvorsen to take the secretary-treasurership of the mission. Mr. and Mrs. Orvin W. Morgan, of Idaho and Walla Walla, Wash., go to Shanghai, Brother Morgan to engage as office assistant in the Shanghai publishing house. Thus month by month the workers are going out, and our hearts and prayers go with them as they take up what we trust may be a life-work in the needy fields.

**THE SICK MAN OF THE EAST**

To the student of prophecy the recent developments in the Near East are of great interest. For some time we have looked forward to the time when Turkey should be driven out of Europe. Inasmuch as that power was warned by the Allies several years ago, when she entered the World War, that she was signing her death warrant, it has generally been expected that with the victory of the Allies the Ottoman Empire in Europe would come to an end.

It is therefore with some surprise that the news is received that the Allies at their recent meeting at San Remo decided to leave Constantinople in the hands of the Turks.

This city, however, will form practically the whole of the Turkish Empire in Europe. The Dardanelles are to be internationalized, so as to be open to all powers, both in times of peace and of war. The European portion of the Ottoman Empire, other than Constantinople, is given to Greece.

Asiatic Turkey is also much reduced. Mesopotamia and Palestine are awarded to Great Britain as mandatory, and Syria to France. The promise of Lord Balfour to the Zionists is to be fulfilled, and within the ancient limits of the Holy Land is to be established what has been called the "National Home of the Jews." According to the terms of this mandate for Palestine, the Jews of American, British, French, or any other nationality may retain their nationality although citizens of the country of Palestine. The rights of the Arabs also are protected, there being in Palestine at present 600,000 Arabs to 100,000 Jews.

The United States is formally asked to take the mandate for Armenia. Erzerum is still in dispute.

With these portions of the former Turkish Empire taken from it, the territory of the Turk has been reduced to less than half its former area; so while a semblance of control over Constantinople continues, the power symbolized by the river Euphrates is still further being diminished preparatory to being dried up.

It cannot be long, with signs of the last days rapidly fulfilling on all sides, before the king of the north "shall come to his end, and none shall help him."

For the present, however, as in the past, the unwillingness of the European powers to see any one of their number gain control of Constantinople, has resulted in the decision to allow the Turk to remain.

In the short time that may be granted us before Michael shall stand up, may we all earnestly dedicate ourselves and all that we have, to the finishing of the carrying of the gospel message to all the world.

EUROPEAN RELIEF FUND	
Previously reported	\$16,445.04
Central Union Conf., remitted	567.34
Chesapeake Conference, remitted	12.00
Dist. of Columbia Conf., remitted	36.00
East. Pennsylvania Conf., remitted	16.00
West Virginia Conference, remitted	15.00
Lina Schulthess	3.00
Camden (N. J.) church	6.31
Mrs. Coleman	5.00
Nellie Pierce	1.00
No name	10.00
Mary E. Wikoff	1.00
Laura E. Wikoff	1.00
Etta M. Cobban	5.00
Mrs. A. M. Wilkins	25.00
Mr. and Mrs. E. Alexander	2.00
M. C. Cottman	2.00
Mrs. L. Peters	5.00
Mr. Siegfried	5.00
Mrs. C. L. Daniels	2.00
East. Canadian Union, remitted	133.37
Lake Union, remitted	295.66
South Dakota Conference, remitted	68.00
Miss Eva Johnson	5.00
Ruthven (Iowa) church	14.76
Forest City (Iowa) church	5.61
Mrs. R. W. Hall	1.00

Cresco (Iowa) church	\$ 3.25
Mrs. A. H. Koorennny	5.00
Mr. D. McClelland	5.00
Clara Rider	1.00
Mrs. L. J. Davis	500.00
Carrie Sandvige	5.00
M. Zimmerman	6.00
G. C. Kisor, Jr.	1.00
P. Spread	10.00
Hutchinson (Minn.) church, Eng.	46.43
Hutchinson (Minn.) church, Scan.	52.56
Anoka (Minn.) church	15.00
E. Annunson	2.00
St. Paul (Minn.) church, English	5.00
Duluth (Minn.) First church, Eng.	1.00
Minneapolis (Minn.) church, Eng.	1.70
Minnesota Conference, remitted	35.00
Montana Conference, remitted	5.00
Southern Idaho Conf., remitted	18.75
Southern Oregon Conf., remitted	19.45
Upper Columbia Conf., remitted	84.40
Western Oregon Conf., remitted	11.20
West. Washington Conf., remitted	34.30
Robert Cattermole	5.00
Mrs. Johnson and family	10.00
Ferndale (Wash.) church	21.31
Mrs. Fred M. Steele	5.00
Dr. Retta Callicott	5.00
Mr. and Mrs. N. E. Nelson	25.00
Cal. California Conf., remitted	512.41
Northern California Conf., remitted	43.12
Southeastern Calif. Conf., remitted	28.04
Southern California Conf., remitted	60.40
Nevada Mission, remitted	5.00
E. E. Otterbeck	100.00
Mrs. E. M. Wilson	6.00
Julia E. Yarnell	50.00
B. F. Winkler	5.00
Oakland (Cal.) church	15.00
San Francisco (Calif.) church	5.00
Mountain View (Calif.) church	1.00
Cumberland Conference, remitted	30.00
Florida Conference, remitted	30.50
Georgia Conf., remitted, white	2.00
Georgia Conf., remitted, colored	1.60
Allendale (S. C.) church	5.25
Pinegrove (S. C.) church	20.00
Hildebran (N. C.) church	25.25
High Point (N. C.) Sabbath school	29.95
C. W. Maples	7.20
Kasper Outley	1.67
Arkansas Conf., remitted, white	5.00
North Texas Conference, remitted	8.00
Arkansas Conf., remitted, colored	5.00
West. Canadian Union, remitted	458.15
Southern Union Conf., remitted	20.50
Mrs. Lettie E. Marvin	10.00
G. B. Starr	10.00
Mrs. Otto Walther	5.00
Alma Moyer	25.00
Mrs. Bertha Belz	5.00
Henry Belz	2.50
Charlie Sadau and his mother	5.00
Mr. and Mrs. C. G. Leitzman	20.00
G. Rembold	10.00
Mrs. Josephine Kingsbury	1.00

Total to date \$20,202.58

"At a meeting of the London Missionary Society the Rev. A. Bryson told of an interesting experience. 'Having taken his magic lantern to a village on the great north plain of China on a windy day, the villagers were so excitedly keen on having the display, that, though the weather made it impossible as an open-air affair, they threw open the Buddhist temple, tied the corners of the lantern sheet round the necks of two great idols, and listened for two hours to the story of Christ as illustrated on the screen, and then demanded the whole process again.'"