

The Advent Sabbath

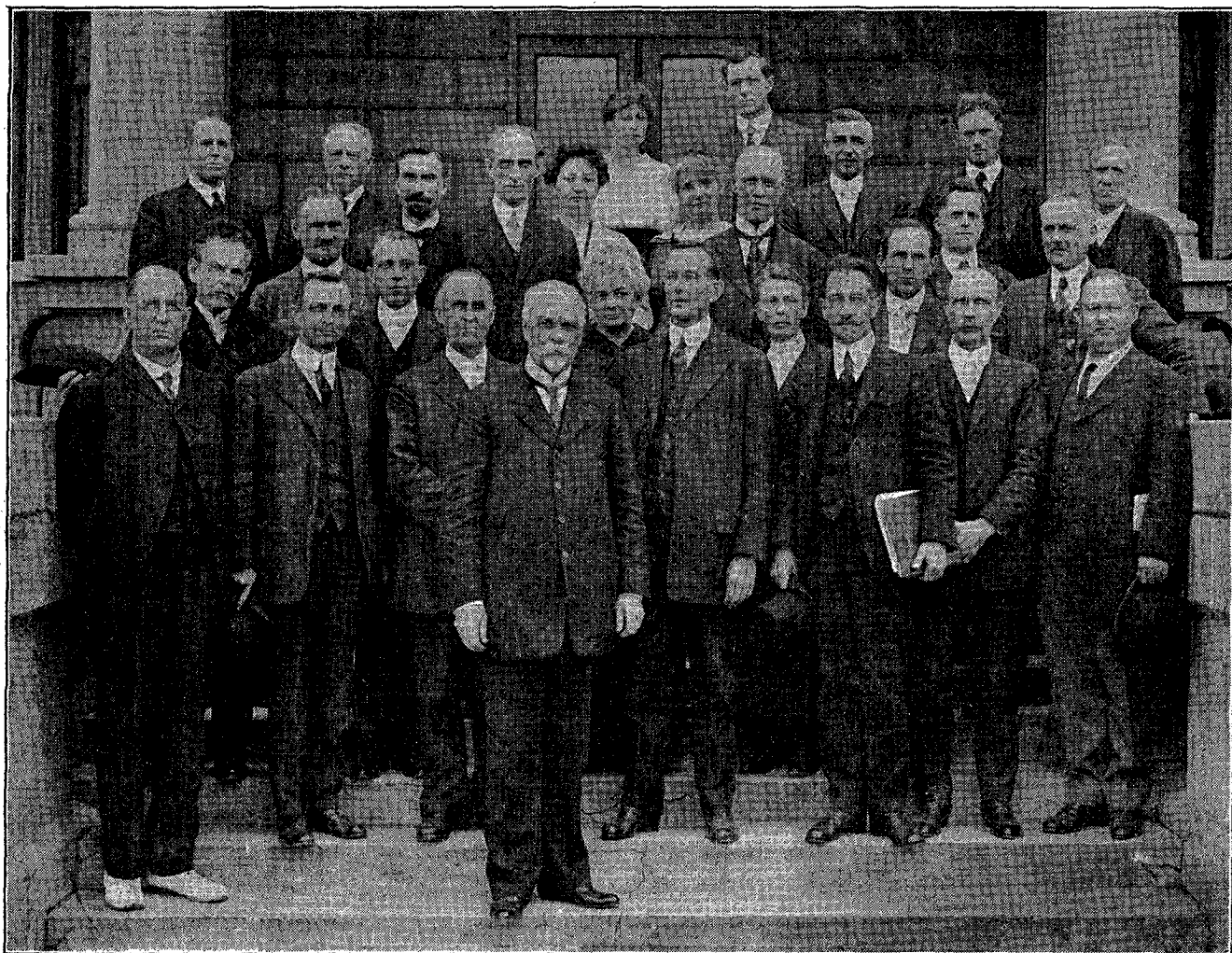
# Review and Herald

THE FIELD IS THE WORLD

Vol. 96

Takoma Park Station, Washington, D. C., Thursday, May 29, 1919

No. 22



WORKERS PRESENT AT THE FIRST EDITORIAL CONVENTION

From left to right: W. W. Prescott, M. C. Wilcox, E. R. Palmer, L. A. Hansen, Dr. G. H. Heald, A. Vermelin, Steen Rasmussen, K. A. Offerman, A. O. Tait, W. E. Howell, A. G. Daniells, Mrs. L. Flora Plummer, M. Stella Fleisher, Lora Clement, F. M. Wilcox, Rosamond D. Ginther, Mrs. Fannie D. Chase, G. B. Thompson, M. E. Kern, A. W. Spalding, C. S. Longacre, D. E. Robinson, C. A. Thorp, L. L. Caviness, O. M. John, C. B. Haynes, T. E. Bowen, C. P. Bollman

# The First Editorial Convention

IN connection with the Spring Council of the General Conference Committee, there gathered at Washington, D. C., April 25-29, the first convention of editors ever held among Seventh-day Adventists. Of the one hundred forty-five editors throughout the world who bring forth our principal papers, there were present twenty-five. These were all from the United States, but we know that the thoughts and prayers of our brethren in other lands were with us, as our hearts went out toward them in the consideration of every question.

There were present the editors and their assistants of the *REVIEW AND HERALD*, *Present Truth*, the *Youth's Instructor*, *Life and Health*, *Liberty*, the *Christian Educator*, and the *Sabbath School Worker*, all of the Review and Herald Publishing Association, Washington, D. C.; the editor of the *Signs of the Times* and the book editor of the Pacific Press Publishing Association, Mountain View, Calif.; the editors of the Danish-Norwegian, the Swedish, the German, and the various Slav periodicals, from the Brookfield Branch of the Pacific Press, at Brookfield, Ill.; and the editor and the associate editor of the *Watchman Magazine*, of the Southern Publishing Association, Nashville, Tenn.

Elder A. G. Daniells presided over the sessions, relieved occasionally by Elder W. W. Prescott, who had recently returned from his tour of the Orient. Elder Carlyle B. Haynes acted as secretary of the convention.

The discussions were for the most part informal, no papers being presented. Each topic was introduced with a relatively brief presentation from the leading speaker, and free discussion followed. Considering the different training and experience of the editors and the half-century license to develop individuality, there was remarkable harmony of mind and oneness of heart in all the matters presented. The love of the truth and the authority of the Holy Scriptures have kept them in essential unity through all the phases of development in a growing message. The hand of God is nowhere more evident in our work than in the publishing of the truth, not less as to production than as to circulation.

As was emphasized in Elder Daniells's opening address, the responsibility of the editor is paramount to that of almost any other worker. A speaker's words may be lost; but the printed word is a record to which the writer and the editor can be held, and not only they, but the cause to which they belong. Written statements may be forgotten and their purport repudiated by the writer; but, perhaps long years afterward, they can be produced as evidence of the doctrine and policy of the church. By none more than the writer and the editor is the controlling power of the Spirit of God more constantly needed.

To this end, said Elder F. M. Wilcox, in his address upon "The Spirit and Experience of the Editor," the editor must maintain the closest daily connection with God. Despite the heavy pressure of his work, he must systematically take time for prayer, study, and meditation. "We cannot pray on the run, and keep that vital connection with God which we ought to have. We must take time to meditate upon God, to think of his goodness."

And closely akin to this is our work for others. The editor must be a personal soul-saver. He cannot shut himself away in his office, and not become stagnant in his spiritual life. He must daily seek to minister to the needs of men. And he must be given opportunity to go out into the world and get a field experience in receiving and giving. Upon his connection with God and with living men depends his power to give both spirituality and gripping vitality to his paper.

The selection and training of editors were topics of deep interest. We have not in the past had any well-defined policy in the making of editors. We have hoped that by some happy chance some individuals might receive a fitting experience for the work; and when the necessity for a new editor has arisen, we have cast our grappling hooks into the sea for such catch as they might make. We have often assumed that he who could write could edit, and almost as often, that he who could speak could write; but there are essential qualifications in an editor which do not always inhere in either speaker or writer. Besides the prime qualifications of spirituality and a sound theological foundation, the editor should have a judicial temperament, executive ability, a sufficient scholarship, and a technical training for the routine of his work. He may, indeed, as in the conception of some, be a great prophetic figure, clad in the habiliments of an Isaiah; but it will not be amiss if, with Amos, he can confess to a practical and humbler ability,—that of "a herdman, and a gatherer of wild sycamore fruit."

Prospective editors for our publications should be selected from among those who, preferably, have had specific school

training, and certainly a field experience in evangelism and teaching. Among the recommendations made were some looking to the better co-operation of our colleges and our editorial offices in the production of prospective writers and editors, and to the definite training of editors in our principal publishing houses. The candidates for such training may be nominated to the General Conference Committee, and upon its recommendation be received into such a course.

In the discussion of "Policies for Periodicals," it was recognized that while there is to be a unity of purpose and content in all our publications, there must be a diversity of treatment, else there would be no need for separate journals. Our church papers, which appeal to our own people exclusively, are permitted a certain technicality of speech and a special liberty of treatment; while our pioneer magazines, which are designed chiefly for the non-Adventist world, must take greater care with their terminology, and must, moreover, be accorded a wider latitude in their methods of approach. To attempt to speak to the world in the manner and with the theological phraseology familiar to our church members, would be to erect an immediate barrier against men's reception of the truth. Writers for our magazines must be taught to distinguish between the character of articles appropriate for our church papers and those adapted to our pioneer magazines.

This gives no license to language or a style which does not comport with the dignity and virtue of the truth. Sensational headlines and bizarre methods of presenting our subjects are unworthy a Christian publication; and far greater care should be used in making our speech pure while forceful, correct while convincing.

Under the general head, "Handling of Delicate and Perplexing Questions," there were discussed such topics as capital and labor, church federation, the Catholic question and other cults, the League of Nations, the mark of the beast, Socialism, and evolution. As the proceedings of the conference will be published, the discussion upon these important topics may be left to the fuller report therein presented.

Among the other subjects under discussion were, "Contributions," "Relation to Other Worthy Organizations and Movements," "Editorial Methods, Records, etc.," "Art Work," "Editorial Library," "Correct Terminology," and "Book Editing."

The relation of English publications and editors to other nationalities and their co-operation with foreign editors, was introduced by Elder Steen Rasmussen, of the Brookfield office, and was spoken to by the other foreign-language editors present and by a number of English-speaking editors. The better facilities of our English publishing houses and the greater opportunity of English periodicals to secure valuable press matter, places upon them a responsibility toward our younger and more slenderly supported foreign periodicals. Stronger encouragement and better development of writers in the various languages represented by these periodicals are greatly to be desired; but in the meantime the sharing by our English editors of such pertinent articles and art subjects as may seem to fit the needs of these foreign publications, is one very practical way of helping. The extension of the circulation of our foreign-language magazines may also be fostered through notices in our English papers and through the personal efforts of their staffs. With nearly a third of the population of the United States of foreign extraction, it is very important that we foster the circulation of our foreign-language papers in America.

The results of the convention and its discussions seemed to reach a climax in the suggestion to the General Conference that there be created an Editorial Bureau, designed to co-ordinate the heretofore divided efforts, and to foster all the interests of our editorial departments. The work of such a Bureau would be to receive, to search out, and to distribute information upon all subjects affecting our publications; to suggest methods and plans whereby the work may be better equipped and unified; to help in the selection and training of new editors; and in every problem and emergency to give its best efforts to work out a solution and render help.

The project, which was well received by all and which was recommended for action to the General Conference Committee, was finally left in the hands of a committee to study and report upon at the Autumn Council. It is hoped, when the matter is finally entered upon, that there may be secured as its secretary a man whose executive ability, whose scholarship, whose familiarity with different languages, and whose tact and humility will fit him for the service he may render to our editorial departments throughout the world.

A. W. SPALDING.



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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 29, 1919

No. 22

## Spring Council of the General Conference Committee

Takoma Park, D. C., April 29 to May 6

THERE were present the following members and representatives:

A. G. Daniells, W. T. Knox, W. W. Prescott, R. A. Underwood, Chas. Thompson, F. M. Wilcox, J. L. Shaw, S. E. Wight, W. H. Branson, E. R. Palmer, G. B. Thompson, C. S. Longacre, M. E. Kern, R. D. Quinn, W. E. Howell, O. M. John, W. W. Eastman, L. H. Christian, J. T. Boettcher, N. Z. Town, L. A. Hansen, Dr. W. A. Ruble, W. H. Green, M. Lukens, C. F. McVagh, Mrs. L. Flora Plummer, C. H. Jones, H. K. Christman, A. V. Olson, J. F. Huenergardt, Wm. Guthrie, G. E. Nord, P. E. Brodersen, J. H. Schilling, T. E. Bowen, M. C. Wilcox, L. L. Caviness, S. J. Lashier, A. O. Tait, A. W. Spalding, R. L. Pierce, D. E. Robinson, C. A. Thorp, K. A. Offerman, Dr. G. H. Heald, Steen Rasmussen, A. Vermelin, F. C. Gilbert, W. A. Westworth, Meade MacGuire, W. F. Martin, Miss Sarah Peck, Dr. D. H. Kress, C. Hamer, S. N. Curtiss, J. J. Reiswig, J. A. Tucker, R. T. Dowsett, E. L. Richmond, J. W. Mace, B. G. Wilkinson, W. L. Burgan, C. E. Hooper, C. B. Haynes, H. H. Cobban, Orno Follett, W. B. Walters.

Prayer was offered by W. W. Prescott.

### RECOMMENDATIONS

#### On the Delegation to Europe

The first consideration of the Council was given to the needs of the work in Europe and the time when a delegation of General Conference representatives should visit that field. Owing to conditions in Europe, it was found inadvisable for a representative delegation to go this coming summer, and the following action was taken:

"We recommend, That the President and Treasurer, and such other brethren as may be thought best, visit Great Britain and other European fields, as conditions will permit, during the coming summer, leaving the date of departure to depend on conditions in Europe and the needs of the work in this country."

Previous to the Council, the Educational Department and the Missionary Volunteer Department held representative councils, and did careful constructive work, their main actions being passed on to the Council for approval. An editorial convention, bringing together our leading editors in this country, gave thoughtful study to various phases of editorial work. Recommendations affecting this line of the work were also placed before the Spring Council.

We furnish to the readers of the REVIEW some of the leading actions of the Council, omitting matters of minor detail and distribution of laborers:

#### On General Educational Policies

"1. That we accord the Bible that place in our educational work which it deserves on its own merit, and which we understand the spirit of prophecy to indicate.

"2. That we guide ourselves in all respects by the special instruction given us in the spirit of prophecy, as the Lord shall help us to understand that instruction; and that we provide a place in our curriculum for its definite study as such.

"3. That we devote ourselves exclusively to reaching our own denominational objectives in the organization and conduct of our school work in the home and mission fields, keeping free from such influences of the traditions, standards, and aims of other educational systems as would hinder our work.

"4. That while we recognize the value of the work done in other institutions in view of their aims, yet since our aims are very different from theirs, we do not feel free to shape our curricula and standards with a view to seeking recognition from higher educational institutions or organizations outside our denomination. We also place ourselves on record as being opposed to affiliation with such institutions and organizations.

"5. That we as teachers devote ourselves wholly to our sacred charge of educating young people for Christian living and gospel service, without dividing our time by attendance at other institutions during the school session.

"6. That in case advanced or graduate work may seem necessary, such study be entered upon only on counsel with the union conference committee and available members of the General Conference Committee, and with the approval of the respective school boards, the time spent and the studies pursued to be governed by the specific needs of the person concerned.

"7. That we urge the students graduating from our colleges to go directly into our work instead of attending outside institutions.

"8. That we teach and practise simplicity of dress on all occasions, including our commencement exercises and other public gatherings.

"9. That we seek positively to educate our young people in the harmfulness of attending moving picture shows, theaters, and other questionable entertainments and sports.

"10. That we seek the old paths in matters of discipline in our schools, endeavoring earnestly to stem the present strong trend in society toward laxity of conduct in public, undue freedom in association of the sexes, and the holding of entertainments that do not contribute toward elevating the moral tone of personal experience.

"11. That we pledge ourselves to work earnestly to equip our schools for efficiency in vocational training, and that we place this equipment on an equality with that of our libraries and laboratories.

"12. That we urge our schools to require of their students a minimum average of two hours' manual labor a day, or twelve hours a week, as soon as such work can be provided, and that we urge our teachers to take part with the students in industrial labor.

"In harmony with the action of the General Conference Committee, and in view of the benefit such a provision would be to our Bible and history teachers; we recommend,

"13. That a Bible and history teachers' institute be held during the summer of 1919.

"14. That during the coming year, the Educational Department conduct an educational institute, about one week in length, at each college, seminary, and junior college, in conjunction with the board and faculty of each school and such other educational workers in each union conference as are able to attend; and that we request the General Conference to furnish such general help to attend these institutes as may seem advisable.

"15. That we reaffirm the position taken at the General Conference of 1913, to the effect that schools of ten or more grades should not take on additional grades without first securing favorable action by the union conference committee and by the General Conference Committee through the Educational Department; and that we urge all our schools to conform to this plan.

"16. That we recognize in the exchange of teachers the principle of equitable distribution of talent.

"17. That we reaffirm our present policy of having not more than one fourteen- or sixteen-grade school in a union conference, our three foreign seminaries excepted.

"18. That in the placing of students in the field, we safeguard the interests of the conference from which the student comes, by consulting its officers in case the student's services are desired elsewhere.

"19. That we indorse the present plan of academic inspection.

"20. That the accrediting committees for junior colleges consist of the president of the senior college, the union secretary or secretaries in the school territory, and a representative of the General Conference Department of Education.

"21. That conference presidents visit our training schools to become personally acquainted with the students of their respective conferences, and help them feel that the home field is counting on them and will see that they have a part in the work.

"22. That the ministerial and Bible training of the colleges be supplemented by practical field work during the summer, beginning early in the course.

"23. That conferences assume responsibility in the matter of giving financial aid to young men and women who have been engaged in evangelistic work during the vacation.

"24. We request the General Conference to set aside two cents out of the Conference Relief Fund, instead of one cent as at present, in order to meet the urgent financial needs of our senior and junior colleges and foreign seminaries, and that this plan become operative January 1, 1920, it being understood that this shall be in addition to the help already furnished by way of teachers' salaries.

"25. That we request the General Conference to provide a textbook fund to assist in the production, revision, and publication of schoolbooks.

"26. That, since there is an urgent demand that something be done with reference to textbooks in Denominational History and History of Missions, the Educational Department of the General Conference be asked to take early steps toward the preparation of books suitable for academic grades.

"27. That we recommend to the General Conference Committee that the minimum wage of teachers for our elementary schools be \$30 a month plus board and room, or \$50 without board and room.

"28. That, since all the reasons still hold good which led us to organize a School of Theology in each of our colleges in the autumn of 1918, we counsel these schools to maintain the organization, with separate faculty unit, dean, and degree, and work earnestly to strengthen the character and scope of the training given."

#### On Editorial Work

The editorial convention preceding the Council did constructive work along editorial lines. The Council passed the following recommendations:

"1. In view of the dearth of editorial workers and the slenderness of our editorial staffs, with the consequent heavy pressure upon editors and the danger of injuring and hampering our publishing work in the case of their death or disability,

"We recommend,

"a. That in connection with our publishing houses, sufficiently large editorial staffs be provided to permit greater opportunity for study, planning, and attendance at important gatherings.

"b. That, in addition, there be included upon each principal staff one or more young persons of editorial promise, who, when trained, may be available for service elsewhere, financial support to be arranged for between the General Conference and the publishing house.

"c. That we bring about a co-operative plan between our colleges and conferences and our publishing houses, whereby candidates for editorial work may receive progressive training and supervised experience in preparation for that work.

"2. And because of similar needs in departments auxiliary to editorial work,

"We recommend,

"a. That our colleges and publishing houses co-operate in the training and employment of proof-readers.

"b. That thought and effort be given to some feasible plan for the training and employment of artists, and to the further development of art departments in our publishing houses.

"3. We recommend, That in our magazines and other publications, as well as in the public press, we eliminate all extreme, sensational, and unwarranted statements which in any way misrepresent the spirit of the message which we bear to the world; and that every effort be made in the matter we print,

in illustrations, and in cover designs, to preserve neatness and beauty, dignity of style, and purity of language. ?

"And, further, that this same principle be recognized and applied in all advertising, publication of articles, and other lines of evangelical work in the field.

#### On Editorial Bureau

"For the purpose of better uniting in spirit and effort our editors and their assistants in home and foreign fields, and of correlating their work with that of our other agencies of public teaching;

"We recommend, That the General Conference establish an Editorial Bureau, with a secretary in charge, its relation to the organization to be left to the Committee and editors. The purpose of this bureau shall be to unify and facilitate the work of the editors, artists, and proof-readers of the denomination, by—

"a. Receiving and distributing helpful suggestions and information regarding plans, methods, and progress in editorial and auxiliary work.

"b. Exchanging information upon Biblical, historical, and technical subjects pertinent to these professions; and also information concerning illustrations and matter available for general or particular use.

"c. Submitting suggestions of plans and books in the building up of editorial libraries.

"d. The formation of any other suggestive plans looking to the harmonizing and co-operation of our editorial and auxiliary departments.

"We further recommend, That the Publishing Department include in its membership a representation of editors, the basis of which shall be determined by the General Conference Committee.

#### Rate of Mission Gifts in Southern, Southeastern, and Southwestern Union Conferences

"We recommend, That for 1919 and onward, the basis of gifts of the Southern, Southeastern, and Southwestern Union Conferences shall be 25 cents for the white members and 20 cents for the colored members, with the understanding that 20 per cent shall be devoted to the relief fund up to the standard established, all overflow going to the mission funds, the conference of Mexico alone being excepted for 1919, it being understood that this conference will continue at 20 cents a member."

#### On Review and Herald Extension

The committee on the Review and Herald extension submitted a report, which was adopted, as follows:

"1. That we favor the carrying out of the Review and Herald constituency action to build and equip an extension 60 x 60 feet, to meet the immediate need.

"2. That before further extension to our publishing work becomes necessary, careful consideration be given to the advisability of establishing a new center rather than add further additions to any of the publishing houses in the United States, and that a committee of seven be appointed to consider what plans

## 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."

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Issued every Thursday by the

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#### REVIEW AND HERALD

Takoma Park Station

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Washington, D. C.

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shall be laid for the extension of our work — to study this situation and make recommendations at the next Autumn Council."

#### Publishing Department Reading Course

"Voted, That the Publishing Department be authorized to conduct a Reading Course under the direction of the secretary."

#### Union Conference Sessions

"Voted, That the dates of the union conference sessions be as follows:

Atlantic and Eastern Canadian Unions, November 6-16.  
Lake Union, January 12-18.  
Northern Union, November 20-30.  
Central and Southwestern Unions, January 19-25.  
Southern and Southeastern Unions, January 26 to February 1.  
Pacific Union, November 6-16.  
North Pacific Union, November 13-23.  
Western Canadian Union, November 20-30.  
Columbia Union, December 15-21.

#### Date of the Week of Prayer

"Voted, That the date of the week of prayer for 1919 be December 6-13.

#### Collection for Oakwood Junior College and Colored Churches

"Voted, That a special offering be taken this autumn for the Oakwood Junior College and the colored churches, it being understood that out of the offering \$13,300 shall be appropriated to the colored churches, as follows: Detroit, Mich., \$2,500; Augusta, Ga., \$500; Columbus, S. C., \$1,000; Shreveport, La., \$1,500; Birmingham, Ala., \$2,000; Memphis, Tenn., \$3,000; Lexington, Ky., \$800; Brookland, D. C., \$2,000.

#### Funds to Mission Fields

W. W. Prescott placed before the Committee figures showing the ratio between funds used in the home field and those used in the mission fields. The ratio was about 5 to 1 in favor of the home field. After making this comparison, the Eastern Asia fields, which he had visited during the past eighteen months, were surveyed, the location of foreign workers in each field being indicated on the map. The thin line of advance in the fields made its appeal for a larger number of workers.

#### Bonus for Eastern Asia

"Voted, That, in view of the gift of \$4,000 from the Northern Union Conference, we undertake to provide the bonus to workers in the Eastern Asia territory as requested by them in their recent Shanghai council, with the understanding that it shall be retroactive to July 1, 1918.

#### Sabbath School Department

"Voted, That the Sabbath School Department be authorized to arrange with union and local conferences, where desirable, for experienced local Sabbath school secretaries to assist in conferences where such experienced help is needed, the expense to be borne by the General Conference.

"Voted, That we encourage the Sabbath School Department to promote the dollar-day plan for the Thirteenth Sabbath Offerings, and that we place the financial goal of our Sabbath schools at one million dollars in one year."

#### Missionary Volunteer Department

Resolutions and recommendations passed by the recent Missionary Volunteer Council, which preceded the General Conference Council, were approved as follows:

##### Devotional

"Recognizing that great responsibilities for carrying this message rest upon our young people, and that there is no higher type of ministry than work for their salvation;

"1. *We recommend*, That the young people's secretaries be chosen from among those who have evangelistic ability, and that when the secretaries are young men, they be recognized as on the same basis as other evangelistic workers.

"WHEREAS, We realize the tendency in many places for our weekly meetings to drift toward the rendering of a mere literary program;

"2. *We recommend*, That a clear statement be made by the department, pointing out this danger, and urging all leaders to aim at spirituality, devotion, and missionary activity, rather than at entertainment; and that in harmony with this aim, we

term our weekly meeting the weekly devotional meeting, building the program around the prayer and social service.

"Realizing that we must avoid the danger of letting our young people get the impression that merely to read the Bible through each year is sufficient;

"3. *We recommend*, That every young person be urged to read the Bible through by course within the year, as often as possible; but that after one or two such readings, special emphasis be placed on intensive study of the Bible by books, and that an outline and suggestions for such study be provided by the department.

"WHEREAS, It is recognized, not only by us as a denomination, but by leading social and church workers everywhere, that the moving picture theater is pernicious and demoralizing in its influence, and is therefore destructive of spirituality;

"4. *Resolved*, a. That as young people's leaders we put ourselves on record as being opposed to the attendance of our people, both old and young, at these places of amusement; and,

"b. That we respectfully request the General Conference Committee to inaugurate an educational campaign to awaken our people to the evils of the theater.

"Recognizing the need of a deep spiritual preparation on the part of our Missionary Volunteer workers, and realizing that personal work is the most effectual soul-winning method;

"5. *We recommend*, a. That our secretaries endeavor to spend at least one week before camp-meeting in personal preparation for the camp-meeting work, through Bible study, prayer, and study of soul-winning methods.

"b. That we seek to make personal work of first importance in all our efforts.

"c. That the department recommend a list of soul-winning books to our secretaries for use in this preparation.

##### Educational

"WHEREAS, There are Missionary Volunteer secretaries who have not had special preparation for the work, and there are others who desire to prepare for this work who cannot attend college;

"6. *We recommend*, That the Fireside Correspondence School conduct a Missionary Volunteer secretary's training course.

"7. *We recommend*, That the Missionary Volunteer secretary's course to be given in the colleges include Missionary Volunteer office and field administration, child and adolescent study, and public speaking.

"WHEREAS, Certificates are being given in recognition of the Standard of Attainment and Reading Courses;

"8. *We recommend*, That the department grant Bible Year certificates, or some other kind of recognition, on the same basis.

"WHEREAS, It was recommended and passed upon at the College View council that, beginning with 1918, a book be given in recognition of five Senior Reading Course certificates;

"10. *We recommend*, That the department arrange with the Review and Herald to offer a list of small books from which one finishing five Senior Reading Courses may select a gift book.

##### Junior Work

"WHEREAS, There is a demand for an organization adapted to our older adolescent boys and girls;

"11. *We recommend*, That the constitution and manual for a boys' club, submitted by the boys from the Takoma Park church, be referred to the General Missionary Volunteer Department for careful consideration.

"WHEREAS, There is need of a general forward movement in the Junior work, and the education of our teachers along Junior lines is essential to strong, intelligent, spiritual work for the children;

"12. *Resolved*, That we reaffirm the College View recommendation that an eight-hour course in Junior work be made a required part of all our summer schools.

"WHEREAS, In many of our churches the services are often of such a nature that they appeal only to the adult members of the congregation;

"14. *We recommend*, That our ministers and church elders, both in the preparation for church services and in their pastoral work outside the pulpit, give special attention to the spiritual needs of the children and youth.

"15. *We recommend*, That in churches where there is a church school, an assistant Junior superintendent for each school society be chosen by the church at the annual church election, for a term of one year, this assistant to be associated with the teacher during the school year, and to act as superintendent during the summer vacation.

"16. *We recommend*, That the Educational Department be asked to include suitable songs for Junior meetings in the book



of rote songs which they are planning to provide for the church schools.

#### Administration

"WHEREAS, Both the Home Missionary and Missionary Volunteer Departments are responsible for the promotion of missionary activities in the church; and,

"WHEREAS, It is recommended that in the local church this work be supervised by a missionary committee of the church on which both societies are represented;

"19. *We recommend*, That in the General, union, and local conferences the president of the conference, with the Home Missionary and Missionary Volunteer secretaries, constitute a general missionary committee for the supervision and unification of plans for missionary activities.

"WHEREAS, It is imperative that the local society officers should have information concerning all the young people of Seventh-day Adventist families, whether members of the church or not; and,

"WHEREAS, It is necessary for the conference Missionary Volunteer secretary to have information concerning all the young people of the conference, whether isolated or in connection with churches;

"21. *Resolved*, That we make an earnest effort to secure the annual statistics from every society in the United States and Canada by July 15, and that every conference that has not already done so complete the census by September 15.

"22. *Resolved*, That each conference secretary make special efforts to keep the census up to date in order to do efficient work in the churches, and that for this purpose the secretary carry a duplicate census with him when visiting the churches.

"23. *Resolved*, That when young people move from one conference to another, their census cards be forwarded to the Missionary Volunteer secretary of the conference to which they move.

"WHEREAS, The call for trained laborers in all departments of our cause, both at home and abroad, was never so urgent;

"26. *Resolved, a.* That we urge the closest possible co-operation between the Missionary Volunteer and Educational Departments in encouraging our young people to enter our schools.

"*b.* That each conference Missionary Volunteer secretary send the names of prospective students, both college and academic, to the heads of colleges and academies, together with such information as the census card furnishes.

"WHEREAS, One of the greatest needs of this work is leadership;

"27. *We recommend, a.* That the tenure of office in our local societies be one year instead of six months.

"*b.* That each conference hold annually a Missionary Volunteer officers' institute, and that plans for meeting the expense of such institutes be developed by each individual conference.

"29. *Resolved*, That as far as possible we observe a field day in connection with all our conventions, institutes, and camp-meetings.

"30. *Resolved*, That we urge all our Missionary Volunteer secretaries to strive for the promotion of the Harvest Ingathering, entering into co-operation with the Home Missionary secretary; and that all Harvest Ingathering money collected by the Missionary Volunteers be reported through the Missionary Volunteer Society.

"In harmony with the request from the field;

"33. *Resolved, a.* That we have a preparatory membership.

"*b.* That the pledge card read as follows: 'Desiring to obtain the benefit of Christian association and to co-operate in the work of the Young People's Society of Missionary Volunteers, I promise, as a Preparatory Member, to assist in the society work as far as my ability and experience will permit.'

"*c.* That the pledge card be the same size as the regular membership card."

#### Canadian Publishing House

The committee appointed to consider the establishment of a Canadian publishing house presented its report, which was adopted, as follows:

"1. That in response to the request of the Eastern Canadian Union Conference Committee, we invite the Review and Herald Publishing Association to establish a well-equipped publishing house in Canada, for issuing literature for the Canadian field and Newfoundland.

"2. That the details of this enterprise, and the appropriations for the same, be worked out by the General Conference Committee, the Review and Herald board, and the Canadian field, as the needs of the situation may require.

"3. That the Review and Herald assume all responsibilities of publishing in Canada, directing and equipping the printing

plant, and entering upon the production of literature as rapidly as is consistent with the situation.

"4. That the plant be operated under its present name, The Canadian Publishing Association.

"5. That the entire plant be turned back to the Canadian field whenever in the judgment of the Canadian field and of the General Conference it will be in the interest of the work in Canada to do so, the transfer to be made on such terms as may be mutually agreed upon by the General Conference, the Canadian field, and the Review and Herald board.

"6. That all profits earned by the Review and Herald Publishing Association in conducting the Canadian publishing house, be used in the development of the Canadian publishing work, and accrue to the benefit of the Canadian field, and not to the benefit of the Review and Herald Publishing Association in the United States."

#### Foreign Literature and Colporteurs

The Committee on Foreign Literature and Colporteurs reported, and the report was adopted, as follows:

"WHEREAS, The present is a most opportune time to work among the foreign nationalities in the United States; and,

"WHEREAS, Some special inducement must be temporarily offered to secure suitable workers to demonstrate that our foreign magazines can be successfully sold among these foreign-speaking peoples; therefore,

"1. *We recommend*, That in addition to the regular scholarship plan, any student-colporteur who shall work faithfully eleven weeks selling foreign magazines during the summer of 1919 be granted a special bonus of \$45. Of this amount \$15 shall be paid by the conference in which the magazines are sold, and \$30 by the publishing house which issues the magazines, payment of the bonus and all arrangements with the colporteurs to be made by the conferences.

"2. That we request the Greater New York Conference to employ one or two men to distribute literature among the thousands of foreigners from Southern Europe now returning to their native land; and that the International Branch of the Pacific Press be asked to pay for this supply of literature from their Literature Fund.

"3. That conferences in which there are large mining, lumbering, and manufacturing centers, with many laboring men speaking foreign languages, appoint workers to circulate foreign language literature in these districts, giving such workers a small wage in addition to the profits from their sales, and that they be supplied with some literature for free distribution from the Miscellaneous Language Literature Fund of the Pacific Press.

"4. That conferences with great foreign-speaking centers, such as Greater New York and West Pennsylvania, appoint a worker to lead out in the circulation of foreign-language literature.

#### Spanish Magazine

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

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

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

#### Medical Missionary Training

Dr. W. A. Ruble spoke on medical missionary training for all Seventh-day Adventists, and the need for the conferences to appoint secretaries for this purpose. He emphasized the fact that a great field for service is offered in connection with the home missionary work. L. A. Hansen presented recommendations, which were adopted, as follows:

"WHEREAS, A large field of service is made possible through our medical missionary work,—the instruction of our own people and others in health principles and in methods of treatment and Christian help work; the medical inspection and examination of church schools and pupils; and the advancement of all the other interests of our Medical Department; therefore,

"*Resolved*, That we urge the appointment of a medical secretary in each local conference, utilizing when possible and advisable the services of a trained nurse.

"*Voted*, That the Medical Department issue a manual giving outline studies and general information for holding schools of health.

"Voted, That the Medical Department prepare a series of lessons on Home Hygiene and Care of the Sick, to be used in a course of training conducted in our churches for our general membership; that suitable leaflets for lesson purposes be issued by the department; and that wherever possible the services of physicians and nurses be utilized for teaching. The question of issuing suitable credits for completing the course is to be arranged by the Medical Department."

#### Secretaries

The committee appointed to nominate secretaries for the Home Missionary and Medical Departments made its report, which was adopted, as follows:

"We recommend:

"That the Columbia Union Conference be asked to release C. V. Leach to take the secretaryship of the Home Missionary Department of the General Conference.

"That L. A. Hansen take the secretaryship of the Medical Department."

#### Reorganization of the India Mission Field

At the General Conference in San Francisco, steps were taken looking toward the organization of the India Mission field into a divisional section of the General Conference. At the recent Spring Council a definite plan of organization was recommended, as follows:

That India, Burma, and Ceylon be organized into a divisional section, under the general direction of a vice-president of the General Conference, such organization to be known as the Southern Asia Divisional Section of the General Conference.

That the territory be divided and organized into three union missions,—the East India Union Mission, the Northwest India Union Mission, and the South India Union Mission, with an experienced man in charge of each union mission.

That the affairs of the divisional section be administered by an executive board, which shall consist of the vice-president of the General Conference for that section, the secretary and treasurer, the assistant field missionary secretary, the assistant medical secretary, the assistant educational and Missionary Volunteer secretary, the superintendent of the East India Union Mission, the superintendent of the Northwest India Union Mission, and the superintendent of the South India Union Mission.

#### RECOMMENDATIONS ON THE DEEPENING OF THE SPIRITUAL LIFE OF OUR PEOPLE

##### Including Instruction for Use in the Coming Camp-Meeting Season

Sabbath afternoon was spent in considering the spiritual interests of our people in view of the unparalleled and far-reaching events transpiring in society and among the nations of the world, indicating clear and definite fulfilment of the final movements foretold in the prophetic word, and presenting sure evidence that the end of the world is right upon us.

A great desire was expressed for a deeper spiritual life, and a determination was made to seek to arouse our people everywhere to lay hold upon God's promises for the outpouring of his Holy Spirit for the finishing of the work.

The committee appointed at a meeting of delegates, heads of departments, and institutional workers, Sabbath, April 26, 1919, submitted recommendations, which were adopted, as follows:

"We see in the hitherto unparalleled and far-reaching events transpiring in society and among the nations of the world, a clear and definite fulfilment of the final movements foretold in the prophetic word,—a sure evidence that the end of the world is right upon us, with all the fearful scenes in connection with this event foretold in the Scriptures.

"Further, in the unrest among the nations, and in the mutterings of discontent threatening social upheaval, insurrection, and world revolution, we recognize the approach of a time of trouble such as the earth has never seen before, and a struggle between the forces of evil and good that will make more difficult than we can imagine the proclamation of the message the Lord has entrusted us to carry to the world. We are instructed that the 'final movements will be rapid ones;' and therefore what is

done will have to be done quickly. The work intrusted to us is wholly beyond human strength, and can be finished only through a special endowment of the Holy Spirit, which 'brings all other blessings in its train.'

"Realizing that the greatest need of the church in such a time as this is that each member shall know by personal experience the power of Jesus Christ to save from sin, and shall be able to bring others into that experience; therefore,

"1. *We recommend*, That we call our entire membership, ministry and laity, to a more earnest study of the Word of God, a more intimate life of prayer, and a more active life of service.

"2. That, while recognizing that the Lord is working in a special way among our people both in the home fields and in mission lands, a still stronger effort be made to deepen the spiritual life of our churches throughout the world.

"3. That earnest efforts to this end be put forth at our camp-meetings this summer.

"4. That the plans and programs of the camp-meetings be so arranged that there shall be regular Bible studies on vital Christianity,—straightforward messages pointing the way to the victorious life in Jesus Christ,—and that there be frequent definite calls for the people to enter into personal relationship with him.

"5. That at camp-meetings in connection with which conference sessions are held, the business and other interests be carefully planned so as to give time for this important work.

"6. That to encourage this personal fellowship with Christ, a definite morning hour be assigned on the program for the observance of the Morning Watch, and that instruction be given concerning how to obtain the greatest benefit from this quiet time alone with God.

"7. That there be held each day a workers' meeting, in which all ministers and other conference workers shall seek for victory over sin and for power for soul-winning; also for the purpose of studying the needs of the meetings.

"8. That while the burden of public ministry may rest largely on visiting workers, systematic plans be laid by which all local conference ministers and other workers shall be enlisted in definite pastoral work for the people.

"We have been instructed that, 'properly conducted, the camp-meeting is a school;' that 'it should be a school where members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others;' that 'the best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Let all be taught how to work.' In view of this instruction from the spirit of prophecy,

"9. *We recommend*, That time be given at our camp-meetings for the study of the principles and methods of missionary work.

"10. That, in order to help our people to work for the spiritual welfare of others, one or more field days be arranged, during which time all shall be urged to take part in a well-organized effort to visit the people near the encampment for the distribution of literature and personal conversation.

"11. That, so far as possible, our camp-meetings be held where an attendance of those not of our faith can be secured, and that the evening meetings be planned with a view of setting before the public the great fundamental truths of the message.

"12. That special efforts be made to provide competent help for the young people under the leadership of the Missionary Volunteer secretary.

"13. That those who have charge of the young people's meetings carefully plan for a continuity of effort from day to day, making the meetings a real school for teaching to the youth the great fundamentals of the Christian life, and calling upon them to make decisions for Christ. It will be better if most of those who engage in teaching the young people also do continuous personal work for them.

"14. That care be exercised not to omit the young people's meetings without pressing reasons; for this breaks the continuity of effort for them, and fosters irregularity of attendance at all meetings.

"15. That the Missionary Volunteer leaders endeavor to organize the prayer bands on the first day of the meeting, and to make this prayer and personal effort of young people for young people a strong feature of the work.

"16. That, for the help of parents in deepening the spiritual life in their homes, and in order that the work for the children and young people may be more permanent, parents' meetings be held on the camp-ground, daily, if possible.

"Inasmuch as any revival effort in behalf of our people is incomplete if it does not include the children of the denomination; therefore,

"17. *We recommend*, That the leaders and assistants in the children's meetings first set themselves apart especially for this work, renewing their personal consecration, and seeking for a greater endowment of the Spirit of God.

"18. That a deeply spiritual mold be given to the instruction presented in the regular meetings for the children.

"19. That suitable assistants be selected to have charge of small bands of children, to meet with them, to pray with and for the children, to hear their personal experiences, and to give help according to the need of each child.

"20. That responsibility be placed upon the children for at least some small missionary service on the camp-ground.

"21. That all workers for the children strive earnestly through these and other right methods to reach the definite objective of leading the lambs of the flock into the fold of the Great Shepherd who has so lovingly invited them to come to him.

"22. That great care be observed to avoid excitement or the undue arousing of the children's emotions, or the urging of those of tender years to receive baptism. We suggest that in most cases the children return home for further instruction before receiving this ordinance."

A. G. DANIELLS, *Chairman*.

J. L. SHAW, *Secretary*.

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## Harvest Ingathering in Australasia

It was not until last year that our brethren in Australasia decided to try the Harvest Ingathering method for missions. The success of the plan beyond the sea was an argument, and I believe their own great need of increased funds for the island work pressed them to try it. Many thought it would never work in Australasia. But the leaders talked confidence, and a beautiful missions document, "An appeal for Missions," was prepared by Elder A. W. Anderson and the Avondale College Press.

The goal of £2,500 (\$12,500) was set, and the believers went out to the people.

I heard the home missionary department secretary, Elder C. K. Meyers, tell how the results surprised faint hearts.

"One brother in Queensland," he said, "took a square marked on the blackboard representing five shillings, as the amount he was to bring in. 'I take it,' he said, 'because there is no half square standing for two and sixpence.' But the first man he approached said, 'How would fifteen shillings do?' 'Very well, sir,' said the brother, surprised beyond measure."

A sister who did not think she could get anything, thought of a lady friend whom she decided to ask by telephone for a contribution. In response, she heard a man's voice, to her chagrin.

"I was expecting to hear a woman's voice," she stammered.

"Will I do?" said the man.

Then she told of the campaign for missions and of her desire to help in gathering gifts.

"How much do you expect?" asked the man.

"We are expecting great things."

"Well, how would a pound [\$5] do?"

"Thank you; it will do nicely."

"When will you come for it?" he asked.

"I am coming now," said our sister as she hung up the receiver and hastened to go out to get the gift.

"So it went," continued Elder Meyers. "The

hearts of the brethren and sisters were willing, and all took hold of the work."

The result was a glad surprise. Instead of their goal of £2,500, the effort brought in £4,500 (\$22,500) for missions. Except for this new income, the union conference could not have cared for the enlarged work called for by the revival of interest among the island peoples.

Now the Ingathering plan is an assured feature of the work in Australasia, and already Elder Anderson is preparing matter for the "Appeal for Missions" for use in May and June in the midst of the winter season in this Southern Hemisphere.

W. A. S.

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## Filled with the Spirit

THE apostle Paul, writing to the Ephesian church, exhorts them: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18. "Filled with the Spirit"! A wonderful promise this, which the inspired apostle held before the Ephesian church! Only a little time before this these same persons were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. But through the blood of Christ those who were once far off were brought into the family of the Lord, and bidden to be filled with the Holy Spirit. And whatever spiritual blessings the Ephesian converts from heathen darkness could have, the church today can have; the remnant people of God can be Spirit filled as truly as the church at Ephesus. This heavenly blessing, which brings all other blessings in its train, awaits our demand and reception.

The Bible tells us of men of the same common clay as we, who were Spirit filled. When the sanctuary was to be built, according to a heavenly pattern, the Lord called Bezaleel, and "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Ex. 31:1-3. On the day of Pentecost the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. We read of Peter's being "filled" with the Holy Ghost. Acts 4:8. On another occasion, the apostles, being assembled together, "were all filled with the Holy Ghost" (verse 31); and as a result of this divine infilling many of them who heard the word believed. "Believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7. Truly the Lord worked in a marvelous manner through these humble men.

"We know that an unseen power exists by what it does. The sound, the flame, the speaking with tongues, were proofs of the unseen power of the Spirit. The apostles could not know and realize the presence of the Holy Spirit without some manifestations that made it known to the senses. No one ever saw the greatest forces in the world. No one ever saw electricity, or gravitation, or chemical forces. We know them only by what they do. We know the Holy Spirit by what he did and is still doing, especially in his transformation of people. From this time on there was a marvelous change in the apostles. It was almost a transfiguration experience. So the dead wire is thrilled with electricity, and bursts out into light and power. They were common men no longer. As Mosheim says, 'Their ignorance was turned into light, their doubts into certainty,



their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal.' Note especially the change in Peter from the man who, two months before had forsaken his Lord, and fled, and thrice denied him." — *Peloubet*.

"Filled with the Spirit"! What does it mean? Have you a clear idea? Many do not. One Bible expositor writing concerning this reception of the Holy Spirit, says:

"Filled can mean nothing less than that the whole capacity of each man was occupied, and all his being under the influence. The degree of receptivity varied, no doubt, but the lesser and the greater vessels were all full. The whole nature was influenced; for that divine Spirit can enter into every part of a soul, and will prove himself the spirit of truth to the understanding, the spirit of power and of love, and of self-control to the will and the affections and the governing reason, the spirit of sound understanding to the practical man; and the whole nature, filled with him, will flame with new brilliance, like a bit of black carbon in a stream of electricity. The Spirit of God has all humanity for its sphere of action." — *Maclaren*.

This indwelling of the Spirit is the church's greatest need. We need money to carry forward the work in all lands. We need workers to fill the calls which come from all parts of the world. But unless the worker is spiritual he can never lift sinners from the darkness and superstition of sin. He cannot lead others to the Source of power and deliverance unless he has personally found this Source. He cannot give to others what he does not possess. Such as we have we give. If sin lurks in the heart, its slime and ooze will be seen in the life and be manifested in our work. We cannot help but give out what is in the heart. If love and piety rule the life, this will be revealed in the words and actions of the worker. If the Holy Spirit is in every part of the soul, controlling the will, the affections, the reason, the understanding, the light of this heavenly flame will be seen in our own lives and be communicated to the lives of others. In this way the heavenly light will reach hearts, and souls will be garnered for the Master.

G. B. T.

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## Why God Gives Truth

IN a sermon which we heard recently there was most clearly pointed out a dangerous misconception into which we, as a people who have been given special light on the Scriptures, are liable to fall. We are prone to feel that the wonderful system of doctrinal truth we have, forms in some way the basis of our salvation. Yet no correctness of doctrine will ever save any man; our only hope of salvation rests in a person, even the blessed Lord Jesus himself, who shed his own blood for our redemption, and who will live in us his own life of righteousness if we but accept him as our personal Saviour.

What then is the reason God gives us doctrinal truth? Those who feel inclined to criticize Seventh-day Adventists accuse them of believing that in order to be saved one must keep the Sabbath, believe in the soon coming of Christ, pay tithe, have a correct idea of the state of the dead, and hold the other doctrines commonly held by Seventh-day Adventists. Now that is not a true statement of our position. We hold that no orthodoxy of doctrine, no correctness of life, can save any one. There is but one means of salvation, the precious blood of Jesus. The one, however, who has had a genuine experience of saving grace, will have the fact testified to by a genuine new life, not lived in his own strength, but through the power of the indwelling Saviour. We are not

saved from sin that we may continue to walk in disobedience to the law of God, the transgression of which is defined in the Scriptures as sin.

If then, we are not saved by Sabbath keeping, or by believing in and conforming to any other truth, why has a knowledge of these points been given us? The answer is, That they may do something for us in making our lives fuller and richer and that we may pass them on to help others in the same way. Take the illustration in the sermon referred to. It is not enough for a savage to have the plow, the loom, the saw, and all the other tools of civilization in order to be civilized. These tools must do something for him, they must transform his method of living, before he can claim that their possession proves him to be civilized. In a similar way, God intends the truth he has graciously given us to transform our methods of life and to qualify us to serve more efficiently our fellow men. If Sabbath keeping does not make my spiritual life fuller, I have missed what God has in it for me. If correct ideas of the time of Christ's coming, the state of the dead, the future home of the saved, and all other points of Bible doctrine, do not make me have a richer experience in the things of God and a greater power to help needy souls about me, I have missed God's purpose. Divine truth, then, is given to make us free, not alone from sin but also from the bonds of ignorance and the fetters of misrepresentation with which Satan tries to keep men from entering into the full freedom of the divine revelation of God's purposes for mankind.

L. L. C.

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## Not Alone Now

NOT on any account, it appears, would the average Solomon Island lad be caught out alone in a boat on the waters after dark.

One of the most common mediums by which the spirits cause manifestations, in the island Spiritualism, is by the rocking of canoes.

"And they do rock, too," Missionaries G. F. Jones and D. Nicholson told us; "some power laying hold of the canoes that the occupants cannot resist."

Speaking of this fear of being out alone on the water, Sister Nicholson told us of the victory one mission boy had won.

"The mosquitoes were bad," said Sister Nicholson; "so one of the little boys at the school went out by canoe to the mission launch, in the lagoon, and slept alone on the boat. The natives will rarely go out on the water alone at night for fear of the spirits; but this boy got into his dingy and reached the launch and slept there all night."

"I asked my house boy where the little fellow had spent the night."

"On the launch, all alone," he answered.

"How is it he was not afraid to sleep in the boat alone?" I asked, knowing well how the island people feel about being out on the water alone.

"He said Jesus was with him," my house boy replied, "and he was not afraid."

"Would you sleep alone in the boat?" I asked.

"Yes."

"Would you have done it a little time ago?"

"No."

"Why?"

"I belong to the mission now," he said.

So there comes into these hearts the love that casts out fear.

W. A. S.

# "Finishing the Work"

D. E. LINDSEY, SR.

IN Revelation 10:7 the word of the Lord declares:

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The finishing of this mystery includes the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), and the fulfilment of the message of God through the seventh angel of Revelation 11:15, who declares that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever." The prophet Daniel declares the culmination of God's work to be the same, in these words:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27.

With this agree the words of Paul the apostle in his first Corinthian letter, where he says:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:24, 28.

How should we relate ourselves to the accomplishment of God's purpose, and what does God expect of us? The texts of Scripture cited reveal an eternal purpose in the mind of God from creation, and this is revealed in his Word, as follows:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

"Man was created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The whole duty of man is declared to be to keep God's commandments. Eccl. 12:13. We gather from this that when man in his innocency was placed in his Eden home, God's purpose was that he should multiply, and that his posterity should be a holy people, to live and enjoy the earth eternally.

Adam failed because of sin, so, too, did Noah; and while Noah's descendants might fill the earth, they could never, by human wisdom or power, finish the work as originally designed.

Early in the history of the race a plan, under shadow and in type, was introduced, which was designed to correct the evil and finally to accomplish God's original purpose. God declared in his Word:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and all of the heathen, which are called by my name, saith the Lord that doeth this." Amos 9:11, 12.

In Acts 15:16 we find the apostles in counsel declaring (quoting from Amos 9:16),

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

The work under consideration, and to which they applied this prophecy, was the work of Christ and his apostles.

How can the purpose of God as originally designed, be carried out, and what is asked of us on our part? A marvelous necessity stares us in the face. A new creation is absolutely necessary. "What!" says one, "destroy man, and try it all over again!" Not so; but "the creature [man] was made subject to vanity, not willingly [on God's part], but by reason of him who hath subjected the same in hope." Rom. 8:20.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Instead of destroying the human race, God subjected it to the life of vanity we live in the flesh, with the hope that his goodness might lead man to repentance, and man thus become the purchase of the "Lamb slain from the foundation of the world." Rev. 13:8.

A statement found in First Corinthians 15:45-47 will open before our vision an understanding of how Christ can accomplish this work. We are there told that the second Adam was made a quickening spirit, that he was the Lord from heaven. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16), and declared that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. In verse 7 of this same chapter the mystery is unfolded in these words, "Ye must be born again;" so also in verse 3. This new birth is equivalent to a re-creation. In Second Corinthians 5:17 we read, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new,"—recreated to the same good works unto which man was originally created. Eph. 2:10; Eccl. 12:13.

Jesus says, "My meat is to do the will of him that sent me, and to finish his work." Notice, "to finish his work," the work the first Adam and Noah failed to do. Again in John 17:4 we read, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Notice, Jesus finished the part of the work allotted to him. On the rugged cross of Calvary we hear our dear Lord in his agonizing death-cry saying, "It is finished." John 19:28-30. Not only had Jesus done his part, but in his death we have the assurance of help to do our part.

Isaiah, looking down the ages, not clearly understanding the tragedy of Calvary, but seeing Jesus cut off in his youth without posterity, cries out:

"He was taken from prison and from judgment: and who shall declare his generation? . . . He was cut off out of the land of the living: for the transgression of my people was he stricken." Isa. 53:8.

Our blessed Master, although crucified without offspring after the flesh, is not without hope, for the psalmist, looking into the future, declares,

"A seed shall serve him; it shall be accounted to the Lord for a generation." Ps. 22:30.

And Paul, the master mind in the Word of God, declares,

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:8.

To be a descendant of Abraham after the flesh is

not sufficient, but "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "So then they which be of faith are blessed with faithful Abraham." Gal. 3:29, 9.

"Israel, which followed after the law of righteousness [or a righteous law], hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Rom. 9:31, 32.

Thus we see that it is not enough to be born of the flesh; we must be born of the Spirit, if we would be counted as a part of Christ's seed.

In Matthew 25:14, 15, the Saviour illustrates the work left for us to do, and declares that he gives to each "according to his several ability." Our work

is not to labor for the gold of earth, but to hasten the completion of God's work in gathering from every nation, kindred, tribe, and tongue, those who will be counted for the seed, and so hasten the time when the holy seed may enter upon their happy work of subduing the earth and making it like the original happy Eden home. In Philippians 2:12 we are admonished to work out our own salvation with fear and trembling; not that we can find justification by the deeds of the law, but that after escaping the condemnation of the law by faith and repentance, we may by the enabling of divine helps, do those things that are well pleasing to God, which things we could not do while sin dwelt in our mortal bodies, and so ruled our members contrary to the spirit of Christ.

## "For Him"

W. A. ALWAY

THERE seems to be a depth of meaning in the phrase, "for Him," which few, if any, of us fully comprehend. "All things were created by him, and for him." It is very essential to the efficiency of any mechanical thing that it perform the function for which it was made. The arc light was invented and constructed in all the details of its mechanism for the dynamo. When in perfect, uninterrupted connection with this center of power, its illuminating splendor is unrivaled. It makes little difference how great its distance from the source of power, if the connections are perfect the results are satisfactory; its brilliant effulgence proclaims the glory and greatness of the invisible dynamo hidden away from the view of man. When we view this splendid unity of purpose and efficiency in results, we are satisfied in our own minds that the arc light was made for the dynamo; for we may place it in connection with a hundred other objects of superior magnificence and power, only to be wholly disappointed in results.

So also man was created "for him"—not for fame, not for lustful pleasure, not for selfish rivalry, not for sordid ambition, not for lofty personal attainments, but "for him." Man may seek to connect with any or all of these prospective avenues to achievement in life, but he is doomed to disappointment, to sore and bitter disappointment, for he is working at cross-purposes with the fundamental purpose of the unchangeable God.

Solomon, with his great capacity to achieve and appreciate the material and sensuous joys of life, states the thoroughness with which he pursued this seductive fallacy of human reason. After a summary of his carnal craving and earthly achievements, he says, "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." Eccl. 2:10.

It would seem very wise on the part of the youth of today, to whom a pleasure-mad world is appealing with the artful devices of its present program, to consider thoughtfully the outcome of this self-indulgent life, that began its career with such a wealth of endowments. Listen to the soul-despairing confession of this prince of men as he reviews this record of material achievement and sensuous delights, under a sense of the utter emptiness of it all: "Then I looked on all the works that my hands had wrought,

and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit." Eccl. 2:11.

He who fails to adjust his life, who fails to make perfect connections with him by whom and for whom he was created, must one day feel the bitterness of this wail of woe, for there is no permanent peace in the pathway of self-indulgence. "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

On the other hand, let us hear the testimony of one who is perhaps the best Biblical example of the results of a perfect recognition of the rights of him for whom he was created and redeemed, who said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Paul, in peculiar contrast to Solomon, summons all fleshly distinctions, earthly and personal ambitions, sensuous indulgences, speculative imaginations, and all the self-righteousness of his super-Pharisaism to the bar of divine justice, and viewing it in the light of Christ's perfect heaven-wrought righteousness as witnessed by the law of God, denounces himself as the chief of sinners. Stepping down from the usurped throne of the heart, he reinstates Christ in his rightful place as he whose right it is to work all things "after the counsel of his own will." Eph. 1:11.

But the most interesting feature of the experience of Paul was the prospective experience to which he was called. Said the Lord: "I will show him how great things he must suffer for my name's sake." Acts 9:16. Paul himself declared that one thing was certain: "In every city . . . bonds and afflictions abide me." Acts 20:23.

In his own life also he carried the thorn of bodily affliction, for the removal of which he had thrice earnestly entreated; but even this request was denied. What effect did this prospective mission of suffering have upon the enjoyment and peace of his soul? Note his answer to this inquiry: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts 20:24.

I "glory in tribulations also." Rom. 5:3-5. "According to my earnest expectation and my hope, . . . as always, so now also Christ shall be magnified in

my body, whether it be by life, or by death." Phil. 1:20. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Oh, how wonderful is this invisible, life-giving, soul-lifting power that transforms all these depressing experiences of life into inspirations to joy and victory! And when at last this worn and wearied warrior for God stood before the altar upon which was to be laid the last supreme sacrifice of his life, what do we note? Is it the shrinking soul of the coward, the wail of the disappointed, the

despair of the life bereaved of its sensuous pleasures, the faltering hesitance of the cringing pessimist? Listen: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Dear reader, to which class shall you and I belong? Do we, too, love his appearing?

## "Give, and It Shall Be Given unto You"—No. 2

MRS. IVA F. CADY

CHEERFUL giving to the cause of God brings his blessing, through which we may be enriched in everything to all liberality. Let us now consider several other means through which, by the blessing of the Lord, all may become both cheerful and liberal givers.

"No one can practise real benevolence without self-denial. Only by a life of simplicity, self-denial, and close economy, is it possible for us to accomplish the work appointed us as Christ's representatives. Pride and worldly ambition must be put out of our hearts. In all our work, the principle of unselfishness revealed in Christ's life must be carried out."—*Ministry of Healing*, p. 206.

Some have been trained from childhood to habits of self-denial. If such love the cause of God, they do not deem it a cross to deny themselves that they may be able to do more and to give more to advance that cause. But many have been reared in self-indulgence. They live simply to gratify the lusts of the flesh, making an idol of self, and caring little how it may fare with their fellow men. But the true disciple of Christ will love his neighbor as himself, and willingly deny himself to help others.

"How much means is expended for things that are mere idols, things that engross thought and time and strength which should be put to a higher use! How much money is wasted on expensive houses and furniture, on selfish pleasures, luxurious and unwholesome food, hurtful indulgences! How much is squandered on gifts that benefit no one! For things that are needless, often harmful, professed Christians are today spending more, many times more, than they spend in seeking to rescue souls from the tempter."—*Id.*, p. 207.

Closely connected with self-denial, if it is not really a part of it, is economy. Among the common people and the middle classes, those who get along the best financially are the ones who deny themselves, and do not purchase everything that they would like, even if they have the money on hand which they might use for the purpose. They are satisfied with simple diet and plain clothing, preferring to save their money for a rainy day, or to give it to help some worthy cause. And yet—

"Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy, there can be no true liberality. We are to save that we may give."—*Id.*, p. 206.

Some people feel better off with ten dollars a week than others do with a hundred. It is not so much the amount we have, as how we use it. Many of the poor in this country set a more elaborate table than do some of their rich neighbors, spending most of their income to gratify appetite—and then are not satisfied. "All the labor of man is for his mouth, and yet the appetite is not filled." Eccl. 6:7. Those who study to determine what will be conducive to

health, and eat with their best good in view, instead of seeking to gratify the appetite at any cost, are usually the ones who are most contented, because they are more likely to have good health and a clear conscience.

"Simplicity, self-denial, economy, lessons so essential for the poor to learn, often seem to them difficult and unwelcome. The example and spirit of the world is constantly exciting and fostering pride, love of display, self-indulgence, prodigality, and idleness. These evils bring thousands to penury, and prevent thousands more from rising out of degradation and wretchedness."—*Id.*, pp. 196, 197.

Not only are we to avoid extravagant habits, but we should take the proper care of what we have, and use it to the very best advantage. "The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious." Prov. 12:27. Through neglect, articles of food are often allowed to go to waste, when by a little care and forethought they might be used to very good advantage or preserved for future need. At the time that Jesus fed the five thousand, he set us an example in this very matter:

"After the multitude had been fed, there was an abundance of food left. Jesus bade his disciples, 'Gather up the fragments that remain, that nothing be lost.' These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones."

"As a rule, those who have not been trained to work, do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. 'Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.'"—*Id.*, pp. 48, 194, 195.

It is also important that proper care be taken of one's clothing, furniture, and farming implements. It pays to look well after things, for they will then last much longer, and present a much better appearance while they do last. Some women are thought to be extravagant because they are invariably well dressed, when in reality their clothing costs much less than that of their improvident sisters, who do not use good judgment in buying or making their clothes, and then do not keep them in order after they are made.

Another admonition of the wise man calls our attention to the domestic animals. "Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not forever." Prov. 27:23, 24. Some seem to think it economy to stint the food sup-

ply of their cattle, horses, or fowls; but if these animals are supplied with the needed food, they will give good returns for it. If not well fed, we cannot expect to realize as much from them, and they will also deteriorate in value. Especially does the growing stock need an abundance of food. If they have what they need, and are well cared for, they will grow much larger and be more valuable than stock which is neglected.

We find another suggestion in Proverbs 28:19: "He that tilleth his land shall have plenty of bread." Sometimes spots of tillable land are left standing idle, or to grow a rich crop of weeds, because the owner lacks the energy required to cultivate the land properly.

"Many who till the soil fail to secure adequate returns because of their neglect. Their orchards are not properly cared for, the crops are not put in at the right time, and a mere surface work is done in cultivating the soil. Their ill success they charge to the unproductiveness of the land. False witness is often borne in condemning land that, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform."—*Id.*, p. 193.

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Prov. 10:4. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

"The many admonitions to diligence found in both the Old and the New Testament, plainly indicate the intimate relation existing between our habits of life and our religious feelings and practices. The human mind and body are so constituted that plenty of exercise is necessary in order to a proper development of all the faculties. While many are too much engaged in worldly business, others go to the opposite extreme, and do not labor sufficiently to support themselves or those dependent upon them. . . . Any one can find work of some kind to do if he really desires it; but if he is careless and inattentive, the positions which he might have secured he will find filled by those who had greater activity and business tact."

"The hill of progress is not to be climbed without effort. No one need expect to be carried along to the prize, either in religious or secular matters, independently of his own exertions. The race is not always to the swift, nor the battle to the strong, yet he that dealeth with a slack hand will become poor. The persevering and industrious are not only happy themselves, but they contribute largely to the happiness of others. Competency and comfort are not ordinarily attained except at the price of earnest industry."—*Testimonies for the Church*, Vol. V, pp. 178, 180.

Though we are admonished to be diligent in business, many fail in this respect, and so are not in the condition the Lord would have them to be. Instead of being able to help and bless others, they make themselves a burden to those around them. But we see those who seem to be diligent, and yet are very poor, constantly in debt, and looking to their more prosperous brethren for help. What is the trouble with these brethren? The spirit of prophecy gives counsel that may help such ones:

"There is a class of poor brethren who are not free from temptation. They are poor managers; they have not wise judgment; they wish to obtain means without waiting the slow process of persevering toil. Some are in such haste to better their condition that they engage in various enterprises without consulting men of good judgment and experience. Their expectations are seldom realized; instead of gaining, they lose, and then come temptation and a disposition to envy the rich. They really want to be benefited by the wealth of their brethren, and feel tried because they are not. But they are not worthy of receiving special help. They have evidence that their efforts have been scattered. They have been changeable in business, and full of anxiety and cares which bring but small returns. Such persons should listen to the counsel of those of experience. But frequently they are the last ones to seek advice. They think they have superior judgment, and will not be taught. . . . There are very few in our land of plenty who are really so poor as to need help. If they would pursue a right

course, they could in almost every case be above want."—*Id.*, Vol. I, pp. 480, 481.

If a man is continually making a failure of one business enterprise after another, it might be well for him to conclude that he lacks wise judgment in such matters. And before making another experiment, he should seek counsel from those whose experience proves that they have good business ability. And since it is the Lord who gives power to get wealth (Deut. 8:18), we should take him into partnership with us. The Lord has promised to give wisdom when we lack it; and who of us does not lack wisdom? So it is our privilege to look to him for guidance in all our affairs of life. It seems that some fail to do this, or why should they be getting into such grave difficulties, thus bringing reproach on the cause of God by their seeming dishonesty?

The Lord has promised to help us on condition that we ask him and then believe that he will help. If we are self-sufficient and do not realize our need of his help, we are not likely to receive as much from him as is our privilege. He says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6. When we remember to acknowledge him in all our ways, instead of leaning upon our own understanding, then may we not know of a surety that he will direct our paths and prosper our way?

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## God Hears Prayer

H. N. WRIGHT

ABOUT twenty-four hours ago I was burning some heaps of rubbish in a paddock, and in a moment of time there came a heavy wind which blew the fire into the guinea grass. As we are experiencing a season of dry weather, imagine the danger it brought on every hand! I realized that I was "in the hands of men of whom I was afraid," but the promise made to Jeremiah was also mine. Jer. 39:17.

Two men in my employ were engaged in another kind of work some distance away, and they saw the fire and came to my help. All possible means were employed to put out the fire, but of no avail. The wind was boisterous, heading the fire in the direction of other men's lands, which, had it entered, would have caused serious trouble under the fire-prevention law.

We attempted to make an interval, but the flames were coming toward us so rapidly that all human effort must fail unless divine aid intervened. Having done my part, I left the men hard at work, stepped aside a few yards, and called the attention of our heavenly Father to his promise in Psalms 50:14, 15. I asked him, if I could meet the requirements, to deliver me. I felt sure of his deliverance, and it came. The wind continued fierce, but changed its course at the very moment I asked, from north to south, so that the flames were driven back whence they came. Ample time was given us to make an interval of sufficient size to enable the fire to be extinguished quickly.

I had been in the gravest peril, but I sought help, and it surely came. Oh, could we as children of the heavenly King realize that our eternal interests are at stake, it would lead us to lay firm hold on him until we have the assurance of deliverance from every sin. Truly, "Who is so great a god as our God?"



# Studies in the Testimonies

## Pleasures—the Genuine and the Forbidden

TYLER E. BOWEN

1. For those whose duties require close mental application, what is imperative? In obtaining necessary diversion, what questions should receive careful consideration?

"Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have his glory before me?"—*Testimonies for the Church*, Vol. IV, p. 652.

2. By what safe principles may those who love and serve God be guided in obtaining recreation?

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Testimonies for the Church*, Vol. IV, p. 653.

3. In speaking to a company of our people who had gathered beside a small lake for the purpose of recreation, how did the servant of the Lord emphasize these right principles?

"I have been thinking what a contrast would be seen between our gathering here today and such gatherings as they are generally conducted by unbelievers. Instead of prayer, and the mention of Christ and religious things, would be heard silly laughter and trifling conversation. Their object would be to have a general high time. It would commence in folly and end in vanity. We want to have these gatherings so conducted, and to so conduct ourselves, that we can return to our homes with a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have associated, or had an injurious influence over them.

"Here is where many fail. They do not consider that they are accountable for the influence they daily exert; that they must render an account to God for the impressions they make, and the influence they cast, in all their associations in life. If this influence is such as shall have a tendency to draw the minds of others away from God, and attract them into the channel of vanity and folly, leading them to seek their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then a greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

"The occasion we are enjoying today is just according to my ideas of recreation. I have tried to give my views upon this subject, but they are better illustrated than expressed. I was on this ground about one year ago, when there was a gathering similar to this. Nearly everything passed off very pleasantly then, but still some things were objectionable. Considerable jesting and joking was indulged in by some. All were not Sabbath keepers, and an influence was manifest that was not as pleasant as we could wish.

"But I believe that while we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We may associate together as we do here today, and do all to the glory of God. We can and should conduct our recreations in such a manner that we shall be fitted for the more successful discharge of the duties devolving upon us, and that our influence shall be more beneficial upon those with whom we associate. Especially

should it be the case upon an occasion like this, which should be of good cheer to us all. We can return to our homes improved in mind and refreshed in body, and prepared to engage in the work anew, with better hope and better courage."—*Testimonies for the Church*, Vol. II, pp. 585, 586.

4. In providing for man's pleasure, with what did God surround him even after his fall, prior to the flood?

"There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God's providence. The hills were crowned with majestic trees supporting the fruit-laden branches of the vine. The vast, garden-like plains were clothed with verdure, and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion, any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring. Gold, silver, and precious stones existed in abundance."—*Patriarchs and Prophets*, p. 90.

5. To what use were these beautiful gifts devoted?

"God bestowed upon these antediluvians many and rich gifts; but they used his bounties to glorify themselves, and turned them into a curse by fixing their affections upon the gifts instead of the Giver. They employed the gold and silver, the precious stones and the choice wood, in the construction of habitations for themselves, and endeavored to excel one another in beautifying their dwellings with the most skilful workmanship. They sought only to gratify the desires of their own proud hearts, and reveled in scenes of pleasure and wickedness. . . . In the green fields, and under the shadow of the goodly trees, they set up the altars of their idols. Extensive groves, that retained their foliage throughout the year, were dedicated to the worship of false gods. With these groves were connected beautiful gardens, their long, winding avenues overhung with fruit-bearing trees of all descriptions, adorned with statuary, and furnished with all that could delight the senses or minister to the voluptuous desires of the people, and thus allure them to participate in the idolatrous worship."—*Patriarchs and Prophets*, pp. 90, 91.

6. In the days of Noah, what sealed the fate of the people, surrounded as they were by these manifold blessings?

"They reasoned, as many reason now, that nature is above the God of nature, and that her laws are so firmly established that God himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion,—a grand deception. They manifested their contempt for the warning of God by doing just as they had done before the warning was given. They continued their festivities and their gluttonous feasts; they ate and drank, planted and builded, laying their plans in reference to advantages they hoped to gain in the future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Infinite One."—*Patriarchs and Prophets*, p. 97.

7. To what length did the people go in their riotous pleasure?

"Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference."—*Patriarchs and Prophets*, p. 92.

8. What might have been, even though the race had so far departed from God in forbidden pleasures, had repentance followed the warning from God?

"Had the antediluvians believed the warning, and repented of their evil deeds, the Lord would have turned aside his wrath, as he afterward did from Nineveh."—*Patriarchs and Prophets*, p. 97.

9. What general description is given of the time in which we now live?

"By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. There are multitudes struggling with poverty, compelled to labor hard for small wages, unable to secure the bare necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. When pain and sickness are added, the burden is almost unbearable. Careworn and oppressed, they know not where to turn for relief."—*Testimonies for the Church*, Vol. IX, p. 90.

10. Instead of finding the church a refuge from selfish pleasures, the youth of today meet what temptations, even there?

"Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for his worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."—*Testimonies for the Church*, Vol. IX, p. 91.

11. In a scene made to pass before the messenger of the Lord, against what were judgments of God especially directed?

"While at Loma Linda, Calif., April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified."—*Testimonies for the Church*, Vol. IX, pp. 92, 93.

12. Where do sinful pleasures most abound?

"The angel that stood at my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law."—*Testimonies for the Church*, Vol. IX, p. 93.

13. To one whose aim in life was to secure pleasure, although a professed believer in the truth, what pointed testimony was borne?

"She is full of folly, vanity, and pride. Her influence does not tend to ennoble, does not lead to goodness and holiness. She does not like the restraint which religion imposes; therefore she will not yield her heart to its sacred sway. She loves self, loves pleasure, and is seeking for her own enjoyment. Sad, sad indeed will be the result, unless she now turns square about, and seeks for genuine godliness."—*Testimonies for the Church*, Vol. II, p. 235.

14. In their love for the truth, what are Sabbath keepers very likely to do?

"I was shown that Sabbath keepers as a people labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes."—*Testimonies for the Church*, Vol. I, p. 514.

15. What provision should be made for our children on holidays?

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."—*Testimonies for the Church*, Vol. I, p. 514.

16. What suggestion regarding healthful diversion is made to those in the cities?

"Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy."—*Testimonies for the Church*, Vol. I, p. 514.

## The Watchman

EDWARD J. URQUHART

"WATCH therefore: for ye know not what hour your Lord doth come." Matt. 24:42. It is evident that in this verse Jesus is talking to the church members of our day concerning his second coming. He first mentions specific signs that were to take place in the world,—signs which would indicate the near approach of earth's coming King,—and the people who would be living afterward are commanded to watch.

To illustrate just what is intended to be conveyed by this command, I will make mention of an interesting occurrence. In a large city a man who has for his sole occupation the business of watching clouds is continually stationed on a great skyscraper. No, he isn't crazy; he is paid for his work, and paid well. With the aid of a good telescope he peers out into the heavens in all directions. If a cloud is sighted, note is made of its distance, formation, course of travel, etc. If it is seen to approach the city, threatening a thunderstorm, it is the duty of this man to communicate the facts by telephone to the chief power house. Whereupon, furnaces are heated and generators are started, that an additional supply of electricity may be in readiness; because, when a thunderstorm sweeps over the city, thousands of additional lights must needs be turned on, and if previous preparations have not been made, the extended demand for light cannot be met.

Now, in a certain sense each member of the church is placed in a position similar to this cloud watcher. It is our business to watch the development of conditions in the world which indicate the nearness of the return of Jesus. And just as the cloud watcher communicates the approach of a storm to the power house, so are we to report the coming storm to those who know it not. Thus, in a very special sense, each church member becomes a "watchman on the walls of Zion."

If the cloud watcher should fail to see and report the coming storm, the whole city would be plunged into darkness upon its approach, which would be a very serious matter. Correspondingly, if we neglect to comprehend the coming storm through the clouds which foretell it, and do not notify the world of its approach and destructiveness, not only a city but a whole world will be plunged into darkness, a darkness beyond which the light will never shine again. Therefore, in the light of the seriousness of our position, how solemn are the words, "Take ye heed, watch and pray." Mark 13:33.

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"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Eze. 3:17.



# BIBLE STUDIES



## The Second Coming of the Seed

### The Manner of His Coming

MILTON CHARLES WILCOX

"THE Redeemer shall come to Zion." Isa. 59: 20.

"Our God cometh, and doth not keep silence: . . . he calleth to the heavens above, and to the earth, that he may judge his people." Ps. 50: 3, 4, A. R. V.

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Heb. 9: 28.

"I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself." John 14: 2, 3.

The promised Seed of the woman once came to this world, but he did not come to receive the promise. Rather he came to make possible the fulfilment of the promise—to make possible the fulness of God's desire, God's plan, for humanity.

He came to identify himself with man, to be one with him. He "was made of the seed of David according to the flesh." Rom. 1: 4. "It behooved him in all things to be made like unto his brethren." Heb. 2: 17. And yet while very man and essentially man,—the Seed of the woman,—he was also truly God. He was God "manifest in the flesh;" he was the eternal "Logos made flesh;" he was "Immanuel; . . . God with us;" he was in "the fulness of the time" "born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." 1 Tim. 3: 16; John 1: 13; Matt. 1: 23; Gal. 4: 4, 5.

He came to live for man the life that God planned that man should live, in order that man in him and by his Spirit might live his life after him. He therefore came not only as an example, but as a power; and the power is still equal to the requirement made upon us. 1 John 2: 6; John 1: 4, 12. He came to die for man, a vicarious sacrifice, in man's stead, the innocent for the guilty, the righteous for the unrighteous. He not only bore "our griefs, and carried our sorrows," but "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 4, 5. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." 2 Cor. 5: 21. God made his Son to be everything man was not, that we might be made everything that he was.

After his crucifixion for us, he rose a victor over death forevermore; he ascended to the right hand of the Father, where he pleads his sacrifice, his life, in our behalf, and sends forth to the aid of all his needy ones of earth the eternal and omnipresent Spirit. He is our great, all-sufficient Melchizedek High Priest, to whom all may come and find mercy and grace to help in time of need.

### Coming Again

Sometime his work as priest will be over. The last plea to earth will have been given by Spirit-filled messengers, the soul who longs for deliverance will be set free, and the sad words—yea, and glad words—will ring through the corridors of the universe, "It is done;" "he which is filthy, let him be

filthy still: and he that is righteous, let him be righteous still." Eternal power can do no more; eternal love could do no less.

Then he will come, the Seed to whom belongs the inheritance, to receive his own. Long time has he desired to come to his seemingly ruined home and restore it to more than its primitive glory. Long time has he waited to be glorified in his sleeping saints, many of whom gave their lives for him; but there are others still to be reached. Therefore his long-suffering waits for the last longing soul, and then he will come and fulfil his oftentimes repeated promise.

### What Is That Coming?

Better, for a little, to consider what is *not* that coming.

1. Death is not that coming; or, to put it in another form, his second coming is not at death. We know it is often so stated; and mistakenly carved on many a tombstone is our Lord's warning: "Be ye also ready; for in an hour that ye think not the Son of man cometh." Matt. 24: 44. Often does our Lord draw very near to the deathbed of his dying saints, and sometimes opens before them visions of glories to come, but that is not his coming. Death is an enemy, and our Lord is not the death-bringer. That belongs to the devil. 1 Cor. 15: 26; Heb. 2: 14.

Our Lord's coming means life; for he is the Life-giver. When Jesus met the sorrowing sisters after the death of their beloved brother, their almost reproachful remark expressed the truth of the fact, "Lord, if thou hadst been here, my brother had not died." John 11: 21, 32. His absence meant death to Lazarus; his coming, life.

An incident occurred after our Lord's resurrection which teaches the same lesson. When Jesus pointed out Peter's duty, Peter wanted to know what about John? Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me." (See John 21: 18-22.) "This saying therefore went forth among the brethren, that that disciple should not die." Why? They knew that death was not our Lord's coming, and therefore if John lived to that time he would not die. No; Christ's coming is not at death.

2. The gift of the Holy Spirit is not the second coming. When our Lord walked upon earth, men came before his personal presence. They saw him, looked into his infinitely kind eyes, heard his wondrous words, saw him reach out hands replete with healing power and restore sight to the blind, hearing to the deaf, speech to the dumb, health to the palsied, the fever stricken, the leper, life to the dead. Men felt that his personal presence was indispensable. Of course it was not; but humanity limited his power by his presence—all except on one occasion, when a Roman officer sent for him to heal his servant, and as Jesus went, friends from the centurion met him on the way with this message: "Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers:

and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

Little wonder that Jesus marveled. The thoughtful Roman had reasoned that invisible potencies were under command of Jesus, effective beyond his personal presence. But the sisters of that well-beloved brother, at whose home Jesus was often a guest, limited his power by his presence—"Lord, if thou hadst been here, my brother had not died."

What wonder is it, then, that Jesus, knowing the limitations of all humanity, then and thereafter, said: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." John 16:7.

By our Lord's own declaration we know that the bestowal of his Spirit was not and is not his second coming. That Spirit brings his holy spiritual presence to every soul that is truly his, but it is not the personal second coming of our Lord.

3. His second coming is not a secret coming in any way or manner. Devotees of Spiritualism, and mediums of the cult, have claimed that movement as the second coming of Christ. The same has been said of Christian Science. Mormonism claims that our Lord will come locally to their headquarters. Others have said he will come to Old Jerusalem. Others look for his coming in great spiritual movements of the last days. All of these claims ignore the plain Scripture statements as to his coming, as well as the warnings given by our Lord against such deceptions.

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Matt. 24: 23-27.

#### How Will He Come?

Listen to the story of the two shining messengers of God who waited at his ascension to give his disciples this message immediately after Jesus had given them the promise of the Spirit of power:

"When he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1: 9-11.

The disciples knew Jesus. They had walked and talked with him for three years. They had seen him under every imaginable condition in life—on the mountain top in prayer, baptized in the river Jordan, preaching from the fisher's boat, sitting on the mountain side teaching, healing the sick, raising the dead, cleansing the temple, apprehended and scourged as a criminal, on the cross, risen from the dead, ascending bodily into heaven. They loved him and longed for him, and the comforting message is, *This same Jesus is coming again just as he went away, as literally personal, as literally visible.* A cloud of angels received him as he ascended: "Behold, he cometh with the clouds; and every eye shall see him." Rev. 1:7.

"Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

"The Son of man shall come in the glory of his Father with his angels." Matt. 16: 27.

"The Son of man shall come in his glory, and all the angels with him." Matt. 25: 31.

Yes, the promised Seed is coming to whom the promise was made. Jesus is coming again. Not in humility is he coming, but in glory and exaltation; not to suffer and die, but to live and reign forever; not to be persecuted and crucified, but to be honored and glorified forever.

As surely as he came once, so surely is he coming again. The long travail of the centuries shall not be in vain. The yearning of Saviour and saved will be met. The earth shall greet her Lord. "Thine eyes shall see the King in his beauty."

Thine eyes shall see, thou who hast looked on sin  
And sin's great fruitage. Thou thyself hast been  
Where sin hath pleased, and all its hellish art  
Seemed beauty to thine earthly mind and heart,  
Till death in all its horrors showed the end,  
Thy worst of foes, that thou hadst thought thy friend.  
Then faith saw, standing by, Him thou didst fear,  
A Friend in every need, a Saviour near.

Thine eyes shall see, eyes oft with sorrow brimmed,  
By weary watching, pain, and anguish dimmed.  
Thou sawest by faith thy Lord. He spake thee grace.  
But then thine eyes shall see, shall see his face.  
Thine eyes shall see, not in ecstatic vision,  
Nor in some dreamed about of lands Elysian,  
But eyes shall see, thine eyes, as when they rest  
On face of her who soothed thee on her breast.

Thine eyes shall see the King, not earthly lord,  
Whom many serve through fear or for reward;  
But him who spake the word and strewed the sky  
With shining orbs, and all their hosts on high  
He marshaled to the music of the spheres.  
And yet that King the faintest whisper hears  
Of timid soul who hopes his grace to share.  
Thine eyes shall see the King. Do not despair.

Thine eyes shall see the King, not crowned with thorns,  
And led away amid the jeers and scorn  
Of those he came to save, nor bowed in grief  
In dark Gethsemane, of pleaders, chief,  
Nor on the cross bearing the sin of all,  
The mocking earth beneath, the heaven a pall,  
Till from the breaking heart is forced the cry,  
"My God, my God, forsaken as I die!"  
Not in this saddest, sorest way of duty,—  
Thine eyes shall see the King in all his beauty.

In beauty not of earth thine eyes shall see.  
That King is coming soon for thee and me,  
The same blest Lord who walked the earth of old,  
Who to thy heart the wondrous story told,  
Who kept thee through the years of toil and pain,—  
This King is coming to his own again.  
Thy King, my King, we—our eyes—shall see,  
And with him reign throughout eternity.

\* \* \*

EVERY Christian teacher should have an intelligent understanding of what Christ is to him individually. He should know how to make the Lord his strength and efficiency; how to commit the keeping of his soul to God as unto a faithful Creator. From Christ proceeds all the knowledge essential to enable teachers to be workers together with God,—knowledge which opens to them the widest fields of usefulness.

Many do not appreciate this knowledge, but in obtaining an education they seek for that which will be regarded by their fellow men as wonderful knowledge. Teachers, let your boasting be in God, not in science, not in foreign languages or in anything else that is merely human. Let it be your highest ambition to practise Christianity in your lives.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning." Hosea 6: 3. As the light of the sun shines with increasing power from morning till noonday, so, as you advance in the opening light of God's Word, you will receive more light.—"Counsels to Teachers," p. 230.

# IN MISSION LANDS

## *In the Punjab, India*

ELMER E. ANDROSS

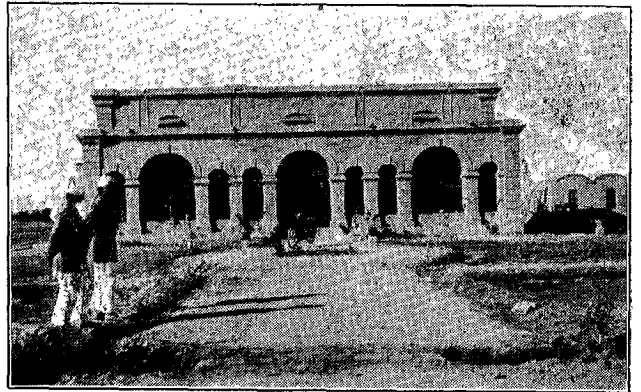
CHRISTMAS Eve found the writer, in company with Elders C. W. Flaiz and W. W. Fletcher and Dr. H. C. Menkel, at the home of Brother F. H. Loasby out in the Punjab, about a mile from a little village and railway station named Chichoke Mallian. Brother Loasby has recently erected a new station at this place. It is established in the midst of several villages (not far distant) of the robber caste, and these natives are not slow to demonstrate that their character corresponds with the name of their caste, as has been recently exemplified. While Brother Loasby was erecting his bungalow, he found it necessary to remain on the ground overnight. One night he was disturbed by natives intent on robbery, and arose to drive them away, when he was felled to the earth by a very severe blow across the upper part of his body. The men did not remain to strike him the second time, but hastily disappeared under cover of darkness. He soon recovered from his wound, but it led him to take greater precaution thereafter. This, however, is one of the common experiences of our missionaries in these dark lands.

We found Brother and Sister Loasby, with their two children, well, and greatly enjoying their work. They now have a very good home, and have associated with them in their village work eight Indian workers. Their work at present is about fifteen miles from the station, and their means of conveyance is by bullock cart, as shown in the illustration on page 21.

From Chichoke Mallian we went by train to Chuharkana, where Dr. V. L. Mann's medical mission is located. Dr. Mann had but recently left India on his furlough, and Brother F. L. Smith and Dr. Olive Smith and daughter were in charge. They have a good dispensary building, also a well-built

hospital for inpatients, besides other necessary buildings.

Brother Loasby rode across from his station to Chuharkana on his motorcycle, which he finds very helpful in keeping in touch with his Indian workers stationed in villages widely separated. From here we went out to a village about six miles distant, taking our bedding, food, etc., in one bullock cart, and riding in the other. One of Brother Loasby's Indian workers is stationed at Waran, the village we visited. Three evangelists who were stationed in

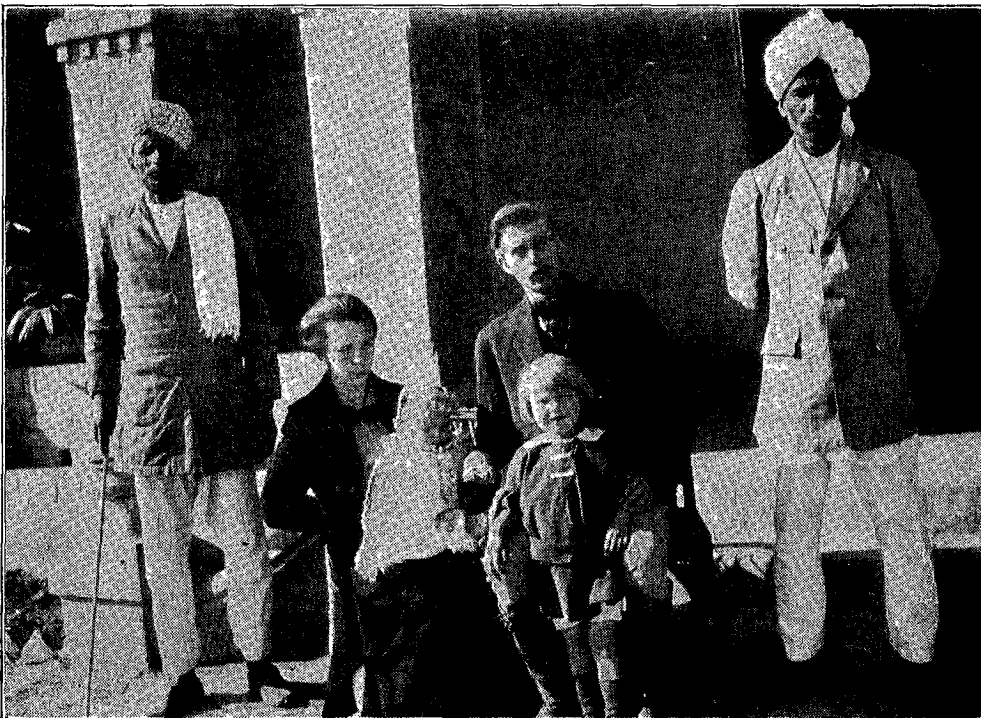


THE COMPOUND AT CHICHOKE MILLIAN  
Two native workers stand at the left.

other villages came to meet us at Waran. When we arrived we found the tent pitched outside the village, and everything nicely arranged for us. We remained overnight, visiting various parts of the village, and acquainting ourselves with Indian life. We saw the women spinning, and the men weaving the cloth worn by both men and women. In the afternoon Brother Loasby preached to a congregation gathered in the inclosure beside the home of his Indian worker. In the evening, at the same place, a company of people

assembled, and Brother Loasby showed some stereopticon views while one of his native workers preached on the prophecies of Daniel. We found some of these people deeply interested in the truth, and preparing for baptism. It takes some time to lead these illiterate people out of the gross forms of heathenism in which our workers find them, and to instill into their hearts the pure principles of the gospel of Christ until their lives are controlled by them, as they must be before they are prepared for fellowship in the church.

But our missionaries are not discouraged. Though in this part of



F. H. LOASBY AND HIS FAMILY AND TWO INDIAN EVANGELISTS



the field they are dealing almost wholly with the outcasts, they are witnessing wonderful miracles of divine grace, and to them the work becomes more and more interesting. They are seeking jewels buried far beneath the débris of the worst form of heathenism Satan has ever invented to destroy men. They are finding a few, and are faithfully laboring to polish and prepare these for a place in the Saviour's crown. The extreme difficulties of the task and the hardships endured lend interest to the work, and will add luster to the crown of the faithful toiler, and glory inexpressible to the blessed Saviour, who by his death on the cruel tree, and by his intercessory work before his Father's throne, made such a work of sal-



Brethren F. H. Loasby and W. W. Fletcher, with two native evangelists

the way of light and life, groaning under their load of guilt with no hope of relief save in the meaningless forms which they scrupulously observe though they prove to be only a mockery, the true value of the heavenly treasure appears, and the utter folly of the accumulation of earthly riches which might be of inestimable value if freely used just now in quickly sending the last message of salvation to the perishing. Some of these poor, helpless souls may be directed to the waiting Saviour if only the rescuers can be sent to them in time. As one beholds this vision, how helpless he feels himself to be in the presence of such great need, and how he longs for power to set these things before those who have no knowledge of them, and to whom, however, God has intrusted a sacred stewardship. Our dear people have given and are giving *much*, but soon they must give *all*, or it will be forever too late. We can take our property with us to the kingdom only as we use it in blessing others. That which we needlessly and selfishly retain must soon perish. Our children, whom we fail to train for God's work, or selfishly withhold from it when God calls them into distant fields, that we may have them near us, may in consequence drift away into the world, and we may be separated from them for eternity. Shall we not now withdraw entirely from all allegiance to the world, and give ourselves, our children, and our substance wholly to the saving of the lost, all that we have to be used henceforth as God may indicate by his opening providences?

The Egyptian darkness of India that must be dispelled, the towering mountains of difficulty confronting the missionary which must be removed and cast into the sea, the overburdened laborers, every day exceeding their strength because of the scarcity of help, the hundreds who have learned something of this truth but to whom we have not been able to send any one to teach them the way of life,—all, all appeal to us to do everything in our power to make it possible to send quickly hundreds of laborers to India's whitened harvest fields to gather in these precious golden sheaves before the storm breaks and the grain perishes. The loud cry of the third angel has come, and it must be heard by India's millions.

\* \* \*

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations."

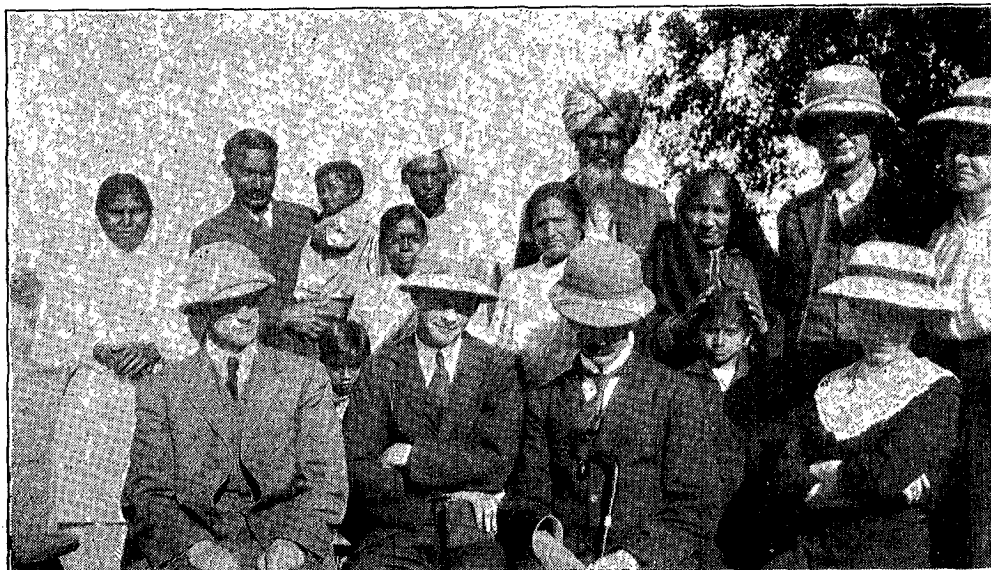
vation possible for the lowest fallen of the sons of Adam.

After returning to Chuharkana, we became much better acquainted with the work and workers at this mission station. They have quite a good patronage at the dispensary and hospital, and have many calls from the surrounding villages. This work brings them directly in touch with all castes, from the highest to the lowest, and is making many friends for this cause. We spent Sabbath and Sunday at the station. Sabbath afternoon we walked out to another village, where the people gathered, and our Indian worker preached to them. Here we heard women wailing over their dead, as one hears it only in these Eastern lands. Only a short time before this the terrible influenza scourge had swept through these villages, carrying off a large percentage of the population. In the ashes of the dead, which were in evidence in many places outside this village, we saw the visible marks of this dreadful calamity, bearing mute witness to the awful ravages of sin, and urging us forward in the work of rescue before the judgments of God shall carry these millions to their final doom.

As one sees these multitudes of human beings, whose hearts feel as keenly as do our own, groping their way in absolute darkness with no knowledge whatever of



ELDER LOASBY PREACHING TO A VILLAGE CONGREGATION IN THE PUNJAB



DR. H. C. MENKEL, M. M. MATTISON, W. W. FLETCHER, AND BROTHER AND SISTER SMITH AND DAUGHTER AT CHUHARKANA, PUNJAB, WITH NATIVE BELIEVERS

## *The Medical Mission in the Punjab*

V. L. MANN, M. D.

THE following information concerning this station is furnished in fulfilment of the promise to keep our people informed as to what has been accomplished with the mission funds provided by our kind and willing brethren and sisters at home for opening medical missionary work in India. The amount expended from the sum given us during the first year went toward buying land, erecting a bungalow, providing quarters for our workers, and fitting up a dispensary for the care of inpatients.

The past year has been utilized in strengthening dispensary work, increasing our efforts in village work, and in the erection of a hospital for the care of inpatients. The hospital accommodates from eighteen to twenty-five patients, and was erected at a cost of \$1,790.

Our medical work has been in operation two years, during which time it has not only been self-supporting, but has made a profit of about \$500 above operating expenses. This profit has been sufficient to pay for the upkeep of a rig and two Indian evangelists for village work. In other words, the medical work in a good location can be made to support the local evangelistic work also.

We have made considerable progress in our evangelistic work. Our evangelist has had about twenty-five years' experience in gospel work in the Punjab. He has a good knowledge of the Bible. We find him to be a true, sincere, humble Christian, and he has won the respect of all our family at Chuharkana.

In addition to the village work we carry on an active evangelistic effort in the hospital and dispensary

ago, a little social gathering in an Indian way was held, when fifteen or twenty of those present discussed what to them were advantages or disadvantages in their becoming Christians. They had been labored with for some time, and one could tell by the remarks that an interest favorable to Christianity had been created among them. Although they hesitated to take the step, yet it was an encouragement to see that the Spirit of God had had sufficient effect upon them to lead them to discuss the matter. We hope that some day these people may form a church at this place. Our work is the first Christian missionary effort in this village.

Although the life of the missionary is not smooth, being beset with difficulties, yet the Lord gives us sufficient encouragement in visible results to keep us cheered in the blessed service.

*Chuharkana.*

\* \* \*

## *Brazilian Union Council*

OLIVER MONTGOMERY

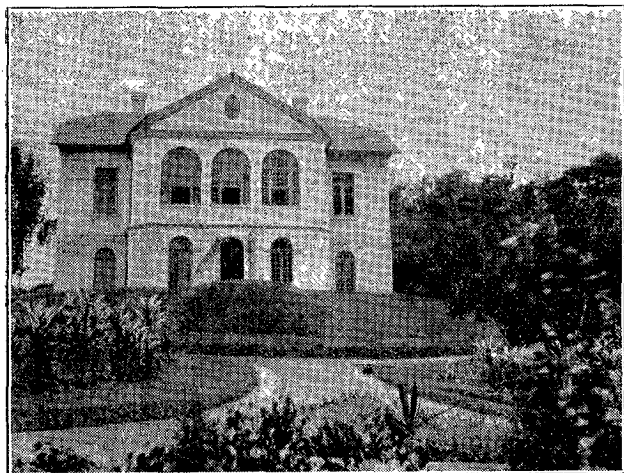
At this meeting, which was held at São Bernardo, December 25 to January 5, broad plans were laid for advanced work in this field. Especial interest was manifested in the starting of the new North Brazil



MEMBERS OF THE CHUHARKANA SABBATH SCHOOL

by means of preaching and distributing literature to the patients. Our most tangible results thus far have been the preparation of good workers. In starting mission work in India the first object to be attained is the training of good workers. Without these very little progress can be expected.

But besides the gathering around us of a company of workers we see other results. At the close of a meeting that we attended in a village near the hospital just a few days



The New Chapel and Office Headquarters for the Brazilian Union Conference, at Sao Paulo. Chapel below, offices above.

Union Mission. We have been working toward this end for the last three years, but did not have an available man to take the supervision of this new union. Elder John Lipke was the one whom we had chosen to take this responsibility, but he has been tied up in the school, and not until the arrival of Prof. T. W. Steen to take charge of the school could he be released, and so the starting of the North Brazil Union Mission has waited.

Within the last few months Brother Lipke has decided that because of the condition of his wife's health, as well as of his own, it would not be wise for him to undertake this work, traveling through the territory that he would have to visit, and so Elder H. Meyer, the president of the Rio Grande do Sul Conference, has been appointed superintendent of the North Brazil Union Mission field.

According to the original plan for this new union, it was to be composed of the territory north of the south line of the states of Bahia and Goyaz, which would give to the new union a very small constituency and only a hot and difficult field to work. It was felt that a better division of the Brazil territory could be effected, making this new union much stronger, and at the same time not working any hardship to the Brazilian Union Conference. So the plan for the new division of the territory of Brazil is to give to that new union the states of Rio, Espirito Santo, and the east half of the State of Minas Geraes, which will be called the East Minas Mission. This gives to the new union a part of the best territory of Brazil, which will serve as a constituent and financial strength, or backing, to the new union. This will give the North Brazil Union Mission a constituency of 840, leaving the Brazilian Union Conference a constituency of 1,880.

In making this division, the ordained ministers, the licentiates, and the colporteurs of the entire field were divided between these two unions as

nearly equally as possible, according to the field and the constituency. The new plan seems to be a much more safe and wise arrangement, and met with the hearty approval of every man present, all feeling that it was a strong, safe advanced move. The Brazilian Union Conference still has an abundance of territory, a strong constituency, and all the field that its leaders can possibly look after.

Another move which clearly denotes progress was the plan to place the São Paulo Mission on a self-supporting basis, beginning with 1919. The tithe receipts of this mission for 1918 seemed fully to warrant the recommending of the move. This will make three local fields in the Brazilian Union Conference which are self-supporting.

We are expecting that next year the Espirito Santo Mission will be self-supporting. This is a local field in the new union. Elder Meyer expects to work strongly to this end. Brother J. H. Boehm takes charge of the work in this local mission, and we are confidently expecting to see the work there so strengthened that it can support itself next year.

We believe that each local field now receiving appropriations should strive to become self-supporting as quickly as possible without jeopardizing the work. We are anxious to see South America doing its full part, not only in supporting itself, but also in supporting our world-wide mission work.

Professor Steen and his family have reached the field, and he is taking hold of the training school work with great earnestness. I am sure he will become a strength and blessing to the field. Considerable study was given to the subject of enlarging the school plant, by providing more dormitory accommodations, the money for which has been provided.

After our union committee meeting was over, we went out to the seminary and spent two days with the union brethren and all the local workers of the São Paulo Mission. This time was devoted exclusively to things spiritual, and they were days of blessing and uplift to all. The workers started for their different fields of labor with strong confidence and courage.

During the past year a new union office and chapel building has been erected. It makes a splendid home for the union conference, and provides a chapel for the church to meet in. The chapel will seat about one hundred fifty persons, and occupies the lower floor, the office being above. We were glad to have



E. E. ANDROSS AND W. W. FLETCHER RETURNING FROM A VISIT AMONG THE PUNJAB VILLAGES  
A Mohammedan Tomb May Be Seen in the Background.



a part in the dedication of this building while there. The brethren are planning to enter the great state of Matto Grosso this year, to pioneer the way with our truth-filled books for the living preacher. Thus far this state has not been entered by this message.

Another untouched portion of Brazil that we hope to see entered soon is the great Amazon region. Already the Macedonian call is coming from there, from those who have by chance received a little of our literature and are walking in all the light which it throws upon their pathway. And now they plead for a missionary.

We hope by next year to see at least four consecrated missionary-colporteurs pushing their way up this mighty river to the very frontier of Peru, carrying the message of truth, light, and salvation.

The future is big with promise in Brazil.

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### *Story of the Conversion of a Hindu*

(Concluded)

GENTRY G. LOWRY

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings. . . . If ye be reproached for the name of Christ, happy are ye." 1 Peter 4:12-14. The words of Peter were a source of great comfort to the young Hindu, Paul, while undergoing the persecutions that came to him because he wanted to follow Christ.

His mother and eldest brother had determined to leave no stone unturned in endeavoring to bring him back to the Hindu religion. Three things they planned to try in succession.

First, his mother was to try to change his mind by her tears and entreaties. Second, if she was unsuccessful, his eldest brother was to take him forcibly to his home and see what harshness could do. Third, failing here too, they would drug him and destroy his mental balance. This latter course is not an uncommon thing in India. An enemy often gets revenge by putting some poison into the food of his foe. After that he is bothered no more, as the man's mind is completely ruined. This was the plan they secretly determined upon.

When his mother returned home, she did so with the idea of trying the first plan. She began by saying to her daughter in his presence, "How is it that for so long a time you have not influenced your brother by love and sympathy? Even stones by proper treatment can be reduced to dust, and I shall by love and sympathy change his strong heart." Turning to him, she said: "O sinful one! what a disgrace you are bringing upon your caste! What a terrible evil you are doing!" So saying she wailed and wept most bitterly. This touched the boy's heart, and for a time it was difficult for him to bear the great grief of his mother. He then remembered the passion and suffering of our Lord, and that strengthened him and enabled him to speak to her about the sufferings of Christ. Upon hearing the name of Christ, she began to blaspheme and curse, and said to him, according to the Tamil proverb, "You are the handle of the ax, which cut down the tree, that furnished the limb to make the handle with." Next she embraced him and said to herself, "The mother's heart is full of love, the son's heart is stony." The boy was unable to bear all this, so ran away from home again, and

went to a Christian village near by. She followed him and did her best to get him to return, but he refused to do so.

Finding that the first plan had failed, she sent a telegram to her eldest son that she had been unsuccessful, and asked him to come. On hearing that the telegram had been sent, Paul was very much afraid, but determined to stand firm, even if it meant the loss of his life. The evening that the eldest son was expected to arrive, Paul prayed most earnestly that he might have grace to stand. After dark he slipped quietly into his father's home, but was seen by his brother, who said to him, "Get your books and other things ready and come home with me." As he hesitated for a moment, his brother struck him several times on the cheek. Then Paul said, "My books are not here. They are at a house in the Christian village." His brother was afraid to send him after them alone, for fear he might run away. So he held him by the arm, and they both went to the village. As they neared the place they discovered that an English magistrate on circuit was camping in the village at that time. Fearing that Paul might lodge a complaint with the English magistrate against him for his ill treatment, he turned and they went home without the books. As they reached the house he struck Paul another heavy blow on the ear, which deafened, and for a short time stunned him. The pain was excruciating, and he cried out aloud, "O Lord Jesus, I will lay down my life for thee!" This only made his brother more angry, and he laid blow upon blow on him. Though he was beaten severely, he stood calmly and without tears. It was about 9 P. M. by the time this was finished.

While his mother was out in the court yard milking the cow, and his father and brother were talking about something, he saw a chance to slip away again. So he crept away in the darkness and ran to the Christian village, reaching there at midnight, but found all the doors locked and all the people fast asleep. Finding the house of a Christian Bible worker, he knocked and was taken in. The Christian, seeing his condition, advised him to lay a complaint before the English magistrate, but he did not wish to do that. His parents soon discovered his escape and went in search of him. They found the house where he was hidden, and entering it, forcibly laid hold on him and dragged him away, crying that the Christians had kidnapped him. Other Christians, hearing the noise, came out and tried to reason with his parents, but they would not listen. They took him to several Hindu homes, and told the inmates that their boy had nearly been kidnapped by the Christians, and advised them not to send their children to the Christian schools.

They finally reached home with him, handed his Bible to him, and told him to tear it into pieces and burn it. Upon his refusal to do so he was severely beaten several times. Finally he yielded and threw his Bible into the fire. He was then locked in a small, dark room alone, where he prayed and slept. After three days of imprisonment he was taken out, and a very learned Brahman was brought and told to teach the boy Hinduism and to show him the foolishness of Christianity. The teacher was not, however, able to convince the boy of the truthfulness of Hinduism, nor to answer his arguments in favor of Christianity. The matter was reported to his parents, who determined to keep him confined to the house all the more closely, except when a guard could go

out with him. He was kept this way for twelve days.

As the days went by his relatives became careless in watching him, and finally allowed him to go alone to the river to bathe. One day while alone he made another effort to get away, but was caught and taken back home. His people were so angry with him this time that they locked the doors of the house, took the brass chain of the swinging lamp and bound his feet and hands firmly, securing it with a padlock, and then for four long hours took to beating him in turns. While the beating was going on, if one of them seemed to pity him in the least it only seemed to infuriate the others. After they had beaten him almost to death, they stopped and took him out for a bath. Many of his neighbors and friends came to visit him, and were greatly affected at seeing the punishment which he had received. Later he was bound again, and his mother, pointing to the chain, mockingly said: "You hoped to go to heaven through suffering for Christ; see, this is all you have got." She did not know that the road to Christ's feet is through sufferings.

For some time after this bitter experience he was very quiet and said nothing that would indicate that he thought of becoming a Christian. The family began to think that he had finally given up the idea. But in his own heart he was as firm as ever. As he did not care to be seen reading the Bible or praying to God, he did all these things in secret. He bought some Bible portions and hid them in old pots and pans that were kept on top of the flat house. Every day after his bath he would go up on top of the house to spread out his clothes to dry, and while there would read a little from the Scriptures, and pray. By this means he was able to keep the flame of faith and love burning brightly in his heart.

His parents, not knowing this and thinking that he had entirely given up the idea of becoming a Christian, called the family priest and planned to have the boy branded with the holy sign. This ceremony corresponds somewhat to Christian confirmation, and is the highest seal of purification among the Brahmans. The priest has two silver stamps in relief, one shaped like a shell, and the other the shape of a wheel. These are well heated in the ceremonial fire and applied to the shoulders until blisters are raised, while incantations are being taught to the candidate by the priest. The idea of undergoing this ordeal was revolting to Paul, and he prayed earnestly to God in some way to deliver him from it. God answered his prayer in a peculiar way. As the day drew near for the performance of the ceremony, a discussion arose among the Brahmans of the town as to whether or not this boy should be allowed to receive the seal. Some said he had already been defiled by associating with Christians and therefore was not fit for the rite. Others said that he did all these things while he was a minor, and that it was all right to brand him. A great quarrel arose over the matter, and the priest got frightened for fear something would happen to him, no matter which side he took, and ran away from the town without doing anything.

This experience greatly encouraged Paul, and now he determined to make one more desperate and final effort to escape and go where he could receive baptism. For some time he had been saving up money with which to pay his way on the train to a Christian village some distance away. One day he noticed that his Hindu teacher who was to watch him looked tired and sleepy. So he suggested that he lie down for a

nap. The teacher agreed, and giving him copying work to do, lay down and went to sleep. While he was asleep Paul gathered up his clothes and ran away. It was late in the afternoon, and he ran twenty-four miles to the nearest railway station, reaching there just in time to miss the train. He did not know what to do, as he was quite sure that his people would try to follow him. And sure enough they did. The next train left at four o'clock in the morning. Being afraid to remain in the station, he stayed out in a little grove near by. Just before the train was due he saw his brother in the moonlight. He had come up to the station and was looking for him. Finally the train came up, and while his brother's back was turned he quickly slipped through the crowd and into the train. He hid under a seat for a time until the train was well started, and then crawled out, to find that the man seated there was an Indian Christian. Upon hearing his remarkable story, this gentleman volunteered to see that he reached a place where he could be cared for. By the help of this man he arrived safely at a large town where there was a Christian church. Soon after reaching there he was baptized. His cross of affliction was swallowed up in victory, and to attain to the fulness of Christ he was enrolled as a soldier in his army.

"Jesus, my God! I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.

"Through all my trials and troubles sore,  
He proved my friend—my stay;  
So till I reach the other shore,  
My trust in him shall lay."

*Coimbatore, India.*

✻ ✻ ✻

## *Christian Influence in Japan*

BENJAMIN P. HUFFMAN

SINCE the early eagerness for the adoption of Western ways gave way to the reactionary movement for the preservation of things, customs, and ideas distinctly Japanese, the leaders of the various religions have striven hard to counteract Christian influence. Nevertheless, these decades of Christian teaching, the circulation of Christian reading matter, the Christian lives of converted men and women, have been as a leaven working, until Christianity has made its influence felt in the national life.

Of late Christian ideas have begun to enter more publicly into the thoughts of the people, leaving traces upon the literature, the art, and the social and domestic life. In ordinary magazines and newspapers frequent reference is made to Christian work, and the use of Biblical terms in discussing world problems and events is becoming quite popular. There is hardly an art exhibit where Christianity is not represented by several masterpieces. Christmas has also become one of Japan's institutions, and is a time of rejoicing in many homes; in the large cities many shop windows, magazines, and advertisements depict the stories of the Babe in the manger, the star, the shepherds tending their sheep by night, and the visit of the wise men. Various Christian charities are also active.

To some extent this represents the mere outward acceptance of some forms or phases of Christianity, but it also shows the working on the masses of the power there is in God's Word, breaking down prejudice, and thus favoring the acceptance by the honest inquirer of the gospel of Christ with its saving power.





# 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."*

## AFTER

EUGENE ROWELL

After the striving, quiet;  
After the labor, rest;  
After long hope, fruition;  
After long flight, the nest.

After the storm, the rainbow;  
After the trouble, calm;  
After the loss, long keeping;  
After the bruising, balm.

After the darkness, morning;  
Brightening field and dome;  
After the voyage, haven;  
After the wandering, home.

\* \* \*

## When the Climbing Begins

MRS. E. M. PEEBLES

"THE mother in her office holds the key  
Of the soul, and she it is who stamps the coin  
And makes the being who would be a savage  
But for her gentle care, a Christian man.  
Then crown her queen of the world."

When the little one slips from the cradle he finds himself in a great new world. He very humbly begins the long journey of "threescore years and ten" that has been set for him. He goes on all fours. He has not yet found his feet and commenced the climb. He is only investigating. He is getting his bearings, finding out for himself not so much what is expected of him, as what he may expect; and the first impression gradually deepens into a firm conviction that all this vast domain belongs to him, from nursery to dining-room, from kitchen to garret, and that all these big, tall people are his servants, supposed to come and go at his command. If sister comes near with a pretty dolly, or a new picture book, he immediately demands that it be given over to him. If brother has a few new treasures stuffed into his pocket, such as a bright button, or a piece of blue string which might do to lengthen out his kite string, or a new marble which he wishes to exhibit to the other members of the family, immediately the young tyrant demands that it shall be forthcoming; and if such is not the case, there may be a howl of rage and expostulation until for the sake of peace the owner is commanded by parents to relinquish all right and title to the cherished property. The older child rushes to the woodshed or into the back yard to cherish and bottle up his wrath and sense of hurt, and vow vengeance upon all tyrants from now on to the end of his days.

Now, mother, is the time to watch. A great wrong is done to all concerned in such a proceeding. Your little one should learn as soon as he is able to reach for what he sees, that there are things in existence which belong to other people, and the sooner he learns this fact the better for him as well as for those around him. It will take patience and wisdom, and much prayer, to start the little ones aright on the journey. Brother can go and find something else that will be of interest to the little one, and still keep his own treas-

ures. An empty spool with a cord run through it, or even a pretty twig or bright flower, will please him; and a tie has been formed between the two, cemented by love and kindness. They are comrades instead of enemies, each seeking the other's happiness.

Let love be the ruling, prevailing principle in the home. As far as possible it is right to put temptation out of the way, but selfishness and self-seeking are the very worst traits in the human character.

There are three words which have about the same meaning. They are Self, Sin, and Satan. They all begin with S, and they are what brought sorrow and rebellion into heaven and perpetuate it here on earth. Let baby understand that he is not the ruler in the little kingdom. Naturally he is an autocrat, but the gentle power of love can work a miracle, and he can be taught that everything enjoyable is sweeter by far when shared by others. He can be taught to gently stroke sister's hair instead of fiercely clutching it and enjoying her scream of pain, but it is the mother who must gently teach and be ever on the watch, and chide in firm, decided, but not harsh tones.

These little ones understand us grown-ups far better than we give them credit for, and they are very close imitators. The habits they form in early life, to a large extent go through life with them, not only making or marring their own characters but influencing those with whom they come in contact. We must teach them self-control, and many a mother is appalled to see evil tendencies crop out early in life in her child. She may see him even throw himself upon the floor in a paroxysm of rage, kicking and screaming because his will has been crossed and he cannot have his own way. What can be done? This is a question of great importance to her and to him. Shall she punish by whipping and shutting him in a dark closet? There is a better way.

Never meet passion with passion. Firmly, very firmly, take the child away. Say very little, but mean a great deal. Oftentimes the effect of correction is lost by a long, wordy expostulation. Tell him, if he is old enough to understand (and they understand very early in life), how dreadful such a course is. The expression of your face, the tone of your voice, the firm touch—never jerky or angry—will soon make an impression on the little culprit. Soothe and do not slap in such a case, but take off his day clothes and put on his night wear, and tell him that such a little boy will have to stay by himself. He cannot possibly stay with people who are trying to be nice and kind. Leave him alone in a pleasant place, however, to think out the problem of life and make up his mind that these older people are wiser and better than he, and that the better way is to fall into line.

But mother, by all means pray with the child. Always pray. Never leave him to nurse his wrath and cherish revenge. Tell the heavenly Father all about it, how sorry you are that one of his children should be so naughty. Tell the little one of the childhood of Jesus, and the dear little children of the Bible. Leave him with sweet thoughts, and you will soon hear the

penitent little voice telling you he is sorry he was naughty. But do not yield too soon to his pleadings to be released. Let the lesson be firmly fastened upon his mind. A very few such treatments will work wonders in the home. Every one will come easier into line when the law of love is the rule of government.

The home is a little kingdom. Father and mother should be of one mind, but where this is not the case, one must do the best possible. Much can be accomplished for good by always wearing the ornament of a meek and quiet spirit, which is in the sight of God of great price. Pray much, Christian parents. Let not your prayers be hindered by jarring and discord. Bear and forbear. Make the best of trifling or serious perplexities. Life is short at best. We must all do the best we can and leave the results with God.

\* \* \*

### *"Because Daddy Does"*

MARTHA E. WARNER

"WHY do you always open the door and wait for your mother to enter the house first?" asked a man of a five-year-old boy.

For a moment the little fellow was at loss for an answer, then like a flash came the reply, "Why, just because daddy does."

What an answer! "Just because daddy does." And, O daddy! When you look into the eyes of that little innocent boy, so faithfully copying your manners, do they not challenge you to live a better life for the sake of the boy?

As you are *in* the home, so will the boy be. As you are *out* of the home, so will the boy be.

\* \* \*

### *A Mothers' Meeting*

WE quote the following from a recent letter written by Mrs. Inez Hoiland-Stevens, of South America:

"I should like to tell you about a mothers' meeting which we held last week. Three topics were discussed: How to entertain or keep the tiny tots quiet during meeting. Should food be brought to church, such as cookies, crackers, etc., for very small children? and, Should children be paid for work done about the home?"

"An interesting discussion took place. One grandmother, who insisted that small children need something to eat during the services, changed her mind somewhat when a sister remarked: 'Now, of course, if there was just one little tot in the church, and its mother brought cookies for it to eat, it would not be so noticeable; but here where we have so many children, why, just suppose each mother should bring food along! What a picnic we should have!'"

"In answer to the question whether or not children should be paid for doing chores, one mother said: 'We believe that our three boys should have some spending money, and so we give them twenty-five cents a week apiece. Out of this they pay their donations, and the rest they use as they please. Each one has his particular chores and duties assigned him each month, and when one fails to do his appointed task he has to forfeit a penny or two of his allowance; that is, he has to pay *me* when he fails to do his assigned work. At the end of the week that much is deducted from his allowance. I believe that the children should feel, as members of the family, that they should do their part, and not, as servants, be paid for everything they do.'

"I should like to know what other parents think about these matters. How many questions the mother has to work out in her own home! They are never-ending, and ever-changing, and always worth while."

\* \* \*

### *An Appreciation of Father*

MARK HAGMAN

No word in the English language means more to the small boy, or brings more tender recollections to the grown-up man, than the word "father." Father is the little boy's ideal. It matters not whether he is rich or poor, or whether his character is good or bad, the great ambition of the boy is to be exactly like him. Father is his hero and seems much greater to him than any other man he ever sees or reads about. Many boys will let a personal insult pass unnoticed, but where is the boy who will stand unmoved when the least reflection is cast on his father? Often the first disagreement between playmates is the claim by each that "my papa knows more than your papa." The question is usually never settled. Each boy continues to hold the same opinion until he is old enough to see the childishness of his argument.

The father's example influences the boy's life more than any other one thing. If the example has been a good one, the boy's chances for success are greatly increased. If the example is not good, it has just as great a detrimental influence. The father's influence does not end when the youth leaves home. There is nothing that helps him to withstand temptation so much as the thought of his father steadily toiling away on the farm, or possibly at rest waiting for the resurrection morning. The remembrance of his father's godly life has saved many a youth from destruction.

Our heavenly Father is even more willing to give good gifts to us than is our earthly parent. When we think of him and the sacrifice he made for us, we cannot fail to receive an inspiration to live a better life. Even those not blessed with a God-fearing earthly father have this infinitely greater blessing to think about, and the perfect Example to follow.

\* \* \*

### *Vanity and Sabbath Keeping*

\* \* \*

SHE had a number of gowns from which to choose something suitable for wear on this particular Sabbath, but the one she selected required—or she thought it did—the making of a piece of neckwear of quite complicated design. Accordingly the material was purchased and taken to the dressmaker on Friday, the necessities (?) of the case being urgently pleaded by her.

The work was placed in the hands of a young seamstress, herself a Sabbath keeper, and in order to complete it she was obliged to neglect her own customary preparation for the coming day of rest, and then deliver the flimsy ornament after the stars had begun to appear in the sky.

Do you think the prominent part taken in the service of the Missionary Volunteer Society that evening by the first-mentioned sister had an uplifting influence upon the seamstress? Was the example she set such as to lead others to greater carefulness in Sabbath keeping? Let us be exceedingly careful that we do not trespass upon the sacred hours of the Sabbath ourselves, nor make it necessary for others to violate the Sabbath commandment either.



## DENOMINATIONAL LITERATURE

THERE is presented herewith a table giving information regarding literature issued by the denomination up to the close of the year 1918. This table indicates that denominational literature is now issued in 94 languages and dialects, and that one complete set has a total valuation of \$758.48.

The preparation and circulation of literature bearing on this message formed an early feature of the work conducted by the pioneers in this cause.

### Early Literature

A brief statement respecting the earliest publications in this message may be of interest in this connection:

April 6, 1846, there was issued at Portland, Maine, on a foolscap sheet, 250 copies of an article entitled, "To the Remnant Scattered Abroad," written by Mrs. E. G. White. (This matter appears on page 14 of the work entitled, "A Word to the 'Little Flock,'" noted below.)

May 8, 1846, "The Opening Heavens," by Joseph Bates, a tract of 40 pages; New Bedford, Mass.

August, 1846, "The Seventh-day Sabbath a Perpetual Sign," by Joseph Bates, 48 pages; New Bedford, Mass.

April, 1847, "Second Advent Waymarks and High Heaps," by Joseph Bates, 80 pages; New Bedford, Mass.

May 30, 1847, "A Word to the 'Little Flock,'" by James White, 24 pages; Brunswick, Maine.

January 31, 1849, "To Those Who Are Receiving the Seal of the Living God," by Mrs. E. G. White (foolscap sheet), Topsham, Maine.

In 1849, "An Exposition of Scripture Prophecy," by Hiram Edson, 41 pages; Canandaigua, N. Y.

The first periodical, the *Present Truth*, was begun in July, 1849. The first volume consisted of eleven numbers, eight pages each, six numbers of which were  $4\frac{5}{8} \times 8$  inches in size, the remaining five numbers were  $5\frac{1}{4} \times 8\frac{1}{4}$ . This paper was issued without price. Four numbers were issued at Middletown, Conn.; six at Oswego, N. Y.; and one at Paris, Maine. No. 5, December, 1849, announced a 24-page tract on the Sabbath, ready for free distribution. No. 7, March, 1850, announced a small collection of "Hymns for God's Peculiar People," of 48 pages, at twelve and one-half cents a copy.

Most of the earliest publications were issued without price, and distributed freely to those who would read them, the expense being borne by freewill offerings from believers.

On July 16, 1853, at a conference of leaders in the work, held at Rochester, N. Y., the publishing center at that time, a committee on publications—Joseph Bates, J. B. Frisbie, and G. W. Holt—recommended that a price be placed on the literature; and thereafter the revision of matter formerly issued and all new publications had a stated price.

A summary of all the literature issued from the beginning of the movement to Dec. 4, 1855, the date of the first issue of the *REVIEW AND HERALD* from Battle Creek, Mich., the new publishing center,

shows that there had been issued 65 tracts and pamphlets, containing 3,445 pages, the combined value of one copy of each amounting to \$3.83. There were then published two periodicals, containing annually 512 pages, with a yearly subscription price of \$2.25. So that the total publications would be listed as follows:

Number of publications, 67; pages, 3,957; value, \$6.08. All this literature was published in the English language only.

At a conference of the leaders of the work in 1856, James White, J. H. Waggoner, and Uriah Smith were named as a committee for the preparation of a tract on the subject of the Sabbath, to be printed in the German language, and in 1857 this committee was instructed to publish this tract.

In 1861 the *Review and Herald* Publishing Association issued three pamphlets in the Danish-Norwegian language and two pamphlets in the French language.

Gradually the number of publications was increased, additional publications were begun, new fields were opened, and publications were translated into the languages spoken in the various missions entered, so that in 1900 the denomination was issuing publications in 39 languages; in 1908, in 57 languages. A copy of each book and pamphlet printed, and an annual subscription to each periodical, would cost in the latter year, \$488.

### Important Languages Classified

With respect to the number of volumes issued in 1918 and the value of literature in each of the more important languages, the eleven named below may be classified as follows, the adjoining columns also giving the percentages as to the amount of literature, or rather variety available, and the relation of its value compared with the total value:

1	2	3	4	5
Language	Number of Volumes	Percentage of Total	Value	Percentage of Total
English	1,056	36.88	\$319.58	42.14
German	225	7.85	80.96	10.67
Swedish	165	5.76	58.38	7.70
Dan.-Norweg.	147	5.13	56.78	7.49
Spanish	119	4.19	38.12	5.03
French	97	3.38	30.37	4.01
Dutch	91	3.18	27.08	3.57
Portuguese	53	1.85	17.05	2.25
Russian	32	1.12	16.85	2.22
Finnish	24	.84	9.01	1.18
Tagalog	15	.52	7.20	.95
	2,024	70.70	\$661.38	87.21
83 other lang.	839	29.30	97.10	12.79
Totals	2,863	100.00	\$758.48	100.00

The amounts named above, and also in the general table, represent the combined value of one copy of each book, pamphlet, and tract, and a year's subscription to each periodical issued in the languages stated. The price of books is based on cloth bindings, not on the more expensive bindings.

The foregoing table indicates that of the number of volumes, or variety of forms, in which literature is available, the English language constitutes 36.88 per cent of the total literature produced. In other words, the 1,056 volumes in English is 36.88 per cent of the total volumes prepared, namely, 2,863. The value of these volumes in English is \$319.58, which is 42.14 per cent of the total valuation of all literature issued, namely, \$758.48. This indicates that literature is prepared in a more expensive form in English than the average for all languages, and the same holds true respecting all the eleven languages to which attention is directed above. The cheaper forms of literature are prepared in the 83 other languages. The number, or variety of volumes, in the 83 languages is 839, which is 29.30 per cent of the grand total, while the value of this literature is \$97.10, or only 12.79 per cent of the total valuation.

The annual sale of denominational literature now approximates the three-million-dollar mark, at retail value. The increase in sales has become very marked in recent years. During the first forty years after this work was organized, the total sales amounted to \$6,650,778; during the past fifteen years, the sales have approximated \$22,309,001, a total of \$28,959,779.

A brief summary (given on page 28) regarding certain phases of the publishing work since its inception, may be of interest in this connection.

### Comparison

A comparison may help one to understand the meaning of the value of literature issued during 1917. This literature would, if produced in tract form, be sufficient, if the pages were placed end to end, to encircle the earth at the equator over eight times. The entire amount of literature printed since the organization of this work would be sufficient to encircle the earth at the equator with a belt about thirty feet in width. If the entire amount of literature printed by the denomination during 1917 had been issued in the form of tracts, and if these were piled one upon another, they would make 147 piles as high as the Washington Monument, or one pile over fifteen miles high.

At the close of 1917 there were forty-one publishing houses and branches engaged in the production and circulation of denominational literature, having assets amounting to \$2,393,248.54; 802 persons were engaged in the production of this literature, and 1,862 in the circulation of the same, a total of 2,664 persons engaged in this branch of denominational work.

The foregoing figures indicate a splendid growth with respect to this work, and the end is not yet. In some cases it will be observed that the number of publications issued in certain languages is small, in fact, only a very small beginning has been made in some languages. The production of literature in these languages is of recent date, but this effort will be continued, and soon this message will have a line of literature of a more commendable size in these tongues. And this must needs be the case, for a message that is destined to reach every kindred

# Seventh-day Adventist Literature in Various Languages—1918

Language	Periodicals	Pages Annually	Value	No. Books	Pages	Value	No. of Pamphlets	Pages	Value	No. Tracts	Pages	Value	Total Publications	Total Pages	Total Value
Amoyese	..	..	\$ ..	1	96	\$.40	1	48	\$.25	3	48	\$.10	3	48	\$.10
Arabic	..	..	..	1	128	.75	..	..	..	136	17	..	10	280	.82
Armenian	..	..	..	..	..	..	3	256	.32	136	17	..	9	264	.92
Armeno-Turkish	..	..	..	..	..	..	..	..	..	224	28	..	9	480	.60
Atchinese	..	..	..	..	..	..	..	..	..	16	.04	..	2	16	.04
Batak	..	..	..	..	..	..	..	..	..	24	.03	..	3	24	.03
Bengali	1	72	.12	2	322	.20	1	38	.02	120	.05	..	12	552	.39
Bicol	..	..	..	..	..	..	..	..	..	12	.05	..	1	12	.05
Bohemian	1	112	.50	2	578	1.10	2	248	.50	192	.24	..	20	1,130	2.34
Bulgarian	..	..	..	1	308	.80	..	..	..	80	.10	..	8	448	.90
Burmese	1	96	.12	1	250	.32	1	80	.08	112	.08	..	9	538	.60
Cantonese	..	..	..	..	..	..	..	..	..	36	.06	..	3	36	.06
Cebuano	1	96	.10	1	186	.50	..	..	..	..	..	..	2	282	.60
Chinyanja	..	..	..	..	..	..	..	..	..	12	.04	..	2	76	.29
Chitonga	..	..	..	3	318	.73	1	80	.25	..	..	..	4	398	.98
Croatian	..	..	..	1	114	.25	..	..	..	11	.14	..	13	322	.54
Danish-Norwegian	7	1,744	6.25	31	8,608	45.45	26	2,040	3.65	83	1,336	1.43	147	13,728	56.78
Dutch	3	448	1.70	15	5,055	22.60	15	1,270	1.52	58	1,009	1.26	91	7,782	27.08
English	53	16,456	34.60	247	58,983	254.15	162	11,690	23.94	594	6,950	6.89	1,056	94,079	319.58
Estonian	3	480	1.30	6	1,080	4.20	1	91	.15	15	232	.29	25	1,883	5.94
Fijian	1	96	.48	3	425	1.60	5	80	.12	4	32	.04	13	633	2.24
Finnish	2	288	.75	5	2,184	7.50	2	306	.33	15	312	.43	24	3,090	9.01
Flemish	..	..	..	..	..	..	..	..	..	3	24	.04	3	24	.04
French	4	544	2.00	24	7,904	25.55	18	1,192	1.67	51	808	1.15	97	10,448	30.37
German	11	1,540	6.45	56	18,344	68.85	26	2,100	2.88	132	1,990	2.78	225	23,974	80.96
Greek	..	..	..	2	210	.70	..	..	..	16	280	.35	18	490	1.05
Greco-Turkish	..	..	..	..	..	..	..	..	..	2	32	.04	2	32	.04
Gujerati	1	64	.12	..	..	..	1	52	.02	7	210	.04	9	326	.18
Hawaiian	..	..	..	..	..	..	1	36	.10	..	..	..	1	36	.10
Hebrew	..	..	..	..	..	..	..	..	..	5	128	.10	5	128	.10
Hindi	1	96	.12	..	..	..	..	..	..	10	160	.04	11	256	.16
Hungarian	5	400	1.80	5	546	2.70	2	236	.35	28	426	.53	40	1,608	5.38
Ibanag	..	..	..	..	..	..	..	..	..	1	6	.03	1	6	.03
Icelandic	..	..	..	5	1,662	6.75	2	96	.20	10	124	.15	17	1,882	7.10
Ilocano	1	96	.10	2	324	1.25	..	..	..	..	..	..	3	420	1.35
Italian	1	112	.50	5	1,042	6.50	14	154	.48	38	568	.74	58	1,876	8.22
Japanese	2	576	2.10	4	864	1.10	5	146	.21	40	320	.20	51	1,906	3.61
Javanese	..	..	..	..	..	..	..	..	..	3	30	.04	3	30	.04
Java-Malay	..	..	..	..	..	..	3	104	.10	..	..	..	3	104	.10
Kafir (Xosa)	..	..	..	1	144	.75	1	32	.25	2	36	.05	4	212	1.05
Karen (Sgau)	..	..	..	..	..	..	..	..	..	1	4	.01	1	4	.01
Kijita	..	..	..	1	60	.40	..	..	..	..	..	..	1	60	.40
Kipare	..	..	..	4	225	1.50	..	..	..	..	..	..	4	225	1.50
Kiswahili	..	..	..	1	150	.90	..	..	..	..	..	..	1	150	.90
Kizanaqi	..	..	..	1	150	.90	..	..	..	..	..	..	1	150	.90
Korean	2	576	2.00	15	3,206	2.35	2	66	.07	10	260	.05	29	4,108	4.47
Laplandish	..	..	..	..	..	..	..	..	..	2	80	.10	2	80	.10
Lettonian	2	320	.70	2	345	1.00	4	226	.34	16	360	.48	24	1,251	2.52
Lithuanian	..	..	..	2	288	.80	1	92	.15	19	248	.31	22	628	1.26
Luo (Kavirondo)	..	..	..	3	160	.90	..	..	..	3	12	.03	6	172	.93
Malay	1	80	.25	..	..	..	..	..	..	2	24	.04	3	104	.29
Malayalam	1	96	.10	..	..	..	1	24	.04	2	24	.04	4	144	.16
Mandarin	2	480	1.00	17	3,500	5.05	7	332	.33	21	250	.25	47	4,562	6.63
Manyanja	..	..	..	..	..	..	3	72	.15	2	16	.04	5	88	.19
Maori	..	..	..	1	144	.50	..	..	..	1	8	.01	2	152	.51
Marathi	1	64	.12	2	377	.48	1	52	.02	12	359	.10	16	852	.72
Niue	..	..	..	..	..	..	..	..	..	3	24	.03	3	24	.03
Pampangan	..	..	..	1	128	.50	..	..	..	..	..	..	1	128	.50
Panayan	1	96	.10	1	252	.87	..	..	..	..	..	..	2	348	.97
Pangasinan	..	..	..	..	..	..	..	..	..	2	16	.02	2	16	.02
Polish (Latin type)	2	192	.55	4	552	1.90	..	..	..	23	368	.46	29	1,112	2.91
Polish (Gothic type)	..	..	..	..	..	..	..	..	..	3	32	.04	3	32	.04
Portuguese	2	336	1.50	13	2,416	13.15	8	429	1.68	30	323	.72	53	3,504	17.05
Punjabi	..	..	..	3	384	.75	..	..	..	4	32	.04	7	416	.70
Rarotongan	1	96	.48	..	..	..	..	..	..	8	88	.12	9	184	.60
Rumanian	3	400	1.30	3	470	1.05	2	192	.50	13	242	.35	21	1,304	3.20
Russian	2	192	1.80	6	1,752	14.50	1	112	.10	23	384	.45	32	2,440	16.85
Ruthenian	..	..	..	1	128	.25	..	..	..	3	24	.03	4	152	.28
Samoan	1	96	.48	1	174	.48	..	..	..	8	44	.12	10	314	1.08
Santali	..	..	..	..	..	..	..	..	..	2	16	.02	2	16	.02
Sechuana	..	..	..	1	144	.75	..	..	..	..	..	..	1	144	.75
Servian	3	128	.60	2	310	.75	1	128	.40	15	322	.38	21	888	2.13
Sesuto	..	..	..	1	144	.75	..	..	..	3	75	.10	4	219	.85
Shanghai	..	..	..	..	..	..	1	12	.03	..	..	..	1	12	.03
Sintebele	..	..	..	1	196	.36	1	32	.20	..	..	..	2	228	.56
Slovenian	..	..	..	..	..	..	..	..	..	2	16	.02	2	16	.02
Slovakian	..	..	..	..	..	..	..	..	..	11	136	.17	11	136	.17
Soenda	..	..	..	..	..	..	..	..	..	2	32	.10	2	32	.10
Spanish	6	1,424	4.20	21	5,976	32.25	7	393	.75	85	704	.92	119	8,497	38.12
Swedish	4	1,240	4.70	38	11,013	48.75	29	2,525	2.96	94	1,712	1.97	165	16,490	58.88
Syriac	..	..	..	..	..	..	1	48	.10	3	24	.03	4	72	.13
Tagalog	2	432	.65	7	1,278	6.50	..	..	..	6	72	.05	15	1,782	7.20
Tahitian	1	96	.48	1	208	.48	..	..	..	9	18	.05	11	322	1.01
Tamil	1	96	.10	2	474	.44	6	292	.17	6	80	.03	15	942	.74
Telugu	1	96	.10	1	242	.32	2	86	.06	6	88	.06	10	512	.54
Tigrinya	..	..	..	..	..	..	..	..	..	1	8	.02	1	8	.02
Tongan	1	96	.48	1	96	.50	1	48	.08	14	112	.18	17	352	1.24
Turkish	..	..	..	..	..	..	..	..	..	9	256	.32	9	256	.32
Urdu (Persian)	1	144	.12	4	614	1.10	..	..	..	16	354	.08	21	1,112	1.30
Urdu (Roman)	..	..	..	1	230	.50	..	..	..	14	282	.35	15	512	.85
Welsh	..	..	..	2	317	1.20	..	..	..	5	40	.10	7	357	1.30
Wendic	1	336	.75	1	160	.60	..	..	..	2	16	.02	3	176	.62
Wenli	1	112	.50	4	700	1.45	8	569	.38	20	197	.14	33	1,802	2.72
Yiddish	..	..	..	..	..	..	..	..	..	6	220	.28	7	332	.78
Zulu	..	..	..	3	380	2.75	1	32	.25	..	..	..	4	412	3.00
<b>Totals, 1918 .. 94 142 30,540 \$82.17 600 147,078 \$602.38 383 26,297 \$46.55 1,738 24,275 \$27.38 2,863 228,190 \$758.48</b>															
<b>Totals, 1917 .. 94 134 30,038 \$76.91 562 137,294 \$558.48 364 25,639 \$43.49 1,648 23,069 \$25.62 2,708 216,040 \$704.50</b>															
<b>Totals, 1908 .. 57 118 28,855 \$59.13 333 103,261 \$377.03 287 21,086 \$35.87 1,096 15,174 \$15.97 1,834 168,376 \$488.00</b>															
<b>Totals, 1900 .. 39 99 .. .. 215 69,167 .. 174 15,212 .. 697 8,042 .. 1,185 92,421 267.84</b>															

## Publishing Work

Year	No. Publishing Houses	Employees	Periodicals	Languages — all Publications	Total Annual Sales	Total Value 1 Copy Each Publication
1850	---	---	1	1	-----	.93
1855	1	7	2	1	\$ 2,000.00	6.08
1860	1	17	2	1	3,000.00	7.50
1865	1	20	2	1	4,000.00	8.33
1870	1	30	3	1	7,000.00	12.49
1875	3	71	8	2	18,000.00	29.57
1880	4	128	10	7	40,000.00	53.30
1885	6	232	21	9	121,692.36	96.60
1890	7	412	24	12	734,397.00	171.55
1895	11	585	40	23	250,000.00	243.60
1900	13	600	96	39	250,000.00	267.84
1905	20	400	89	46	548,067.03	300.00
1906	22	425	92	52	824,027.69	375.00
1907	23	466	96	54	1,035,565.62	420.00
1908	26	515	109	57	1,286,981.24	488.00
1909	27	605	124	65	1,402,444.00	500.00
1910	28	610	126	67	1,560,510.58	525.00
1911	37	645	125	71	1,627,657.83	Est. 540.00
1912	37	684	123	75	1,836,527.86	" 550.00
1913	37	734	128	80	1,869,714.48	" 575.00
1914	38	735	134	88	2,109,834.60	" 600.00
1915	40	698	120	95	2,174,591.94	" 640.00
1916	40	740	130	90	2,181,340.27	" 680.00
1917	41	802	134	94	2,937,422.88	704.50

and tongue, must necessarily use the printed page in pioneering the way in new fields.

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

H. EDSON ROGERS.

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### THE PRICE OF SUCCESS IN CANVASSING

I THINK it was Euclid who said: "There is no royal road to geometry." And so there is no royal road to success, unless the road of determination and hard work is a royal road, for this is the road to success.

Longfellow says:

"The heights by great men reached and kept

Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night."

Edward W. Bok, editor of the *Ladies' Home Journal*, speaking of success, says: "It is not a thing of chance. It comes to men only because they work intelligently for it, and along legitimate lines. No man in this world ever made a lasting success except by hard work. Study the lives of successful men, and the story will be found in each case exactly the same. The methods vary, as they must, but the actual basis of every successful life is the *persistent, hard, hard* work of years, and many a personal sacrifice."

Some one asked Senator Depew what was the secret of success; and he replied: "There is no secret to it, my boy; it is just dig, dig, dig." And Edison, upon being asked if genius were not inspiration, replied, "No, genius is not inspiration; genius is perspiration."

I read about Demosthenes, and my heart burns with a great desire to be able to speak with such eloquence. But I forgot the long years of toil which overcame an impediment in his speech, an awkward gait, poor health, and many other natural deficiencies in the perfection of the orator's art.

I read a great poem. It inspires me, and I wish I might write a poem like that. But I overlook how the poet, living apart, kept his mind continually upon poetic themes, and through years of habitual retirement he nourished the

thought and framed the expressions that made him the first poet of his generation.

I read "The History of the Decline and Fall of the Roman Empire," and I feel, "O if I could only write such a history!" But I do not think of the twenty long, wearisome years of research, reflection, and composition it cost Gibbon to produce his work.

I listen to the sweet strains of music as played by a master musician. My heart is thrilled through and through, and I say, "I would give anything in the world if I could play with such skill." But I little realize that Paderewski, perhaps the most gifted and remarkable pianist the world has ever known, was constantly practising, on an average of eight hours a day, during his entire career as a pianist.

I see some one standing high upon the ladder of success, and desire such success for myself, but I am not willing to pay the price. I like the rewards, but do not enjoy the long hours and the hard work. Determination, in spite of failures; application; long, wearisome hours; hard work,—these are the *price* of success.

The same laws, the same principles, that bring success in the professional life, in the commercial world, bring success in the canvassing field.

One of the ablest sales managers in Chicago states that when he started on the road, his first attempt to make a sale almost proved his Waterloo. His arguments were pulled to pieces, his knowledge of what he was selling proved to be small, and he was laughed out of the store.

But instead of giving way to discouragement, he determined to rectify his faults. He went to his room, locked the door, and sat down and memorized every scrap of literature about his line of goods in his possession. He wrote out all the arguments he could think of against his machines. He wrote the house to send him certain books to study. He left his room only for meals, and often studied until late into the night.

Then, after making himself a walking encyclopedia on his line, he went back to the same store he had left three weeks before, and in his turn he successfully met all the arguments used against his work. He had not been in the place half an hour before he booked a substantial order.

To be a successful colporteur is no child's play. It means determination to stick to it under, sometimes, the most discouraging, unfavorable circumstances. It means hard work, persevering, untiring efforts. But think of the reward! It is well worth the price paid.

When Garibaldi, the great Italian liberator, tried to enlist men to join his army, the men said, "But what will you give us?" "I will give you," said Garibaldi, "long, wearisome marches, fatigue, hunger, cold, wounds, and to some death, and in the end a free Italy!" And the men said, "We will go!"

The colporteur work offers you long, wearisome marches, fatigue, cold, heat,—yes, it may be at times even hunger: but at the same time, in this life the development of a noble, manly character; the ability to convince, inspire, persuade, read human nature; the salvation of souls; a joy and peace that passes all understanding; and in the life to come it will give *eternal life*.

Who will pay the price?

W. H. HECKMAN.

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### GLEANINGS FROM THE FIELD

A new Italian church has been organized in Denver, Colo.

THE baptism of eleven persons is reported from Paw Paw, West Michigan Conference.

SIX new believers were baptized by Elder J. W. Turner at La Junta, Colo., on a recent Sabbath.

ELDER R. A. UNDERWOOD reports the dedication of a commodious church building at Minatare, Nebr.

THE new church at Sharon, Pa., now numbers twenty-eight members, with several more ready for baptism.

GROUND has been broken at Auburn, Wash., for the Western Washington Academy, which is to be established there.

THE tabernacle meetings begun in Charleston, W. Va., last January are still in progress. By the middle of April, one hundred two persons had signed the covenant.

THE boys' new dormitory at Shenandoah Valley Academy was dedicated recently. Many new improvements have been made in the equipment of this school during the present year.

A TABERNACLE 60 x 100 feet, seating one thousand persons, has been erected at Bremerton, Wash., and Elders P. C. Hayward and C. L. Lingenfelter have started a series of meetings there. About seven hundred persons attended the opening service.

ELDER W. E. STRAW writes of the dedication of the new church at the Somabula Mission, South Africa, as follows: "I was very happily surprised to see such a beautiful church away out in the bush among the natives. All the work on the building has been most neatly done, from the laying of the brick to the color-washing and painting inside. This house is a credit to the place, and one of which the workers there can well be proud. The natives all through that section are proud of this 'temple,' as they call it. More than \$500 was contributed toward its erection by the natives alone, which shows their interest."



## Missionary Volunteer Department

M. E. KERN - Secretary  
 MATILDA BRICKSON - Assistant Secretaries  
 ELLA IDEN -  
 MEADE MACGUIRE - Field Secretary

### GOOD DIVIDENDS

WHAT will it profit a church if it has a brilliant pastor, a fine church building, and even many accessions of new members, if she lose her own boys and girls?

It should be a matter of personal concern to every church member that good leadership for the Missionary Volunteer department of the conference be provided, and that the secretary should so completely give himself to the work that good results may be seen in the salvation of the young people.

Not only should we do this because it is a duty, but the results which follow such earnest efforts are a strong invitation to the church to enter this field of Christian effort more intensely.

One of our young ministers who was elected Missionary Volunteer secretary of his conference some time ago, and who has seen some excellent results of his work, in spite of the fact that he has not been able to give proper time to it, writes: "We have a very fine company of young people in this conference. We are working to get as many as possible to go to school and prepare for the Lord's work. If all could only realize what the results will be in eternity, of our work with the young, I believe more time would be given. To save them, and then they to save others—no work could be more far-reaching. I am sure the young people's work pays larger dividends in souls, for the expense and labor invested, than any other department."

Are not our children the most precious heritage of the church? Will the Lord hold us guiltless if we do not put forth our best efforts for their salvation and training?

"There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*Testimonies for the Church*, Vol. VI, p. 196. M. E. KERN.

## Religious Liberty Department

C. S. LONGACRE - Secretary

### A HEARING BEFORE THE WISCONSIN LEGISLATURE

THERE have been two hearings in the Wisconsin Legislature on measures which were intended to further Sunday observance. The more recent of these was held April 9 before a senate committee in the capitol at Madison. The hearing concerned Bill 227-A, which originated in the assembly and passed that body.

The author of the bill, Mr. Hellweg, appeared before the committee and stated the provisions and object of his measure.

The bill was an amendment to the present law on the subject of closing stores on Sunday, extending the provisions of the statute to all cities, no matter what their population might be. He stated that the only opponents were a few Jew storekeepers and a small number of Seventh-day Adventists.

He was followed by the secretary of the Grocerymen's Association of the State, who said it was the desire of his association to have uniformity in the matter of closing places of business on Sunday. He was asked by a member of the committee if it was not a fact that the present law was a "dead letter" for the most part, and gave an indefinite response.

At the call for any opposition to the bill, the writer addressed the committee on the principles involved in Sunday legislation, contending that there could be no opposition to any person's closing his place of business on Sunday if he saw fit, but that when such person asked the aid of the state to compel others to conform to his wishes, he was thereby requiring of the civil government a line of action not contemplated by our forefathers, who legislated with the equal rights of all in view.

"The basis of this law," I told them, "as with Sunday laws in general, from their very inception, is religion. This must be seen from the provisions of the present Sunday law of the State, wherein an exemption from obeying it is extended to those 'who conscientiously believe that the seventh, or any other, day of the week ought to be observed as the Sabbath.' This is simply religious toleration, and verifies my contention that the basis of the Wisconsin Sunday law, or any other State Sunday law, is religious. And this kind of legislation is unconstitutional from the standpoint of both the State and the nation."

At this point Mr. Hellweg, the author of the bill, interjected (by permission of the chairman): "If religion is the basis of this measure, how do you harmonize your contention with the fact that I, the author of this measure, am not a religious man, do not belong to any church?"

My response was: "The character of proposed legislation is not always in keeping with the views of the legislator introducing it, but that influences of religious complexion very often bring results without reference to the views of legislators."

"I take this opportunity, Mr. Chairman, to say that the American principles of civil government differ materially from those of other countries; for what other nations call religious toleration, we call religious rights, as said the United States Senate Report on Sunday Mails, Jan. 19, 1829. These rights, according to Mr. Johnson's report, 'are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism power may invade those rights, but justice still confirms them.'

"That Sunday laws were not considered to be within the purview of civil government from the standpoint of our patriotic forefathers, I quote from the proceedings of the Twenty-first Congress, when a report on Sunday mails was communicated to the House, March 4, 1830, in which it was said adversely, 'It is perhaps fortunate for our country that the proposition [prohibiting Sunday mails] should have been made at this early

period, while the spirit of the Revolution yet exists in full vigor.'

At the hearing before the Assembly Committee on Labor, a Lord's Day Alliance minister who favored the bill said that it had been demonstrated scientifically that even a razor and razor strop need a rest one day in seven, and that good citizenship suggests the wisdom and necessity of compulsory Sunday observance.

We took advantage of this opportunity to call attention to the fact that the great State of California has no Sunday law, having repealed the same in 1883, and that the citizenry of California compare favorably with that of other States.

"I submit, Mr. Chairman," I said, "that an act or a business which is bad in itself from the standpoint of purely civil ethics, is bad and undesirable, it matters not upon what day such act or business is conducted—that is, so far as the state is concerned. But when the state is induced to take the position that an act or business is bad when conducted on Sunday, and perfectly right on all the other days of the week, then the conclusion is irresistible that the state places thereby an estimate or sanctity on Sunday not accorded other days of the week; and that is a religious estimate, pure and simple."

"Our legislators, if you will pardon me, should insist upon differentiating in the matter of enacting laws for the public weal, and the church should be told in a very definite way that the state can deal only with laws which have to do with man's relation to his fellow man in their civil concerns; but that religious practices which pertain to man's relation to God and church ethics, when they do not interfere with the equal rights of others, are the concern of the church only,—in other words, 'Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.'"

SANFORD B. HORTON.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Further increase in freight and passenger rates are forecasted in a statement issued by Walker D. Hines, director general of railroads, relative to the financial condition of the roads. During 1918 the net deficit through operation of the roads was \$226,000,000. For January, February, and March the net loss to the Government was \$192,000,000. At this rate the total loss for 1919 will be \$768,000,000.

—Fiume, the city which the Italians demand in the territorial adjustments made by the Peace Conference, is a seaport on the Adriatic, in territory which formerly was part of Hungary, but which is now claimed by the Jugo-Slavs. The town and the territory immediately around and included in it cover an area of eight square miles, and had a population of 38,000 in 1900. Fiume has several harbors for the timber trade, for coasting vessels, and for seagoing craft. It has many industries, including distilleries, oil refineries, furniture and munitions factories, and extensive fisheries. It is built in ancient style.

— The War Department announces that 8,000 men are to be enlisted immediately for service in Siberia. This new force, which must be composed of seasoned men and will include 7,000 infantry, besides detachments of men from the ordnance, signal corps, quartermaster, and medical branches, is to be shipped as rapidly as possible in detachments of 500 via Presidio, San Francisco, and Vladivostok.

— So widespread is typhus in eastern Poland, Russia, Serbia, and Macedonia, that international Red Cross officials are considering an elaborate program to keep it from spreading to other countries. Italy, France, Britain, and America, it is believed, with proper measures, will escape the scourge, but few other countries will fail to suffer from it. There are hundreds of thousands of cases from the Black Sea north into Russia.

— Washington is known throughout the United States as a nonmanufacturing city, and yet it can boast of what is believed to be the largest ordnance manufacturing plant in the world. It was mainly through the efforts of Secretary Daniels that the Washington Navy Yard and Naval Gun Factory, right arm of the American navy, and unequaled by any plant of its type, was expanded to its present proportions. With the annulment of the Krupp works in Germany as an ordnance plant, the navy yard stands undisputed leader of the world in that branch of manufacturing. It employs 10,000 persons.

— Some of the foremost features of the peace treaty proper, disclosed by a semi-official summary made public by the State Department, are as follows: It is the longest treaty in all history. Eighty thousand or more words have been used in its composition. It is printed in two languages, English and French, on parallel pages. More than 1,000 experts have worked constantly on its preparation for three and one-half months, or since January 18, the day the Peace Conference was formally opened at the Quai d'Orsay. Fifteen main sections are included in the treaty, and these deal with many subjects. Printed in book form, the treaty would make two volumes of medium size. It deals only with Germany. Other treaties will be made with Austria, Bulgaria, and what remains of Turkey.

— A special cable from the London *Times* to the Washington *Post*, telling of conditions in Russian Armenia, says: "The distress prevailing in Igdar beggars description. The streets are lined with men, women, and children, all wretchedly clad and literally dying of starvation. All the orphanages and shelters available are too crowded to supply food in sufficient amount to keep more than a fraction of the population alive. Many families who are now feeding on grass and clover will die soon unless the proper food is obtained. Conditions surrounding villages are reported to be even worse than in Igdar. In the Alexandropol district more than 60,000 refugees are waiting to cross the River Arpachai to return to their homes in Kars. These refugees recently received a daily ration of three ounces of rice, but further supplies are now unavailable. About 150 deaths occur daily, many among them being from starvation."

— There are 78 Japanese Christian churches in the United States, with 5,200 members. A strong, undenominational missionary organization, supported by the Japanese, is working among their people on the Pacific coast.

— Permanent acquisition of the eighty-four former German ships under the Paris agreement secures the position of the United States as the second maritime power in the world. Great Britain, of course, ranks first, and Japan is third.

— According to figures for the latest five-year period covered by the last census, the death rate in cities is 21.6 per cent greater than in the country districts. The figures show 16.3 deaths per thousand in cities, 13.4 per thousand in the country.

— The United States navy dirigible C-5, starting on a transatlantic flight from Montauk Point, Long Island, on May 14, reached St. Johns, N. F., without mishap, after being in the air continuously for 25 hours and 45 minutes. Anchored in Quidvidi Basin, on an unsheltered wind-swept field, the airship pitched and tossed in a forty-mile gale, and finally, after six hours, escaped from its moorings and was swept out to sea. It dropped into the ocean about eighty-five miles off shore, and was totally destroyed.

— For the first time in history, emigration from the United States has reached the stage where it is being given serious consideration by employers, who fear a marked decrease in the labor supply. Heretofore the tide has run the other way—into the United States; but thousands of Italians, Poles, and Bohemians are leaving daily for Europe. The cessation of hostilities has given the Italians their first opportunity in four years to visit their native land. Many of them may return to this country. The belief, however, with regard to Poles and Bohemians, is that they are going to Europe because they think the new Poland and new Czechoslovakia, now free and independent nations, will offer them opportunities equal if not superior to those found in the United States.

— It is fitting that this spring should witness the first transatlantic voyage in an airplane as a sort of centennial memorial of the first transatlantic voyage in a steamboat, since exactly one hundred years ago this month (May) the first trip across the ocean in a boat propelled by steam was made by American seamen. The ship which thus opened a new era in ocean travel was a full-rigged sailing vessel of 350 tons burden, built at Corlears Hook, New York, in the year 1818. After being rigged with sails, the plans of the owners were changed, and she was, in addition, fitted with a 90-horsepower engine and paddle side wheels. While on the ways at New York, she was inspected by Capt. Moses Rogers, who had been associated with Fulton and Stevens in their early steamboat experiments. He induced some friends, members of a shipping firm in Savannah, Ga., to purchase the ship and equip her for ocean travel. It is owing to this incident that a Southern city, instead of New York, had the honor of launching her upon the first transatlantic steam voyage, and that she received the name of the "Savannah."

## Appointments and Notices

### CAMP-MEETINGS FOR 1915

#### Atlantic Union Conference

Massachusetts, South Lancaster	June 12-22
Western New York, Buffalo	June 19-29
Eastern New York, Troy	June 19-29
Northern New England	Aug. 14-24
Maine	Aug. 14-24
Southern New England	Aug. 22 to Sept. 2

#### Central Union Conference

Colorado	June 12-22
Wyoming	June 23-30
Missouri	Aug. 7-17
Nebraska	Aug. 21-31
Kansas	Sept. 4-14

#### Columbia Union Conference

Virginia, Lynchburg	May 29 to June 8
West Virginia, Parkersburg	June 12-22
West Pennsylvania, Indiana	June 19-29
New Jersey, Trenton	June 26 to July 6
Ohio, Mount Vernon	Aug. 14-24
Eastern Pennsylvania, Phila.	Aug. 22-31
Chesapeake, Baltimore	Sept. 4-14
District of Columbia	Sept. 12-21

#### Eastern Canadian Union Conference

Ontario	June 19-29
Quebec	June 26 to July 6

#### Lake Union Conference

Indiana, Frankfort	May 29 to June 8
East Michigan	June 5-15
West Michigan, Allegan	June 12-22
North Wisconsin, Ashland	June 19-29
South Wisconsin	June 19-29
Chicago	June 26 to July 6
North Michigan	Aug. 21-31
Illinois	Aug. 28 to Sept. 7

#### Northern Union Conference

South Dakota, Huron	May 29 to June 8
Minnesota, Little Falls	June 5-15
North Dakota, Jamestown	June 19-29
Iowa	Aug. 20-31

#### North Pacific Union Conference

Upper Columbia, Yakima	May 29 to June 8
Western Oregon, Portland	June 3-15
Southern Idaho, Caldwell	June 5-15
Montana, Miles City	June 19-29
Western Washington (southern)	July 10-21
Western Washington (northern)	Aug. 1-10
Southern Oregon	Aug. 14-24
Western Washington, Auburn	Sept. 4-14
Montana, Missoula	Sept. 5-14

#### Pacific Union Conference

Arizona, Phoenix	May 22 to June 1
Central California, Visalia	May 29 to June 8
Nevada	June 10-16
Northern California	June 19-29
California	July 3-13
Inter-Mountain	July 17-27
Southeastern California	July 31 to Aug. 10
Southern California	Sept. 4-14

#### Southeastern Union Conference

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

#### Southern Union Conference

Kentucky, Louisville	June 2-8
Mississippi	Sept. 1-7

#### Colored Meetings

Kentucky, Louisville	June 2-8
Mississippi	Sept. 1-7
Alabama	Sept. 22-28
Tennessee, Jackson	June 9-15

#### Southwestern Union Conference

South Texas	July 3-13
Arkansas	July 10-20
Texico (New Mexico)	July 24 to Aug. 3
North Texas	Aug. 7-17
Oklahoma	Aug. 14-24
Texico (Texas)	Aug. 21-31

#### Western Canadian Union Conference

British Columbia	June 5-15
Manitoba	June 19-29
Saskatchewan	June 30 to July 6
Alberta	July 10-20



#### LOMA LINDA NURSES' SCHOOL

The nurses' course in the Loma Linda Training School will begin on Aug. 17, 1919. The White Memorial Hospital in Los Angeles is the clinical hospital for the Loma Linda medical college, and student nurses

spend a portion of their time in training there.

By an action of the State board of health, which was intended to become effective Sept. 1, 1918, it was required that students entering the nurses' course in an accredited school should have completed twelve grades of regular school work. However, conditions brought into existence by the Great War caused a temporary revision in this requirement, and provision has been made by the State whereby students having less than twelve grades may still enter accredited training schools.

Write for information and calendar to Superintendent of Nurses, Loma Linda, Calif.

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#### MASSACHUSETTS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular biennial meeting of the Massachusetts Conference Association of Seventh-day Adventists will be held at South Lancaster, Mass., in connection with the camp-meeting, from June 12-22, 1919, for the purpose of electing officers, and the transaction of such other business as may properly come before it. The first meeting will be held Monday, June 16, at 11 a. m.

J. K. Jones, Pres.  
H. T. Curtis, Clerk.

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#### THE INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Indiana Medical Missionary and Benevolent Association will convene at 9 a. m., Wednesday, June 4, 1919, on the campground at Frankfort, Ind., to transact such business as may properly come before the session.

C. S. Wiest, President.

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#### THE WEST PENNSYLVANIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the corporation of the West Pennsylvania Association of Seventh-day Adventists will be held at Indiana, Pa., on Tuesday, June 24, 1919, at 10 a. m., for the purpose of attending to the usual business, the election of trustees, and other important matters pertaining to said corporation.

I. D. Richardson, President.  
J. S. Neely, Secretary.

\* \* \*

#### THE INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Indiana Association of Seventh-day Adventists is called to convene Thursday, June 5, 1919, at 9 a. m., on the campground at Frankfort, Ind., to transact such business as may properly come before the session.

C. S. Wiest, President.

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#### NORTH DAKOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular annual session of the North Dakota Conference Association of Seventh-day Adventists will convene at 10 a. m., June 26, 1919, at Jamestown, N. Dak., in connection with the regular annual camp-meeting, for the purpose of electing officers and transacting any other business that may come before the meeting.

E. L. Stewart, Pres.  
Andrew Roedel, Sec.

\* \* \*

#### HINSDALE SANITARIUM SCHOOL FOR NURSES

There will be opportunity for twenty more young women and a few young men to enter our next class for nurses at the Hinsdale Sanitarium. This class opens the first of July, and any who desire to enter the course can make application now, and upon the receipt of the application a calendar of the school and application blank will be forwarded. This institution accommodates one hundred twenty patients, including medical, surgical, and obstetrical cases. The variety of cases which come to us give a nurse a very good opportunity in her training. The institution is well equipped and beautifully situated in the country, away from the crowded city, and yet near enough so that Chicago is easily reached. There is also opportunity for nurses during their training to get an experience in visiting nurses' work and in other lines of city work under the direction of a competent trained nurse. The main purpose of the Hinsdale Sanitarium Training School for Nurses is to fit up young

men and women for service in medical missionary lines,—to make them not only able to give people good treatments for their physical condition, but also able to give these ailing ones help for their sin-sick souls and instruction in health principles. Only those who desire to do this kind of work need apply. We require for admittance nine grades of school work and a minimum age of nineteen. Our course is three years in length. In connection with the sanitarium there is maintained a preparatory school, where one who is short on ninth-grade work can finish at the institution before entering the nurses' course and at the same time earn expenses while so doing. Address Nurses' Training School, Sanitarium, Hinsdale, Ill.

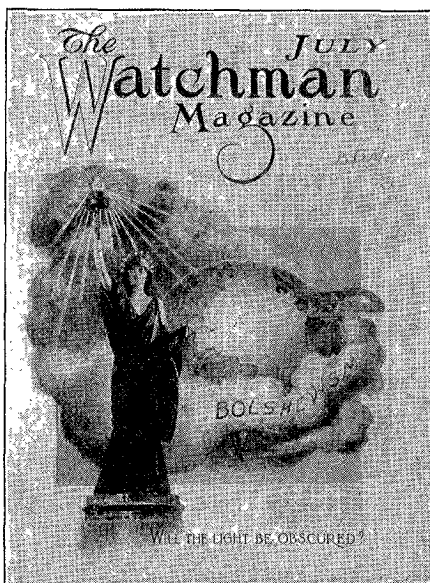
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#### LIBERTY FACES ON A NEW FRONT

The July Watchman has, appropriately, always been a special upon liberty—its principles, its source, and its maintenance.

This year, 1919, there is special reason for holding up the banner of liberty. Kings have fallen, military autocracies have disintegrated, and right principles of government have been sustained.

But there is a greater danger—the threatened rule of the mob. Mob rule is no longer



a mere local riot or uprising here and there; it is a world-wide organization for the destruction of stable government and the erection of a class despotism.

"What is Bolshevism?" It is a term widely and loosely used; but few have a clear, concise knowledge of its significance. What is it? Where does it threaten? Has the Christian any duty in relation to it? These are questions answered in the July Watchman by the editor-in-chief, Arthur W. Spalding.

"Democracy and Bolshevism." In one of the strongest of his scholarly articles, Prof. George McCready Price sets forth the fact of, and the cause of, the conflict between the Christian principle and the pagan principle of government. He uncovers the origin of the theories and the forces now playing in Bolshevism. And he brings us face to face with the stern realities of the immediate future; but closes with the blessed hope of the speedy coming of our Lord Jesus Christ.

"Light Endangered." The maintenance of men's liberties is no foreign work to the Christian. It is his duty to maintain, not the mere channels, but the living spring, of the stream of liberty. To meet this duty he must have a clear understanding of the principles and a vivid sense of his obligations, and above all the inspiration of the life of Christ. In this article Evangelist Carlyle B. Haynes strikes not only a popular note but the true note, the keynote of liberty.

#### Other Special Features

"The Great Reform Movement," by William E. Videto, presents from Revelation 14 the mighty and divinely directed mission of the church in this generation.

"The East Awakening," by Edward Urquhart, missionary in Korea. A vital subject for this day, showing forces now at

work in the modernization of the Orient, and the responsibility of the Christian church.

"The Yucca and Her Partner," by Floyd Bralliar. Another one of those charming and instructive nature lessons which this teacher of life is supplying the Watchman.

"The Love of God," by George B. Thompson. A truth the sinful and pain-maddened modern world sorely needs to know and receive.

"Whose Daughter Was She?" by Martha Warner. Perhaps she was your daughter; or perhaps the next one will be. Do you feel any responsibility?

This July Watchman will mark a new era in the history of our publishing work. The edition will be 150,000 copies, the largest single regular issue of the Watchman ever printed. Carrying as it does the theme of the great second Advent Movement, as well as many other important Bible doctrines, it should greatly appeal to all for loyal support, and will be widely circulated. Superbly illustrated throughout.

You will confer a favor by placing your orders early through your local tract society. Ready June 1.

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#### PUBLICATIONS WANTED

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

P. S. Henry, Leslie, Ark.

Mrs. Mary H. Nelson, R. F. D. No. 2, Box 86, Walnut, Iowa, has Review, Signs, Watchman, Instructor, Life and Health, and Evangelists Sendebud which she will gladly mail to any one for missionary purposes.

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#### 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.

"I ask your united prayers for healing," is the request of a sister in Indiana.

A North Dakota sister asks prayer for the healing of her husband, who is in very poor health.

Writing from the eastern part of Texas, an afflicted sister asks prayer for restoration to health.

"Please pray that I may be healed of rheumatism. I am an old man nearly seventy-three years of age," is the request that comes from California.

"Please join with me in praying for the conversion and return of my husband, who has left me alone with three small children," writes an afflicted sister in the East.

## OBITUARIES

**Kinne.**—Lucy Maria Moses was born Aug. 6, 1836, at Norwich, N. Y. Nearly the whole of her life was spent in Central, N. Y., where Nov. 11, 1858, she was united in marriage to Phineas Z. Kinne. Seven children were born to them. Sister Kinne lived a quiet, consistent Christian life. In August, 1860, she united with the Seventh-day Adventist church at Kirkville, N. Y., and April 26, 1919, she fell asleep in Jesus, hoping for a part in the first resurrection. Four children mourn.

T. F. Hubbard.



WASHINGTON, D. C., MAY 29, 1919

EDITOR FRANCIS MCLELLAN WILCOX

## ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

## SPECIAL CONTRIBUTORS

A. G. DANIELS 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 and Herald, Takoma Park Station, Washington, D. C.

THE entire four hundred thousand free copies of *Present Truth*, No. 38, have been ordered. No more can be supplied free. Six hundred thousand copies in all, of this one number, have been ordered, and these papers will be mailed as rapidly as possible.

\* \*

ELDER E. E. ANDROSS writes of his safe arrival in South Africa, in time to attend the South African Union Conference, which opened April 6. He tells of the encouraging outlook for the work in South Africa. The native work is advancing in a strong way. Brother Andross planned to visit our mission stations in different parts of the field after attending the conference.

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In a personal letter recently received from Mrs. I. H. Evans, written from Shanghai, China, we find the following word of commendation for our church paper: "I want to tell you how pleased I am with the appearance of the REVIEW AND HERALD in two-column style. It seems to me it is much easier on the eye, offers better opportunity for display, and makes a more attractive-looking page in every way than the old-style three-column page."

\* \*

SENDING a report of the Malaysian Union Conference, under date of March 26, Elder I. H. Evans says regarding the work of Elder W. W. Prescott in that field: "Elder Prescott and his wife sailed last Saturday evening for the States. Brother Prescott was very helpful in our council, and has done a good work here in the East. It was a bit hard for him, and he put up with many privations, but he did it courageously, and was always most happy and content with his conditions."

\* \*

ELDER O. MONTGOMERY, writing concerning the meetings in Chile and Alto Parana, South America, tells of the efforts of the brethren in those fields to support the work. He says: "I am sure that you will be glad to know that in both the Chile and the Alto Parana fields,

when we presented our world-mission work, there was a splendid response. In Chile the brethren pledged to the amount of \$4,702, which is just a trifle more than \$1,000 gold. In the Alto Parana meeting they pledged to the amount of \$1,181, Argentine currency, which is nearly \$500 gold. We had splendid meetings in both these fields, and the special blessing of the Lord was with us. In two days I start for Uruguay."

\* \*

WE have received word from England that Brother Delhove and his company, who sailed from England for Central Africa, arrived safely at Boma. Elder M. N. Campbell writes: "You will be interested in knowing that Brother Delhove and his company reached Boma, at the mouth of the Kongo, last week. That is the seat of the Belgian colonial government. Brother Delhove sent me the following cablegram from there: 'Arrived safely. Arrangement Kigoma only.' You will observe by consulting the map that Kigoma is on the eastern shore of Lake Tanganyika, and is the western terminus of the railway which crosses German East Africa from Dar es Salaam. It would appear that he has been granted permission to open up work at that point, and we feel very much pleased for this turn of affairs, as that gives him an entrance to territory from which we have been rigidly excluded for some time."

Brother Campbell also writes concerning other workers who are going to Africa, as follows: "We are sending Brother Matthews and his wife to Sierra Leone. He is to take charge of the industrial work, and she is to teach. We are also sending Brother Jesse Clifford to Nigeria. There ought to be two or three other families sent there this fall, one to Sierra Leone, one to the Gold Coast, and another to Nigeria, in order to properly hold what we have already gained. We are very hopeful that the way will soon open up to send help to British East Africa. We shall make application for permits as soon as the peace treaty is signed."

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## THE INFLUENZA IN SAMOA

"YE shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 6, 7.

How different an object appears when viewed from different standpoints! Many have studied these prophecies, and have spoken about them; but now that some of them have become history, how different the experience!

The above scripture has been often used when pointing out the signs which show that the coming of Christ is near at hand; but how few, if any, thought that in the short space of five years the earth's population would be depleted by ten million slain in war, another ten million carried off by resulting starvation, and still another ten million laid in the dust by a plague.

What further sign could men demand than these things as the fulfillment of the above prophecies? While some parts of the earth have witnessed all these signs, other parts have been visited by

one or more of them. The fearful destruction of human life formed in the image of God will never be known by mortal man in this life.

While the devastation wrought by the recent plague may be known to some extent in civilized lands, there is much of the havoc wrought by this dreadful scourge that is not generally known.

The coming of the steamers from Australia and New Zealand is an event looked forward to with joy and anticipation; but how little did the people of Samoa realize when they saw the steamer coming on the November trip, bringing the necessities of life to them, that she was also bringing the scourge of death that would lay many in the tomb.

Although news of a strange sickness had reached us here, no suspicion was aroused that it would come to this far-off place. Though there were some sick on the vessel, who had to be carried ashore to the hospital, and some were carried by their friends to their homes, very few were at all concerned about the matter. Just at that time two days had been proclaimed as holidays to celebrate the signing of the armistice, and it was during those two days that the disease gained headway. Very soon every one was astir; the natives began to close in their houses with their cocoanut mats and lie down to die.

Then it was that the government realized that a fearful plague had taken possession of Samoa. Before they knew much about it the thing had spread on every hand, and the dead and dying were found in every town and village. Many of these just lay down and died, because there were none to minister to their needs.

Relief parties to help the sick were organized as soon as possible, many of these catching the disease themselves in their work of ministering to others. While this was going on, motor lorries with gangs of men were going their daily rounds picking up the dead, carrying them to the burying ground, and laying them in heaps, while graves were being prepared. To dig single graves or provide coffins was soon found impossible, and at last the native mats had to be dispensed with, on account of the room they took, and a great trench was scooped out six feet wide and very deep, the bodies being placed, some with their heads one way and some the other, as closely as possible, without any distinction of color, creed, or sex, in some cases fifteen bodies deep, the men working one way and throwing the earth over the bodies behind them.

Many of the high chiefs and native preachers of the different missionary societies fell victims. Of our own little company three who were church members, also many who were regular attendants at our meetings, and many who were interested in God's message for this time, and some who were subscribers to our papers, are among those sleeping. It is estimated by the government that out of a population of about forty thousand, fourteen thousand passed away.

How important the lesson for us in these things—to work while we have the opportunity! Many of the faces that were familiar to us we shall never see again; their ears are forever closed, never again to hear the invitation of the gospel message. What will the record be?

JOSEPH E. STEED.