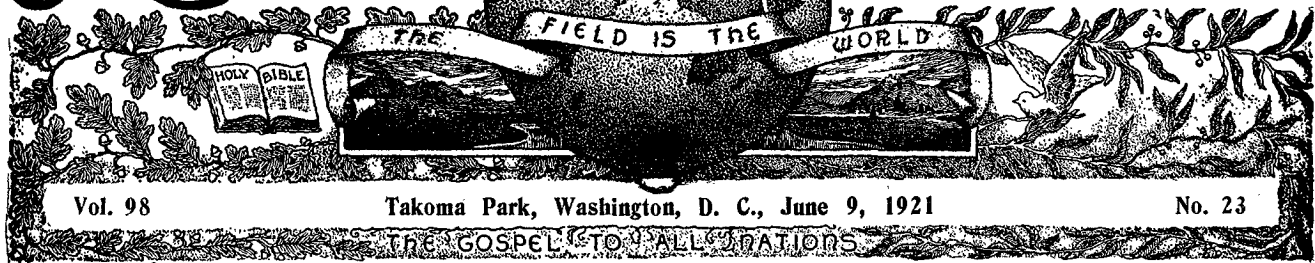


The Advent Review and Sabbath Herald

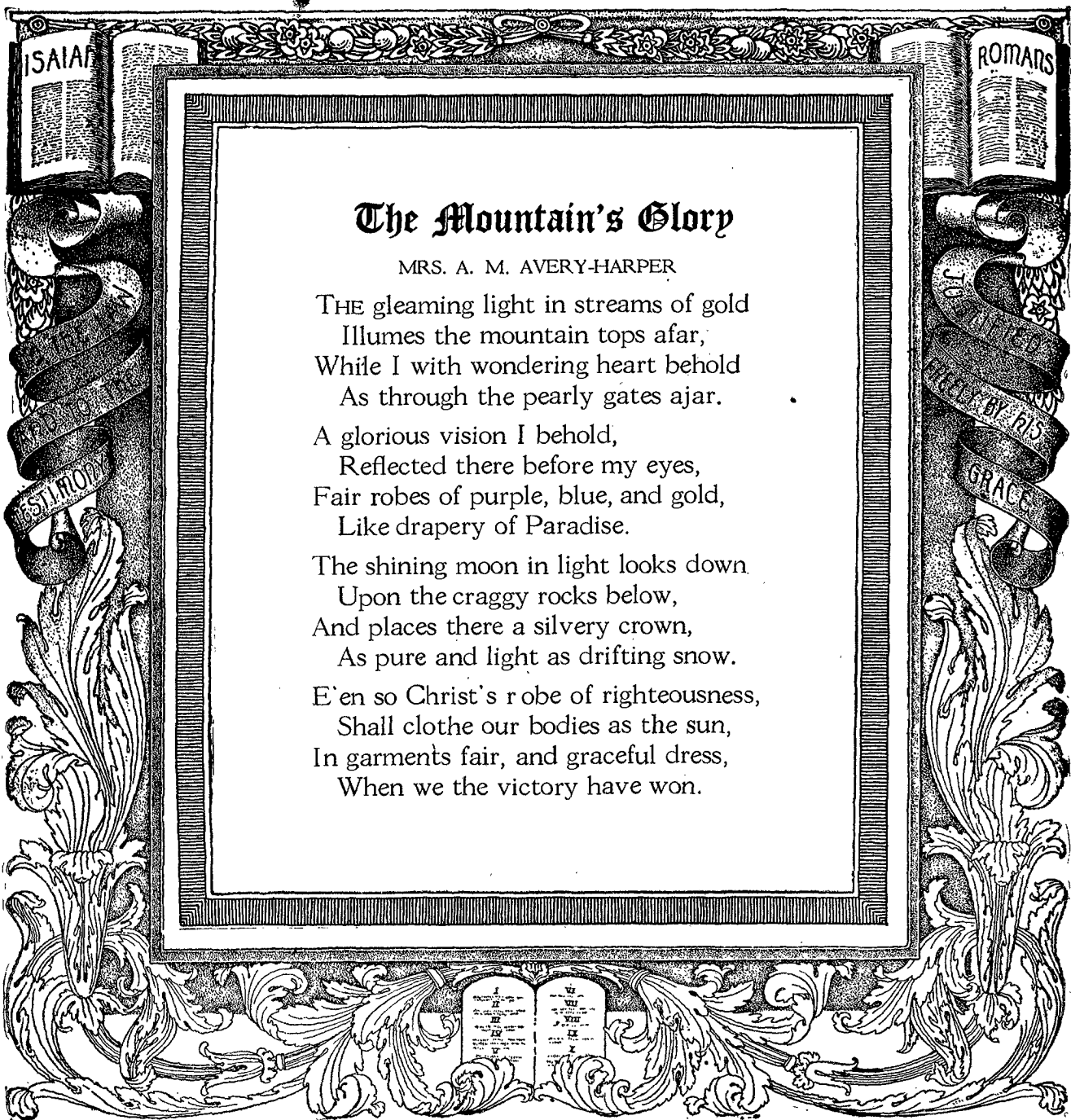


Vol. 98

Takoma Park, Washington, D. C., June 9, 1921

No. 23

THE GOSPEL TO ALL NATIONS



The Mountain's Glory

MRS. A. M. AVERY-HARPER

THE gleaming light in streams of gold
Illumes the mountain tops afar,
While I with wondering heart behold
As through the pearly gates ajar.

A glorious vision I behold,
Reflected there before my eyes,
Fair robes of purple, blue, and gold,
Like drapery of Paradise.

The shining moon in light looks down
Upon the craggy rocks below,
And places there a silvery crown,
As pure and light as drifting snow.

E'en so Christ's robe of righteousness,
Shall clothe our bodies as the sun,
In garments fair, and graceful dress,
When we the victory have won.

The Gibraltar of the Christian Religion

The Vital Thing in the Plan of Salvation

GEORGE W. REASER

THE name of that mighty, impregnable rock, rising from the ocean at the western entrance to the Mediterranean Sea and strongly fortified by the British government, has brought a new symbolical word into the English language. "Gibraltar," used as a symbol, stands for an impregnable fortress of strength. Making application of this symbol to Christianity, what point of the Christian faith is most fundamental and needs to be the most strongly fortified? What great truth is the "Gibraltar" of the Christian religion?

"On This Rock"

The use of the term "rock" as a symbol of a sure foundation of strength, is not of modern origin. Nearly three thousand years ago David said, "He only is my rock. . . . The rock of my strength, and my refuge." Ps. 62:2, 7. Among the immortal statements made by Jesus nineteen centuries ago, we discover these words: "Upon this rock will I build My church; and the gates of hell shall not prevail against it." Matt. 16:18. Evidently, then, there is a "Gibraltar" upon which Christianity securely rests.

Without taking time in our present investigation to recite in detail the need of constant recognition of "this Rock," from the time of conversion all the way through the Christian life, let us take up directly certain testing experiences which sooner or later come to all mankind.

Some experiences common to the human family are, to stand face to face with death when it has laid low one of our loved ones; and again, to feel that as individuals we are slipping into "the valley of the shadow of death." In either of these experiences it is of supreme importance that we have full recognition of the fact that there is a "Rock" upon which the church of God is built, so that the gates of hell (the grave) shall not prevail against it; or in other words, so that death will not be final, but only temporary.

One of the doctrines of Christianity perhaps as difficult to grasp as any other, is the doctrine of the resurrection. And yet this doctrine presents the only hope of life after death. Since the sentence of death rests upon the human family, it is the lot of the members of "the church of the first-born," whose names "are written in heaven," to be finally overcome by death, and the gates of the grave, which neither they nor their human friends have power to open, close upon them. This being true, it becomes a matter of vital importance to have as full knowledge as possible of "this Rock" upon which Christ assured His disciples that He would build His church, so that "the gates of hell shall not prevail against it," or in other words, so that death shall not always hold His people captive.

Jesus' assurance of a sure hope for His church was given in answer to Peter's declaration concerning Him, inspired of Jehovah, "Thou art the Christ, the Son of the living God." Matt. 16:13-18. If "the Christ, the Son of the living God," is the "Gibraltar," the Rock upon which the "church of the first-born" is built, against which church "the gates of hell [the grave] shall not prevail," then the certainty of the bursting of the gates of the grave for the release of all God's children who fall asleep in death, rests upon

the truthfulness of the assertion that Jesus is "the Son of the living God."

"Declared to Be the Son of God with Power"

The time above all others in the experience of Christ when it was needful that proof of His Sonship to the Father be given to the human family, was when He expired upon the cross and was laid in Joseph's new tomb. The final test as to whether or not He was the Son of God, hinged upon His resurrection to life. Even His own disciples almost lost confidence in His being the hope of His people. One of them stated on the third day after His crucifixion, "We trusted that it had been He which should have redeemed Israel." Luke 24:21. But the very fact of His death and burial, gave opportunity for His Father to supply the greatest of all proofs that Jesus was His Son, and at the same time give the strongest possible assurance that the gates of hell (compare Job 38:17; Ps. 9:13; 107:18; Isa. 38:10) should not always hold fast in the embrace of death those who have fallen asleep in Jesus. Paul assures us that the declaration that Jesus was the Son of God, was by His resurrection to life. "Declared to be the Son of God with power, . . . by the resurrection from the dead." Rom. 1:4.

The Gibraltar, then, of the Christian religion is Jesus "the Christ, the Son of the living God."

On the occasion when Jesus declared that because He was the Son of the living God, the gates of hell should not prevail against His church, the conversation leading up to this statement shows that His effort was to impress indelibly the thought of the vital difference between an ordinary member of our race and the One in whom is vested power to unlock the "bars of death." The one is only the son of man, dependent, helpless; the other is both the Son of man and the Son of the living God, who possesses "all power in heaven and in earth." Had Jesus been simply the Son of man, the tomb would still hold Him in its embrace; but since He was also the Son of the living God, the Father gave proof of the relationship by raising Him from the dead.

(Continued on page 6)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 98

JUNE 9, 1921

No. 23

Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent HOLY BIBLE *And Sabbath* **REVIEW** **HERALD**

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

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., JUNE 9, 1921

No. 23

Choice and Preparation of the Home

MRS. ELLEN G. WHITE

1. THE gospel is a wonderful simplifier of life's problems. Its instruction, heeded, would make plain many a perplexity, and save us from many an error. It teaches us to estimate things at their true value, and to give the most effort to the things of greatest worth,—the things that will endure. This lesson is needed by those upon whom rests the responsibility of selecting a home. They should not allow themselves to be diverted from the highest aim. Let them remember that the home on earth is to be a symbol of and a preparation for the home in heaven. Life is a training school, from which parents and children are to be graduated to the higher school in the mansions of God. As the location for a home is sought, let this purpose direct the choice. Be not controlled by the desire for wealth, the dictates of fashion, or the customs of society. Consider what will tend most to simplicity, purity, health, and real worth.

2. The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence,—robberies, murders, suicides, and crimes unnamable.

3. Life in the cities is false and artificial. The intense passion for money getting, the whirl of excitement and pleasure seeking, the thirst for display, the luxury and extravagance, all are forces that, with the great masses of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils. Upon the youth they have almost irresistible power.

4. One of the most subtle and dangerous temptations that assails the children and youth in the cities is the love of pleasure. Holidays are numerous; games and horse racing draw thousands, and the whirl of excitement and pleasure attracts them away from the sober duties of life. Money that should have been saved for better uses is frittered away for amusements.

5. Through the working of trusts, and the results of labor unions and strikes, the conditions of life in the city are constantly becoming more and more difficult. Serious troubles are before us; and for many families removal from the cities will become a necessity.

6. The physical surroundings in the cities are often a peril to health. The constant liability to contact with disease, the prevalence of foul air, impure water, impure food, the crowded, dark, unhealthful dwellings, are some of the many evils to be met.

7. It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul.

8. An expensive dwelling, elaborate furnishings, display, luxury, and ease, do not furnish the conditions essential to a happy, useful life. Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's ambassador, to show us how to live so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, gladsome service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God,—these were the conditions and opportunities of the early life of Jesus.

9. So with the great majority of the best and noblest men of all ages. Read the history of Abraham, Jacob, and Joseph, of Moses, David, and Elisha. Study the lives of men of later times who have most worthily filled positions of trust and responsibility, the men whose influence has been most effective for the world's uplifting.

10. How many of these were reared in country homes. They knew little of luxury. They did not spend their youth in amusement. Many were forced to struggle with poverty and hardship. They early learned to work, and their active life in the open air gave vigor and elasticity to all their faculties. Forced to depend upon their own resources, they learned to combat difficulties and to surmount obstacles, and they gained courage and perseverance. They learned the lessons of self-reliance and self-control. Sheltered in a great degree from evil associations, they were satisfied with natural pleasures and wholesome companionships. They were simple in their tastes and temperate in their habits. They were governed by principle, and they grew up pure and strong and true. When called to their life-work, they brought to it physical and mental power, buoyancy of spirit, ability to plan and execute, and steadfastness in resisting evil, that made them a positive power for good in the world.

11. Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. Those who understand what constitutes life's true success will be wise betimes. They will keep in view life's best things in their choice of a home.

12. Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven. Go where, apart from the distractions and dissipations of city life, you can give your children your companionship, where you can teach them to learn of God through His works, and train them for lives of integrity and usefulness.

Simplicity in Furnishing

13. Our artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labor and perplexity.

14. What are the conditions in many homes, even where resources are limited, and the work of the household rests chiefly on the mother? The best rooms are furnished in a style beyond the means of the occupants, and unsuited to their convenience and enjoyment. There are expensive carpets, elaborately carved and daintily upholstered furniture, and delicate drapery. Tables, mantels, and every other available space are crowded with ornaments, and the walls are covered with pictures, until the sight becomes wearying. And what an amount of work is required to keep all these in order and free from dust? This work, and the other artificial habits of the family in its conformity to fashion, demand of the housewife unending toil.

15. In many a home the wife and mother has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever.

16. Let the home-makers resolve to live on a wiser plan. Let it be your first aim to make a pleasant home. Be sure to provide the facilities that will lighten labor and promote health and comfort. Plan for the entertainment of the guests whom Christ has bidden us welcome, and of whom He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

17. Furnish your home with things plain and simple, things that will bear handling, that can be easily kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there.

Beautiful Surroundings

18. God loves the beautiful. He has clothed the earth and the heavens with beauty, and with a Father's joy He watches the delight of His children in the things that He has made. He desires us to surround our homes with the beauty of natural things.

19. Nearly all dwellers in the country, however poor, could have about their homes a bit of grassy lawn, a few shade trees, flowering shrubbery, or fragrant blossoms. And far more than any artificial adorning will they minister to the happiness of the household. They will bring into the home life a softening, refining influence, strengthening the love of nature, and drawing the members of the household nearer to one another and nearer to God.—"The Ministry of Healing," pp. 363-370.

* * *

Why the Jews Rejected Christ

F. C. GILBERT

REPEATEDLY in my travels, as I have met the people in different parts of the land, I have been asked the question, "Why did the Jews reject Christ?" According to the Scriptures there was no need for them to do this. They had an abundance of opportunity to know Christ and to believe in Him; yet they refused to accept Him.

There are many who are sympathetic toward the Jews, and feel sorry that their ancestors two millenniums back did not accept the Saviour when He was on earth. For about fifteen centuries they were God's chosen people, and through them the Lord had done wonderful things. They preserved the knowledge of the true God, and gave to the world the Sacred Writings of Moses and the prophets. They were called "the chosen people," "the elect of God;" still, it is written that when their own Messiah and Saviour appeared among them,

"He came unto His own, and His own received Him not." John 1:11.

"We will not have this man to reign over us." Luke 19:14.

They did not reject Him wilfully; for among the last words which Jesus uttered before His death, were:

"Father, forgive them; for they know not what they do." Luke 23:34.

Shortly after the day of Pentecost, when the disciples were filled with the Holy Spirit, the apostle Peter, referring to the crucifixion of Christ by the people and the rulers, said:

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3:17.

The great apostle to the Gentiles, in speaking of this same event, said:

"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2:8.

Though they rejected Him ignorantly, that did not relieve them from the responsibility of His blood. They were His murderers, and were guilty of the deed; for it is written:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." Acts 2: 22, 23, 36; 5: 30; 3: 14, 15.

This question therefore presents itself for an answer, "Why did the Jews reject Christ?" The Saviour and the apostles give us clear light as to the reason why the Jews rejected the Messiah:

"Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also." John 8: 19.

"These things will they do unto you, because they have not known the Father, nor Me." John 16: 3.

"They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13: 27.

We are plainly told that the reason the Jews rejected Christ was because they did not know Him, nor yet the voices of the prophets which they read all the time in their synagogues, or churches. But they claimed they did know Him; for it is written:

"We know this man whence he is: but when Christ cometh, no man knoweth whence He is. Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am." John 7: 27, 28.

"They said, Is not this Jesus, the son of Joseph, whose father and mother we know?" John 6: 42.

True, they did know Him as the son of Joseph, but they did not know Him as the Christ, the Messiah, the Son of the living God. To them He was a man like other men. But He was more than this. He was the one who was the Sent of God. This the voices of the prophets declared, had they properly understood the prophets. But they did not accept Him as such. They did not know Him as the Father intended they should; because they had not a proper appreciation of the voices of the prophets.

We now may well ask, "Why did they not know Him nor His Father?" They were ignorant of the truth of the Scriptures; they did not understand the teachings of the seers of God.

"Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? . . . Ye therefore do greatly err." Mark 12: 24-27.

To make a statement like that was regarded as an insult to the Jews. They claimed to have the utmost confidence in the teachings of Moses and the prophets. In fact, they regarded themselves as the expositors of the prophetic writings. Here is what the apostle Paul says:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent; being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom. 2: 17-20.

The leaders of the Jews, when reviling the blind man about receiving his sight, said:

"We know that God spake unto Moses: as for this fellow, we know not from whence he is." John 9: 29.

They professed to believe everything Moses and the prophets taught; and were close followers of all the writings of the Holy Book of God. Yet Jesus himself said to these same people:

"Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

This was a great offense to them. They were grossly insulted. For Christ to say to them that they did not believe Moses, was almost unforgivable. Nevertheless Jesus added:

"Did not Moses give you the law, and yet none of you keepeth the law?" John 7: 19.

We must acknowledge that Christ was right. He told the truth. They did not truly believe the writings of the prophets, though they made the strongest profession of faith in them.

There is no question but that the Jews accepted the writings of the prophets as coming from God. The children of Abraham knew well what the seers had written. There were many at the time of Christ's advent who could repeat verbatim the whole Scripture from the first word of the first book of the Bible to the last word of the last chapter of the last book of the Sacred Writings. The trouble with them was that they accepted the application of the Scripture from the viewpoint of the scholars of the day, rather than from the enlightenment of the Holy Spirit. They believed the Bible as the rabbis had applied it, and accepted rabbinical exposition and interpretation of it.

For four hundred years the gift of prophecy was absent from the Jewish church. Except for broken periods during the days of the judges, the Lord had led, guided, and preserved Israel by the spirit of prophecy for almost twelve hundred years. (See 2 Kings 17: 13-15; 2 Chron. 36: 15, 16; Jer. 25: 4; Hosea 12: 10, 13.) After an absence of four centuries, the Lord again restored the spirit of prophecy to the Jewish church by sending to His people John the Baptist. He endowed him with the Holy Spirit, and through him He sought to bring the people back to the simple understanding of the words of the prophets, and to prepare them for the first advent of the Saviour. But to accept the explanation of Scripture from John the Baptist's viewpoint meant to repudiate the exegesis of the rabbis, and to believe the Bible contrary to their understanding of their own history.

The last prophet told them that before the coming of the great day of the Lord, that is, before Messiah returned, the Lord would send them Elijah the prophet. Mal. 4: 5, 6. John admitted to the people that he was not Elijah, even though the angel Gabriel and Christ both said he was. Matt. 17: 10-13; 11: 7-14; Luke 1: 13, 16, 17, 19. Inspiration meant that the Elijah of Malachi 4 should be a work, rather than a man. The Holy Spirit, who gave the message through the prophet Malachi, interpreted its meaning.

It had been a long time since the people had had an inspired teacher in their midst. For about three centuries they had been taught that with the passing of the last prophets,—Zechariah, Haggai, and Malachi,—the Lord was leading them by His word directly through the rabbinical teachers, who were the divinely appointed leaders. The "Great Synagogue," the university established by the successors of Ezra and his colleagues in the latter part of the third century before Christ, was designed to develop a class of teachers who henceforth were to teach the Bible the way it should be understood, and to prepare the people for Messiah's coming.

In the famous Hebrew work entitled, "Ethics of the Fathers," we read of this school and these teachers:

"Moses received the law from Sinai, and delivered it to Joshua; and Joshua to the Elders, and the Elders to the prophets; and the prophets to the men of the Great Synagogue."—Chapter 1.

"Simon the Just was the last of the men of the Great Synagogue." — *Ibid.*

"Antiochos of Soho received the law from Simon the Just." — *Ibid.*

This succession passed from one to another till the time of Hillel the great, who was contemporary with John the Baptist and with Christ. The men of this succession maintained that the proper understanding of the writings of the prophets depended upon the education received in the rabbinical schools. The laity were not to receive Scriptural application except from those who were properly certified and indorsed by these rabbis. It is true that some of the rabbis differed among themselves as to the true meaning of the Scripture; but that was allowable, because they were educated. Some of the rabbinical scholars had taken the position that the Bible could be interpreted in four ways, others in thirteen ways, whereas Hillel introduced the thirty rules of Scriptural interpretation. They had also introduced a spurious spirit of prophecy known as the *Bath Kol*, to give force and authority to their teaching.

At a time like this, John the Baptist came with his message. God gave him the light by inspiration. He showed, from Isaiah and Malachi, that the time had come for the way of the Lord to be prepared, and Messiah was soon to appear. However, his interpretation of the Bible was different from rabbinical exposition, and he was not a recognized authority. They rejected inspiration for rabbinical authority and Biblical exposition. Because they did this, the Saviour said of them:

"The Pharisees and lawyers rejected the counsel of God against themselves," "being not baptized with the baptism of John." Luke 7: 30, 29.

The Jews not accepting John, nor his views of the word of God, nor his message as the up-to-date application of the voices of the prophets, were not prepared to accept Christ and His message when He appeared. They therefore repudiated John's message, rejected Christ and His message, turned their backs finally on the whole work of God, and became a nation of castaways.

Is there not a lesson in their history for us today? Does not the Scripture tell us that their experience was written for our admonition upon whom the ends of the world are come? May God help us to heed the lesson!

The Gibraltar of the Christian Religion

(Continued from page 2)

More than one prophetic promise pledged the Father to call His Son to life. A thousand years before His birth into the human family, the promised Messiah, looking forward to His death upon the cross to pay the penalty for our sins, yet depending upon His Father to ransom Him from the grave, speaking through David, said: "Thou [God] wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life." Ps. 16: 10, 11. On the day of Pentecost, Peter applied this prophecy to Christ, emphasizing the fact that His flesh saw no corruption. Acts 2: 22-36.

That He died upon the cross was known to the Roman rulers of Palestine, one of whom had given sentence that He should be crucified, and who, when word was brought to him that Jesus had expired, "marveled if He were already dead." Mark 15: 44.

It seemed impossible to His disciples that any one in all Jerusalem should not have known of His death, and after His resurrection, meeting Him, but without recognizing who He was, referring to His crucifixion, they said to Him, "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Luke 24: 18.

Infallible Proofs of His Resurrection

Dr. Charles Hodge says, "The resurrection of Christ is at once the most important and the best authenticated fact in the history of the world." Space limitations forbid citation of all the proofs of His resurrection from the dead, "according to the Scriptures." A partial list would include the following: Luke tells us that Jesus "showed Himself alive after His passion by many infallible proofs, being seen of them [His disciples] forty days, and speaking of the things pertaining to the kingdom of God." Acts 1: 3. Four facts are here stated: First, that "Christ showed Himself alive" after He had suffered death upon the cross; second, that in so doing He gave "many infallible proofs" of the reality of His resurrection; third, that after His resurrection He was seen of His disciples on various occasions during the prolonged period of forty days; fourth, that in these appearances He conversed with His disciples, "speaking of the things pertaining to the kingdom of God."

The first of His followers to visit His tomb after His resurrection was a group of devoted women, including the two Marys, who found the tomb empty and were met by two angels in white apparel who said to them, "Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6. This word having been carried to His disciples, Peter and John ran with utmost speed to the tomb, and found it abandoned by their risen Lord. Later, Mary Magdalene went to the grave, and seeing Jesus alive and lingering near, held conversation with Him and attempted to touch Him, but was restrained from so doing.

On the same day Jesus met the group of women who first went to the tomb on the resurrection morning, and gave them a message of comfort; He then appeared to Peter, who had denied Him; then to the two on the way to Emmaus; and the same evening to the eleven. On this occasion as well as eight days thereafter, when He met Thomas, He invited them by the senses of sight and touch to recognize that He was not an apparition, but a living, corporeal being.

On still another occasion He appeared to seven of His disciples by the Sea of Galilee; afterward He was seen by more than five hundred on one occasion, and once again by James, then at the time of His ascension by all the apostles; and after He was taken up into heaven, He was seen by Paul, "as of one born out of due time" (1 Cor. 15: 8); and finally, some threescore years after His ascension, He appeared to the beloved John on the Isle of Patmos, and said, in part, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen." Rev. 1: 18.

Mighty Impetus Given to the Gospel

Nothing has ever occurred in the history of the world which gave such positive assurance of the ultimate success of the plan of salvation as set forth in the Scriptures, as the resurrection of Jesus from the dead; and consequently no development in the entire history of the plan of salvation ever gave such impetus to the preaching of the gospel as the events of

Calvary, the resurrection, and the ascension of "the Son of the living God." This is proved by the results of the apostles' preaching on the day of Pentecost, three thousand souls being converted in a single day. True, the Holy Spirit was present in great power, but the Holy Spirit directed the apostles to preach a definite gospel message; and it was the message heard by the people which brought conviction, and that message was that the Crucified One was indeed risen from the dead, and had ascended to heaven.

And well may such a message have given fresh impetus to the preaching of the gospel. For forty centuries men and women, trusting in God, had gone into their graves, and it required the climax of all proof that Jesus was the Son of the living God to give positive assurance that their graves would ever be opened. But when Jesus burst the tomb, and leading "captivity captive," and taking with Him "a multitude" of members of the human family who had come out of their graves "after His resurrection" (Matt. 27:52, 53), ascended to glory, then it was assured that against His church the gates, of hell [the grave] should not prevail, and then could the Holy Spirit impress the conviction that Jesus of Nazareth was in deed and in truth "the Son of the living God."

As before noted, there is connected with heaven's plan of salvation scarcely any doctrine which constitutes a more powerful challenge to faith than the doctrine of the resurrection. The resurrection of Jesus from the dead is heaven's answer to this challenge.

The Proof of a Future Life

The resurrection of Jesus from the dead, "according to the Scriptures," is, therefore, of paramount importance to humanity from a twofold viewpoint. It constituted the strongest of all proofs that He was "the Son of the living God," and upon the fact of His resurrection hinges the hope of future life for any member of the human family. The moment that Jesus burst the tomb, the human family had full assurance that He is the Son of the living God, and that all who fall asleep in Him will in due time have a glorious resurrection to immortal life. Jesus' promise to His people is, "Because I live, ye shall live also" (John 14:19); and the response of the redeemed is, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5.

"Behold, I [Jehovah] lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

Jesus Christ, the Son of the living God, is the Gibraltar of the plan of salvation.

"On Christ, the solid Rock, I stand:
All other ground is sinking sand."

Among the uncounted billions of human beings who have been born to Adam's race, only One meets

all the requirements to satisfy the human heart that He was the true Messiah. What a wonderful personality!

"In Him, who all our praise excels,
The fulness of the Godhead dwells,
And all perfections meet:
The head of all celestial powers,
Divinely theirs, divinely ours,
In Him ye are complete!"

When we reflect that upon the fact of Jesus' Sonship to Jehovah depends the eternal destiny of the human family, are we not constrained to say that in the inspired statement, "Thou art the Christ, the Son of the living God," is compressed the most important thought ever clothed in human language?

* * * Press Together

N. D. ANDERSON

I SHOULD like to see the members of the remnant church press together; to see the church bring up her reserves and fill the gaps in her first lines; to see her call in the unsupported outposts that have sprung up of themselves, as it were, and stationed themselves, seemingly contented, in the dim corners of her every congregation.

It is these unsupported outposts that will fall first. O brothers! you who stay out there on the insecure outskirts, it is you whom the enemy will surround and destroy in the very sight of your brethren,—your brethren unable to come to your rescue because of the distance you have placed between them and you.

We must press together, stand shoulder touching shoulder, a solid phalanx fronting the enemy, of one mind and one purpose in Jesus Christ, our mighty Captain.

In "Early Writings" we read of how the seer in vision saw, down at the end of the corridor of time, the people of the remnant church pressing close together, their eyes fixed on the goal, swerving neither to right nor left, and the evil hosts unable to prevail against them. But those whose eyes roved and whose hearts wandered, how quickly they fell and were swallowed up! O, it is surely time now for us to press together!

Who is on the Lord's side? The undecided, the unhelpful, the mixed multitude, may not hope to cross over into Canaan in safety—the enemy's outriders are too swift, too skilful, too vengeful.

* * * WE'LL MEET AGAIN

J. W. MC CORD

May be sung to the tune of "Aloha" (Hawaiian)

SOME glad day we'll meet beyond the river,
Some day beyond the crystal sea;
The saints will dwell in bliss forever,
In that fair land of everlasting day.

CHORUS:

Till Jesus comes, till Jesus comes,
As King of kings forevermore to reign.
Till Jesus comes, till Jesus comes,
And then we'll meet again.

Some glad day our trials will be over,
Sometime the night will turn to day;
Till then, may angels o'er us hover,
To keep our feet within the narrow way.

Some glad day with Christ in endless glory,
Some day we'll keep the jubilee;
Till then, we'll tell the old, old story,
How Jesus died to set poor sinners free.

IN MISSION LANDS

Overland from the United States into Salvador, Central America

R. W. PARMELE

LAST October I left the United States for Mexico City by rail. The time spent there has already been reported. February 14 I left Mexico City by rail for Guatemala City, the capital of the Guatemalan republic. On account of the bad condition of the track, the trains do not run at night, and so the journey required six days.

As our train entered San Gironomo the third night out, Elder A. N. Allen, who is working in the isthmus of Mexico, entered, and I had the pleasure of his company at the hotel for the night and more than half of the next day. In years past our faithful colporteurs have sold our books and the paper *Señales*, published by our brethren in Mexico City, to many in the isthmus, and as a result, Elder Allen is now finding many who are living the truth to the best of their ability, many, too, of whom we had never heard. His half-day trip with me was to visit a man of whom he had heard, who was preaching the message to his neighbors. Before our train left the station where he got off, he returned and told me that he had learned

that the report was true, and that the man lived only one mile from the station.

Elder Allen is our only worker in that part of the field, and is very much in need of help. Doctors, teachers, and colporteurs would find that a fruitful field, and one where they could do a good work for the Master. One of our Sabbath keepers there purchased a copy of "Practical Guide to Health," and is now nursing among his neighbors, having but this one textbook. Elder Allen makes his home at Tehuantepec, not far from Salina Cruz.

As I started on my last day's ride in Mexico, General Caballero, the Mexican minister to Guatemala, sent his secretary into the day coach to invite me to come back and ride in his special car. This invitation was gratefully accepted. From that time on I was reckoned as a member of the legation party. At the border my baggage was cared for by the *attaché*, so was not examined. At the hotel I was assigned to the minister's table, and to the minister's suite for lodging. The next day, because of their insistence, I consented to ride to the capital in the special train furnished by the Guatemalan government to convey the minister and his company. I found this quite embarrassing, however, for at every station of consequence the citizens gave the embassy company a reception. It was embarrassing to be addressed by some one entering the car as "Señor Ministro," and much more so to have to decline so frequently the wine that was always in evidence. Of course, it gave me a good opportunity to let my light shine, but "I had rather be a doorkeeper in the house of my God" than to dwell in the midst of this last-day worldliness so prevalent everywhere. The faces of the humble children of God never looked better to me than when we reached Guatemala City, and I found Elder and Mrs. E. W. Thurber and Brother W. A. Bloomfield at the station to meet me. I was soon made welcome and comfortable in their home.

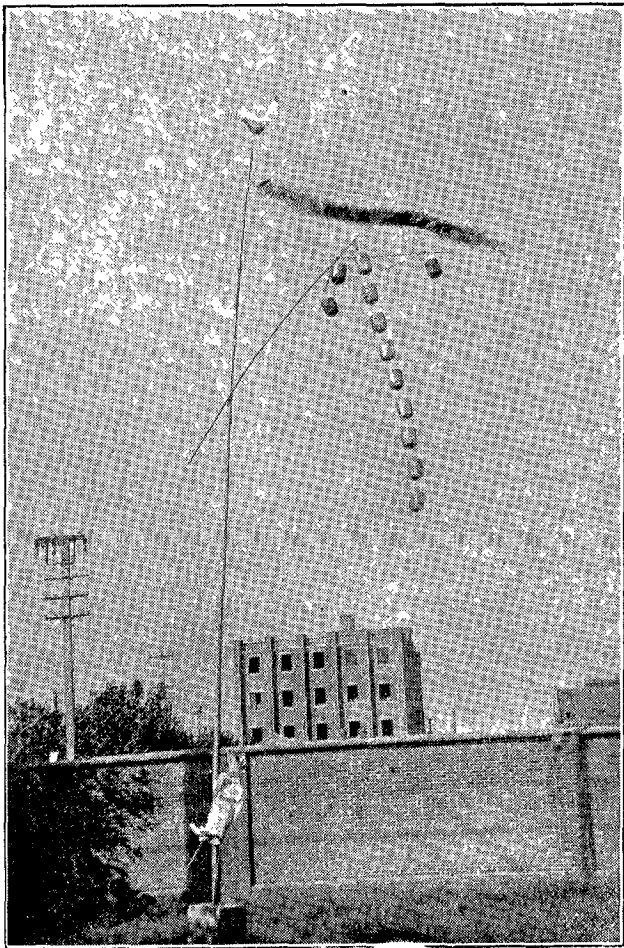
The time from February 19 to March 3 was spent there in services with the church, auditing the mission books, and planning the work with the brethren. March 3 we went to Jalapa, where there is a company of believers, and held meetings four days. Prospects before the work in Guatemala look the brightest I have known in my acquaintance with the Central American missions. There are but two foreign workers with their families, and four natives connected with the work there, but though the force is small, I expect to see substantial growth during the year to come.

I took my leave of Elder Thurber and the Jalapa brethren March 7. In company with Brother Antonio Coronado, one of the native workers, I started on horseback for Salvador. We had one horse loaded with baggage, and Brother Coronado and I rode two others. The second day about noon, we reached Santa Ana, Salvador, which, for me, completed the entire distance from the United States to Salvador by land.

Two and one-half years ago, when I was here, we purchased a small tract of land in Santa Ana, and it was a great pleasure to me, after nearly three days on horseback, to be invited to share the comforts of the cottage that belongs to the cause of God on this tract of land.



Indian woman and her two sons who walked sixty miles to attend the general meeting in Salvador.



A Prayer Pole in China

In addition to this cottage, a neat chapel has been built, which is a great blessing to our people in Santa Ana, and gives stability to our work. Brother W. W. Murray, who has been working in Santa Ana for about three years as a self-supporting missionary, has erected a house on one part of the land, and fitted up treatment-rooms in it. Brother Murray has had a hard financial strain, but seems undaunted. While there, we held four meetings in the chapel.

Sunday, March 13, we began a general meeting for the believers in Salvador, the capital of San Salvador. Though we have worked in Salvador less than five years, and the work has passed through many vicissitudes, we have a baptized membership of seventy-three. During the general meeting, which lasted one week, I preached twice daily, and conducted the business meeting each day, all in the Spanish language. It was quite a test of my Spanish, but the brethren were charitable enough to pardon my blunders. On the last Sunday of the meeting, I had the pleasure of baptizing seven, who gave clear evidence of their sincerity.

Three native and two foreign workers, with their wives, re-entered the work here with good

courage, but with the hope that soon their number may be increased by the selection of a strong man for superintendent of this field. The work was planned for the year, the accounts of the mission were audited, and other business looked after. This is a very fruitful field, and surely must produce well in time to come. I am now about to leave for Honduras, and hope to be able to visit all sections where we have interests, and close my itinerary with the camp-meeting in the Bay Islands in May.

The accompanying picture is that of a woman and her two sons, who walked sixty miles to attend the meeting. The son, with the paper *Centinela* in his hand, is the only one in the family in the truth, and has since entered the colporteur work. The mother expressed a desire to unite with us as soon as she can be more fully instructed.

* * *

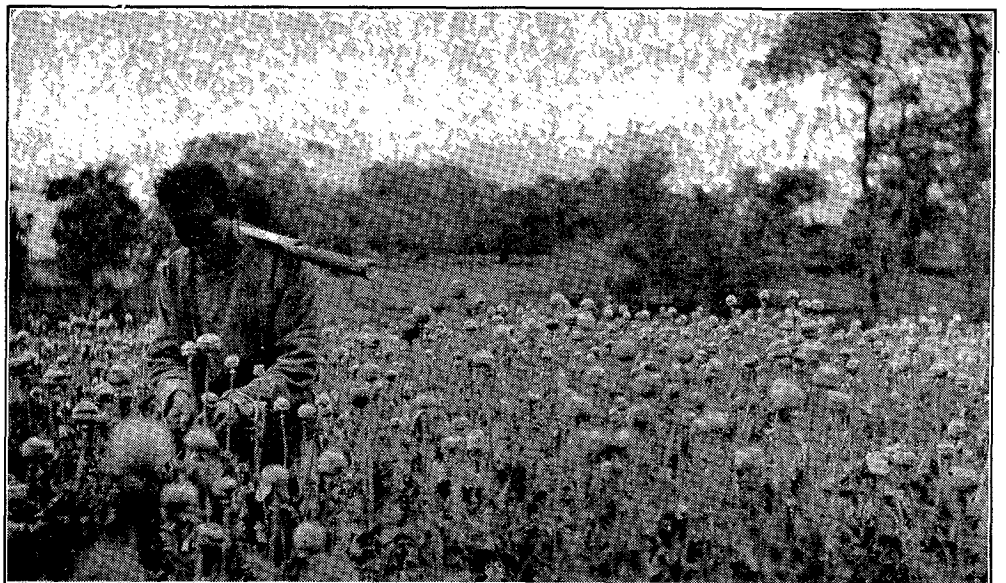
Entering Peking, China

FREDERICK LEE

WHEN I was called to Peking, a year ago, I undertook the work with great reluctance. There were many reasons for this. The chief one was that my work in China had been wholly among the farming class, and I knew that the work in a large city would be different and much more difficult. I had not been in Peking many days before I became aware that my fears were well grounded. The honest, trustful, easy-going Honanese are quite different from these self-confident, self-satisfied, self-centered Pekingese. Bringing me to Peking seemed much like taking a man from a prairie town of South Dakota and placing him in charge of the work in Chicago or New York City.

The work here had but recently been begun. It had not received the impetus that a growing work seems to acquire. This meant a definite study on my part to find out how to reach the ear and heart of these the most self-sufficient people of all China.

The year has been a year of such study. As a result, I feel that I know how to handle the situation better than I did when I arrived from the farm plains of central China. It has been a year of wandering and wondering; of wandering about the intricate alleys and lanes of the city, to better understand the



EXTRACTING CRUDE OPIUM IN CHINA

The bulbs in front of the man show how they are cut around. It is from these cuts on the bulb that the opium is taken.

material side of the great metropolis, with her many walls and gates; and of wondering about the appalling indifference of the people toward spiritual things, and how to scale the walls and enter the gates of their hearts. It has been a difficult task, but for such as this missionaries seem to be made.

I felt very much at a loss in this great city. Here I was, the only foreign worker endeavoring to give the last message to this vast population. I thought of the large companies of workers in our cities at home. I thought how few of our ministers would attempt to hold an effort in a city without assistants of various kinds. "Why is it," I thought, "that so much more is expected of a missionary than of the same man before he crosses the ocean and is tabulated 'a missionary'?"

In attacking the proposition, I suppose I went at it very much as a city boy would harness a horse during his first stay in the country. I may have done many things backward, often getting the "cart before the horse," but advancement has been made nevertheless, for which we thank God and take courage.

The first problem to solve was to find a place in which public meetings could be held. We had one small chapel on a side street. Its situation was all that could be desired in a picturesque way, being at the foot of the famous Coal Hill, covered with quaint-looking cypress and crowned with several porcelain-roofed kiosks. But this chapel was not in a place where an active effort could be conducted.

We immediately began the search on every suitable street in the city to find a place for a chapel. We soon found that the people of Peking are not anxious to rent their shops to foreigners. Many suitable places were inspected, but on each occasion we were notified by the middle man that the landlord would not rent to "outside people;" or more often they would answer indirectly, and tell us to return later. Thus we made many hopeful but useless trips. It was heartless work. It went on thus for nine months before our efforts were rewarded.

After knowing about every rentable place in Peking, it seemed useless to look further. We had friends in every part of the city looking for us. The only places that can be used for chapels in a Chinese city are those that have been built for small shops or hotels, and one is very fortunate if he can find one that is at all fit for the use of a mission. Generally the place has to be repaired. Finally, we were told one day by a friend that a place was being built on an important street. "It will be finished soon," he said, "and the landlord is willing to rent to your mission."

We hailed this news with joy, and directly sent one of our evangelists to see if the rumor was true. While he was in consultation with the landlord, it was agreed to rent the place to us at a certain price. Fearing lest the landlord should break his agreement, as several others had done, the evangelist urged that he receive five dollars to bind the bargain. The landlord accepted the money, and gave us a receipt.

We now felt that at last we had a chapel, and that our difficulties were over. But it was not many days before the landlord sent word to us that he would not rent his place. He asked us to return the receipt for five dollars, and he would return the bargain money to us. As this was a thing wholly against Chinese custom, we emphatically replied that we would not return the receipt. If he were willing one day to rent to us, why this sudden change in affairs?

He must stick to his bargain. In fact, he had no other way out, for it would never do for a Chinese to go back on his bargain in this manner. The man knew he was in the wrong, yet was fearful of renting to us and knew not what to do.

Upon inquiring into the reason for his attitude, we were told that the local captain of police had sent word to him that he did not wish the place rented to a foreign mission. He said that it would make his burdens heavier. He did not want to be bothered with us, and gave the landlord to understand that he would make it uncomfortable for him if he should rent to us. The landlord must break up the bargain in some way.

We went immediately to the police to see if this story were true. We told them about our mission, and reminded the captain that the treaty with China permitted the opening of chapels, and that he was going beyond his official capacity to interfere in a matter of this kind. He denied that he had done anything to hinder our getting this place. He wrote at once to the landlord, urging him to rent to us. Now the way seemed open, and although the landlord was still fearful, he had no way out of the affair. So the lease was written up after negotiating over it one month.

But there is more than the consent of the landlord to be secured when renting a place in the city of Peking. A first-class shopkeeper must be found who will place his seal on the lease, and thus become one's guarantor. This is a most difficult task, for no one desires to do this, especially since there is nothing but trouble to be gained from it. So we had to go on a guarantee-man hunt, and this took several weeks. O the agony and worry of those days of chapel renting! Finally, the American Legation stamp had to be placed on the lease. With this accomplished, it was ready for the inspection of the chief of police. When his seal was placed upon the lease and a copy of the document given to us, the chapel was ours. After two months and a half from the time of beginning the negotiations, the hall was ready for our occupancy.

(Concluded next week)

* * *

An Interesting Gathering in the Solomon Islands

R. H. TUTTY

WE have just held an interesting gathering at Dobeli, when fifty-seven natives of Ronongo visited us for a New Year's meeting.

Hymns were sung in the Vela Lavella, Ronongo, and English languages. The visitors stayed with us several days. On Tuesday we held our feast. This was a novelty to the natives, because there were no pigs killed. Last year at a native feast held in Dobeli thirty-eight pigs were killed. While the older people were serving out the food, the younger ones played games. The natives shouted themselves hoarse. We had four games going at once. Half of us could not understand the other half, still we managed all right. There were three distinct island tribes mingling together,—Ronongo, Vela Lavella, and Choiseul. Now and then the Choiseul boys started their band going. Their only musical instruments consisted of five bamboo reeds, which every one blew as he liked. It was music to them. The real value of this gathering lies in the fact that it cements the friendship of these different tribes, and makes them feel that they belong to one big family.



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."

Studies upon the Home --- 3¹

Prepared by A. W. Spalding, by request of the Home Commission of the General Conference, for private or association study

Choice and Preparation of the Home

Suggestive Plan of Study

First day: Read the entire article.

Second day: Memorize a sentence or paragraph that seems most impressive or helpful.

Third day: Read the passage on conditions in the cities. Paragraphs 1-6.

Fourth day: Read the paragraphs that tell the home surroundings of the godly. Paragraphs 7-12.

Fifth day: Read section on simplicity in furnishing. Paragraphs 13-19.

Sixth day: Read and discuss in the family, or with a friend, some topic presented in this article.

Meditation

I would have the atmosphere of heaven in our home, I would have that home in the midst of the works of God, and in simplicity and love have it constantly teach the truths of the gospel. And to make it such, by the grace of God I will not only resolve, but do.

Helpful Questions and Observations

1. Has the gospel simplified my life's problems, such as living peaceably with unamiable persons? or stretching my income over my expenses? or getting away from the movies? or choosing a life companion?
2. What are the cities becoming? Paragraph 2. Does this make any difference to me in the selection of a home?
3. Do you suppose that any one who is in a whirl of excitement, who has a thirst for display and indulges in luxury and extravagance, realizes his condition? Where would such a blight most probably fall upon me? Paragraph 3.
4. In the great cityward movement which has placed 62 per cent of America's population in the cities, what has been the greatest drawing force? Paragraph 4.
5. What is one reason that conditions in the city are becoming more and more difficult? Paragraph 5.
6. Which would I rather have, foul air or muddy roads? impure water, or the labor of pumping pure water? impure food, or hard work in the garden? crowded, dark, unhealthful buildings, or distant neighbors? Think honestly; for it is in the choice of evils that many elect to stay in Sodom. Paragraph 6.
7. Is there any food for thought, any reason for a change, in the fact that God made the model home in a garden, and that Cain built the first city? Paragraph 7.
8. Are my home surroundings as simple and conducive to spirituality as were those of Jesus? Paragraph 8.
9. What city man can I match with Abraham? or Moses? or great country-bred men of later history? What shall my son be? Paragraphs 9, 10.
10. What is the greatest gift we parents can give our children? Are we planning for it? Paragraph 11.
11. Then where shall our home be established? Paragraph 12.
12. How can my home life be made more simple and effective? Paragraphs 13, 14.
13. Have we a daily program for our home, well planned and adhered to? How can our home be better fitted for the purpose of a home? Paragraphs 15-17.
14. "God loves the beautiful." When our homes are surrounded with the beauties of nature, does not the quiet influence of such surroundings draw us nearer to and increase our love for Him who made all things beautiful?

¹ These studies are based on the section on the home in "The Ministry of Healing," the chapters of which will appear as articles in our General department. The numbers refer to numbered paragraphs in the articles.

THE MAGIC OF LIKING

WHEN you arise at dawning, kneel and pray,
"Lord, help me learn to like some one today."
No sweeter prayer than this may man contrive,
For nothing finer may his spirit strive.
Hate is a poison, hurting him who bears it
Far worse than he is hurt who merely shares it.
So, every morning, bend the knee and pray,
"Teach me to understand some soul today."

For understanding is a twin to love;
Both had their origin with Him above.
Infinitude of wisdom on His part,
Infinitude of love in His great heart.
Learn what has hurt the man whom you detest,
Learn what has planted hatred in his breast.
When once you know, you will not need to pray,
"Teach me to love some human soul today."

— Strickland Gillilan, in *Success*.

* * *

When Shall We Return?

MRS. D. A. FITCH

HAVE we wandered from the path of rectitude through the indulgence of appetite or otherwise? If so, let us find rest in returning to the practice of the principles given in love through the spirit of prophecy, and which harmonize perfectly with the scientific teachings of the day.

It may be that some have never known the benefits of a truly scientific vegetarian dietary, and do not sense the need of any change from their old habits of eating. To these persons comes the admonition to reform. But there are those who have long been acquainted with the message for today, and to them the admonition should come with redoubled force.

Two housekeepers with years of experience and a good knowledge of dietetic principles, were conversing in regard to the necessity of living up to all the light that has been given. One said, "My husband would like to live according to the principles laid down in the Testimonies, and I know that I have myself to blame for his not doing so." The other added, "I know full well that there must be a reformation in our family before the Lord comes."

Now if it must be done — or the alternative accepted — why not do it now, and obtain the benefits of the reformation in the present and all the way along? "Procrastination is the thief of time," and if indulged much longer, may prove to us the thief of eternity also.

The requirements of the spirit of prophecy are not arbitrary in their nature; but like all that God does, are given for our present and future good. If we really sense the times in which we are living, there can be no reason for a postponement of duty; and if we do not perform that duty, there is no excuse except the desire. In love the Lord is patiently waiting for the perfection of a people who are in condition to withstand the perils of the last days.

True, the blessing of the Lord is attending the efforts put forth in soul-winning work, but who will dare to say that much more would not be done were we conscientiously living according to all the light God has given us? The longer we continue to deviate from the path of healthful living, the less likely we are ever to reform, for each wilful indulgence hardens the conscience and lessens moral ability. Those who are prepared to meet the Lord in peace will be subject to the dictates of the Spirit.

In "The Ministry of Healing" we read, "Where wrong habits of diet have been indulged, there should be no delay in reform. . . . There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite." — Pages 308, 309.

* * *

"FRIENDSHIP lifts the soul; bad company drags it down to ruin."

A Modern Moral Question¹

MANY earnest men and women regard the present indecent and immodest style of women's dress as one of the causes of the "wave of immorality" which is sweeping over the land. The problem has become so serious that we find not only religious workers of various denominations, but also the editors of secular papers and magazines lifting their voices against this grave danger.

That our young women and their parents may be aroused to the importance of this question the following quotations from some of these writers are presented:

From an Editorial in the Fashion Magazine "Good Dressing"

"What we must not forget is that there is a distinct point of morals in this question of how a woman dresses. A woman is never better than she dresses, or, what is equally important, as she allows those to dress over whom she has a mother's or equally responsible control. In other words, a woman's dress reveals with unfailing accuracy exactly what she is. There is, in fact, no mirror that so clearly reveals the character as a woman's dress. It is unerring and absolutely self-revealing.

"When we see young girls, as we saw them in larger numbers last summer than ever before, brazenly or thoughtlessly displaying in their attire their physical rather than their innocent charms, the fault is not so much with the girls as with their mothers, who permit them to buy and wear such clothes. The excuse that mothers cannot control the attire of their daughters is begging the question; a mother is a pretty poor failure when she has to confess to such an admission. When girls are permitted to buy and wear . . . the waist so thin and transparent as to be absolutely indecent, with sleeves so short and neck so low as to transcend the line of decency, and a skirt so tight that the figure is displayed at every step, with stockings of the thinnest transparent silk, there is a question of morals involved that is, to say the least, important.

"Every mother of a young girl is a tremendous factor in this question. She may think that she is only one woman, and, as such, powerless, like a drop in the ocean. But she is watched by some other mother; her girl is looked up to by some other mother's daughter; and so the circle widens from one to many, and an influence is set in motion that it is impossible to recall.

"It is high time that every mother should think of herself as a powerful moral factor, and, as such, she should get very busy on the question of her girl's clothes. We cannot be too careful. Then we shall have no after-regrets—the keenest pains in life!"

From an Editorial in the Los Angeles "Times"

"It is deplorable that as the extremists [in dress] jump from extreme to extreme, the presumably decent women follow. They are slower to adopt the full measure of indecency, but each season finds them 'conservatively' following at a respectful distance, so that the modes for decent women today were the extremes of indecency a few short seasons back.

"The modern unchastity of women's clothes; the crude, lewd, wholly indefensible appeal to man's lowest instincts; the deliberate trading on the unclean and lustful side of human nature, is, we repeat, a basic cause of the widespread dishonor and crime that are polluting civilization today. Surely there are enough decent, intelligent, noble-minded women left to halt this mad craze for criminal impropriety. Surely they can and will take the lead for purity and decency and honor, rather than be content to follow at long distance that road which leads to nothing but degradation for all humanity."

From Archbishop Sebastian Messmer, Reported in the Chicago "Tribune"

"Immodesty and indecency in the manner of dress worn by girls and women is a most distressing and ill-boding feature of modern society.

"It becomes the strict duty of the Catholic clergy to warn the faithful against this evil, which is a cause of so much sin and scandal, and to remind Catholic parents of their duty to restrain the natural vanity of their daughters."

From Dr. Frank Crane in an Article Entitled "Superior or Common—Which?"

"The vulgar crowd likes finery. . . . Do you love fine clothes, new and expensive hats, shoes that cost twenty-five dollars, jewelry, and perfumes? These tastes may not be evil, I do not say they are; but every harlot has them. . . .

"The more real culture a woman has, the less she fancies fine feathers. She abhors any hat or gown that renders her conspicuous."

From Mrs. E. G. White

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*Testimonies*, Vol. IV, p. 643.

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."—*Id.*, p. 647.

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Id.*, p. 648.

"Satan is constantly devising some new style of dress, that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Id.*, pp. 634, 635.

Experience of a Western City

That the evil which these writers and the spirit of prophecy point out to us is not an imaginary one, is evident from the recent experience of a Western city, which, like many another city, has been deluged with a wave of vice.

The district attorney, after investigating the conditions, reported his findings before a mass meeting of 700 women, mostly mothers, and gave three causes for this serious situation,—the motion picture shows, the immodest dress of girls and women, and the loose, unrestricted association of young men and young women. "The main cause," said he, "is the lax manner in which many parents watch the conduct of their children. Mothers permit their young girls to dress in a shameful manner. They permit their daughters to parade their charms. Low-necked dresses, and short skirts, and other things figure in the improper mode of dress. Then the mothers permit their daughters to go out with young men, unaccompanied by a responsible person. They think that because there are a number of boys and girls, respectable boys and girls, in a party, their daughters are safe. They don't know, apparently, that it was the practice of at least a number of the boys and girls whose conduct is now under investigation to leave their parents' home together, but not to stay together. They went out in automobiles to lonely spots and separated. Some parents say that they told their children to be home by ten o'clock, and apparently don't know that it is perfectly easy for them to be ruined long before ten o'clock."—*Reported in the San Bernardino Sun.*

"It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world." "The subject of dress demands serious reflection and much prayer." "My sisters, your dress is telling either in favor of Christ and the sacred truth, or in favor of the world."—*Testimonies*, Vol. IV, p. 641.

* * *

LIGHT AND SHADOW

E. J. URQUHART

SHE said, "Instead of mamma's girl,
A little bird I'd like to me;
To fly away across the world,
And fit from tree to tree.
I'd sing and sing, the whole day long,
The very sweetest birdie song.
But when the darkness settles o'er,
O then of course, I should like best
To be a little girl once more,
In mamma's arms at rest."

We older ones sometimes lament
Because our wings are all too short;
But mid life's shadows we repent,
As baby at her sport,
And pray that God, with arms of love,
Gently enfold us from above.
Nor do we ask e'en then in vain,
For still His loving, soothing arm
Will, as the mother's, close us in,
And shut without all harm.

¹ Submitted by the Dress Committee of the Loma Linda Academy and approved by the Church Council of the Loma Linda church.

Outline Bible Studies

The Book of Nehemiah

H. CAMDEN LACEY

In the Hebrew canon, Ezra and Nehemiah form one book. Thus united they constitute the latest of all the historical treatises in Scripture. They bring the narrative of the history of God's people down to the thirty-second year of Artaxerxes Longimanus, B. C. 434; and in some supplementary matter appended to the genealogical tables found here, they reach even to the days of Jaddua, the high priest who was contemporary with Darius Codomannus, the last king of Persia, and with Alexander the Great, the first king of Greece, B. C. 330. Neh. 12: 10, 11, 22.

The author of this second book is, undoubtedly, Nehemiah himself. His autobiography is a sequel to that of Ezra, and continues the story of the restoration of the remnant after their seventy years' captivity in Babylon, emphasizing especially the reorganization on a permanent basis of their national and religious life and polity.

This book of Nehemiah divides itself naturally into three well-defined sections. First we have the account of the rebuilding of the wall, in B. C. 445,—an enterprise that seems to have occupied only fifty-two days, this expeditiousness being due to the unique zeal with which the work was prosecuted; "for the people had a mind to work." The inspiration of the whole movement was, however, Nehemiah himself. Chapters 1 to 7.

The second portion of the book treats of a remarkable public reading of the law that same year, B. C. 445. It was during the seventh month, the most sacred month in the Jewish calendar, that "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding," and he read therein from morning until midday; "and the ears of all the people were attentive unto the book of the law." The result was a great spiritual awakening, and a renewal of their covenant relationship with God. Chapters 8 to 10.

The third and last section of this book deals with the re-establishment of the people in their cities, the dedication of the wall, and the institution of certain reforms carried out about twelve years later, B. C. 433. Once again, the inspiration of the campaign, under God, was the governor, Nehemiah.

And he said, speaking particularly of the priesthood, though his words are applicable to all the remnant, "Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business." Chapters 11 to 13.

This celebrated man, apparently a member of the tribe of Judah and a scion of the royal house of David, was at the time when we are introduced to him in this book, a cupbearer in the palace of Artaxerxes Longimanus, king of Persia. Such an office, in Oriental courts, was one of great trust and influence, and could therefore be held only by a person of rank and of proved integrity, who also possessed the royal confidence. It is interesting, therefore, to find a Jew in this high place at the court of the great king, and the silent testimony of his own writings shows him to have been at the same time a sincere, devout, and fearless servant of the Lord. Nehemiah is there-

fore in the same wonderful succession of saintly men in high places that comprises a Joseph, a Daniel, and an Obadiah, and later still the "saints of Caesar's household."

One winter's day in B. C. 446-445, his brother, Hanani, with some friends of the tribe of Judah, arrived at Shushan the palace, from Jerusalem. In response to Nehemiah's eager inquiries, the visitors told him of the unfinished and desolate condition of the Holy City, and the defenseless state of the returned exiles. Obviously some mishap had occurred or some strange apathy had befallen the remnant since the enthusiastic days of Zerubbabel or of Ezra; for while the temple and private dwellings may have been repaired, the walls and gates—the defenses of the city—were still lying a mass of shattered ruins as left by the Chaldean siege.

Deeply affected by the news, Nehemiah prayed earnestly and long, "day and night," for his people, confessing the sins of Israel "which we have sinned against Thee," he said, in a true intercessory spirit, like that of Ezra the priest before him, adding, "both I and my father's house have sinned." Then he pleaded for forgiveness, and for God's favor upon the plan which he had secretly formed of asking the king's permission to go to Jerusalem and build up the wall.

Four months later, in the spring of 445 B. C., this devout man was one day presenting wine to the king. According to the Persian custom, he first washed the cup in the royal presence, then poured a little of the wine in his left hand, which he drank off in the sight of the king, as proof that it was not poisoned, then he handed the full cup to the king, lightly holding it by the tips of the thumb and fingers. But the long weeks of mourning and fasting had left their impress on his face and figure, and the king suddenly noticing the dejection of his countenance, called attention to it. Now to be sad in the "great king's" presence, which was supposed to be the highest possible felicity any one could enjoy on earth, was an offense punishable with

death in that despotic court. "Then I was very sore afraid," says Nehemiah, and we can sympathize with him in his consternation. But quickly regaining his self-possession, he revealed to the king the cause of his sadness, and after sending a swift and silent prayer to heaven, begged to be made the honored instrument of rebuilding the city of his fathers' sepulchers. The occasion being a private banquet of the king,—as the queen Damaspia was seated with him, which she would not be at state festivals,—the request was immediately granted, and the good Nehemiah was appointed deputy governor of the province of Judea, and was given a military guard for his journey, and was further invested with full powers to obtain all the materials needed for the promotion of his enterprise from the kings and their officials beyond the river.

Upon his arrival at Jerusalem, he made, in company with a few attendants, a secret survey by night of the walls and gates. He found everything in utter ruin and desolation. The next

A. THE REBUILDING OF THE WALL.

B. C. 445.

"All the wall was joined together: . . . for the people had a mind to work."

NEHEMIAH. 1 to 7.

1. The Report from Jerusalem. 1: 1-3.
2. The Prayer of Nehemiah. 1: 4-11.
3. The Permission of the King. 2: 1-8.
4. The Arrival at Jerusalem. 2: 9-20.
5. The Workers on the Wall. 3.
6. The Opposition of Sanballat. 4 to 6.
7. The Completion of the Enterprise. 4 to 6.
8. The Register of the Families. 7.

B. THE READING OF THE LAW. B. C. 445.

"He read therein . . . and the ears of all the people were attentive unto the book of the law."

EZRA THE PRIEST. 8 to 10.

1. The Interest of the People. 8:1.
2. The Reading of the Scriptures. 8: 2-8.
3. The Effect on the Hearers. 8: 9-12.
 - a. Sorrow.
 - b. Joy.
4. The Celebration of the Feast of Tabernacles. 8: 13-18.
5. The Day of Humiliation. 9: 1-3.
6. The Prayer of the Levites. 9: 4-38.
7. The Sealing of the Covenant. 10.

C. THE RE-ESTABLISHMENT OF THE PEOPLE. B. C. 433.

"Thus cleansed I them from all strangers, and appointed the wards of the priests and Levites, every one in his business."

NEHEMIAH. 11 to 13.

1. The Dwellers in Jerusalem. 11: 1-24.
2. The Inhabitants of the Towns. 11: 25-36.
3. The Priests and Levites Who Had Returned Under Zerubbabel. 12: 1-26.
4. The Dedication of the Wall. 12: 27-43.
5. The Officers at the Temple. 12: 44-47.
6. The Cleansing of the Chambers. 13: 1-9.
7. The Restoration of the Tithe. 13: 10-14.
8. The Consecration of the Sabbath. 13: 15-22.
9. The Reformation of the Marriage Alliances. 13: 23-31.

day, having gathered the Jewish rulers together, Nehemiah made known to them the purpose of his mission, produced his credentials, and invited the co-operation of his brethren in the work. They responded loyally to his appeals, and despite the taunts and bitter ridicule of Sanballat a Moabite, and Tobiah an Ammonite freedman, and Geshem an Arabian,—three district magistrates under the satrapy of Syria, and leaders, it seems, of the Samaritan faction,—they joined in the enterprise, and began at once to build.

The Workers

The third chapter of this book contains the names and order of the workers on the wall. These were of all ranks and classes. The first mentioned is the high priest, Eliashib, with his brethren the priests. They began at the only place any work or re-organization can begin properly, at the sheep gate, through which the sacrifices were brought into the temple. And it is interesting to note that the work ended at the sheep gate too, thus completing the circuit of the city. The principle of sacrifice is the key to success in all the cause of God.

Then we read of the "children of Jericho" helping, and the inhabitants of many of the small towns of Judea, with one interesting exception: "The Tekoites repaired; but their nobles put not their necks to the work of their Lord"! Like the small "big folks" in all times, these petty magnates of a country town thought it enough for them to give the cause of God their lofty patronage. Others could do the actual work. But men like these were happily the exception. Others "earnestly repaired." Goldsmiths and apothecaries, merchants and rulers, the well-to-do people of the city, even ladies of high rank,—more than one tender, delicate woman among them, that "would not adventure to set the sole of her foot upon the ground for delicateness and tenderness," such as the daughters of Shallum, "the ruler of the half part of Jerusalem,"—these and many more like them wrought with utmost vigor, and the walls rapidly arose from their foundations. A beautiful type of the church of Christ at work in God's cause!

The Building Hindered

But the opposition of their adversaries was intensified by this progress made in the building. The scorn of Sanballat and Tobiah was soon turned into angry menaces. Their threats "to come and to fight against Jerusalem" created quite a panic among the Jews, and some of them were for abandoning the project altogether, until Nehemiah bade them "remember the Lord, which is great and terrible," and then (for this great man was practical as well as pious) he armed the builders "with their swords, their spears, and their bows," and commanded them to be not afraid, but "fight for your brethren, your sons, and your daughters, your wives, and your houses." The governor himself stood in the midst of his workers, with the trumpeter at his side, to sound the alarm if necessary, that the scattered forces of the Jews might be drawn to defend any one place of attack, and so repulse and defeat the enemy, for that intrepid leader said, "Our God shall fight for us."

These prudent and vigorous measures, backed by a sincere and unfaltering trust in the arm of the Lord, allayed the growing panic of the people, put new energy and determination into the builders, discouraged the enemy, and resulted under the divine blessing in the rapid prosecution of the enterprise. Further efforts of Sanballat to ruin Nehemiah personally,—by deceiving him from the city, by threatening to report him as plotting a rebellion against Artaxerxes and aspiring to set up a kingdom for himself in Judea, by finally hiring prophets and "the prophetess Noadiah" in Jerusalem itself to put him in fear,—all proved fruitless; and the noble-minded and dauntless governor stuck to his post till the work was done. Thus the wall was built "in troublous times," as Daniel the prophet had foretold (Dan. 9: 25), and within the incredibly short period of fifty-two days. Neh. 6: 15. Another noble type of the speedy finishing of a great work!

The Return of Ezra and the Reading of the Books of the Law

The central section of this interesting book presents to us a scene of a totally different character. Here we find "Ezra the scribe," twelve years after the incidents recorded in the last part of his own narrative, holding a great "Bible reading" in Jerusalem. Obviously, he must have been absent during the time of the rebuilding of the wall, or his name would surely have appeared with the others as bearing some important part in that great enterprise. He had probably returned to Babylon after effecting the reforms related in Ezra 10. It is almost certain that he had spent the interval in preparing an edition of the Hebrew canonical Scriptures, complete as we now have it, save this book of Nehemiah and the prophecy of Malachi.

Upon his revisiting Jerusalem on this auspicious occasion,—

the walls rebuilt, and the new Hebrew "Bible" in his hands,—it is natural that the people should ask that he read the book of the law to them. And we can be quite certain that "Ezra, the scribe in the law" of the Lord, was glad to respond. Standing upon a pulpit of wood, raised up high above all the people, and surrounded by a group of assistants, with the people reverently standing in front of and around him, Ezra, with his fellow scribes, "read in the book, in the law of God with an interpretation (R. V., margin); and they gave the sense, and caused them to understand the reading," for the people had largely lost the knowledge of the ancient Hebrew language, in which the Scriptures were written, and now spoke a form of Chaldee. But when thus translated to them in their own dialect, "the ears of all the people were attentive unto the book of the law."

A Great Revival

Then we read of the effect produced upon the hearers. They were filled with sorrow, "for all the people wept, when they heard the words of the law." And they were filled with joy, "and all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." A strange contradiction, and yet one that is fully understood in the experience of every child of God! Joy is more important in our Christian experience than sorrow, for there is something that weakens the soul in continued grief. Hence, the word of God says, "Rejoice in the Lord always: and again I say, Rejoice." Phil. 4: 4. So the Levites stilled all the people (when they wept), saying, "Hold your peace, for the day is holy: neither be ye grieved," "mourn not, nor weep," "neither be ye sorry; for the joy of the Lord is your strength." And so they celebrated the Feast of Tabernacles with "very great gladness," listening every day to the reading and explanation of the Scriptures, and reaching such a height of enthusiasm and happiness as had not been known "since the days of Joshua, the son of Nun."

The day following the close of this great feast was spent by the delinquent Jews in separating from their unlawful wives, and undoubtedly making proper provision for their maintenance. The next day was a day of national humiliation for these and other offenses, and for three hours the people listened to the reading of the word of God, and for another three hours they "confessed, and worshiped the Lord."

The Prayer of the Levites

Then followed the wonderful prayer of the Levites, which was, in reality, the worship of the people expressed through them. Standing together, eight of them, on a scaffold, or pulpit, these spokesmen for the people "cried with a loud voice unto the Lord their God," all in unison, so that the vast concourse of men, women, and children could hear the solemn and impressive prayer they offered, and which is preserved for us in Ezra 9. It was a wonderful occasion. The prayer opened with expressions of adoration; then recounted the merciful dealings of God with the Jewish people from the days of Abraham until that time, interspersed with confessions of constant backslidings; and it closed with these words, "Behold, we are servants this day, and for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it." Neh. 9: 36-38.

Then follows a statement of the points of the covenant which they swore solemnly to keep, imprecating a terrible curse upon themselves in the event of any violation of their oath. There is given also a list of those who signed this covenant, Nehemiah the governor coming first, then in order the princes, the Levites, their brethren the priests, and finally the elders, representing the people as a whole.

But alas for the good resolutions of our frail humanity! We may write solemn covenants with the Lord, and sign them even with our blood, and we may do it in the utmost sincerity and determination to be faithful to our promises, but somehow we fail! The very points which these people then pledged themselves to keep,—no intermarriage with the heathen, no trafficking on the Sabbath, full payment of the tithes and offerings,—they broke almost before the ink was dry upon the covenant scroll!

Re-establishing the National Life

The last section of the book deals with Nehemiah's effort to re-establish the remnant on a sound national and religious foundation. First of all, he insisted that one tenth of the

people should live in Jerusalem, the capital city, a thing they were generally unwilling to do, as life there exposed them to greater dangers than in the country. A list of those who generously and willingly offered themselves is given, followed by a catalogue of the smaller towns and villages, in which the majority resided. An important genealogical table of the priests, with additions by a later hand bringing the list down to Jaddua, the high priest in Alexander's day, is followed by an account of the dedication of the wall, a day of great rejoicing and thanksgiving with singing, and further reading of the law.

Then Nehemiah proceeds to speak of the abuses that had arisen since the great day of national humiliation and confession. The very high priest himself, Eliashib, having the oversight of the chamber of the house of God, had prepared a sumptuous room for Tobiah, the former bitter enemy of the Jews, in the courts of the temple. One of the sons of Joiada (who was a son of Eliashib) had married a daughter of Sanballat, the other bitter enemy. Many of the Jews had taken "wives of Ashdod, of Ammon, and of Moab," since that day when the covenant had been signed (twelve years ago now, compare Nehemiah 2:1 and 9:1, 28 with 13:6), "and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people." Some Jews were treading wine presses on the Sabbath, others were buying and selling all manner of wares in Judah or Jerusalem on the holy day. And the portion of the Levites, the tithe, was not being given to them, so that they were being compelled to leave the temple service, and make their own living by engaging in secular activities.

Heroic Measures

Nehemiah, after his return from the palace of the king, at once set to work to root out these evils with characteristic energy. As to the tithe, he contended with the rulers and said, "Why is the house of God forsaken?" Then he appointed treasurers, and the tithe began to come in. As to the Sabbath breaking, he "contended with the nobles of Judah and said unto them, What evil thing is this that ye do, and profane the Sabbath day?" Then he commanded that the gates be shut before the Sabbath, and he set his own servants to watch, and frightened away the merchants that hoped to continue their traffic with the Jews on the seventh day.

When he learned that Tobiah had a room in the temple precincts, he said, "It grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber." When he met the priest who had married Sanballat's daughter, he said (I give his own words), "Therefore I chased him from me!" When finally he came face to face with the Jews who had taken heathen wives, whose children spoke a mongrel dialect, half Jewish, half Ashdod, he says: "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God."

Not an Example for Civil Rulers

There is no denying that the good Nehemiah was most urgent in his methods of reform. But we must remember in all this that the government of the people of God in those days was a theocracy, and that therefore the civil enforcement of religious observances and rites was perfectly right and commendable. But in the Christian dispensation, since Christ himself has utterly separated the church from the state by His command that His followers were to "render to Cæsar [civil government] the things that are Cæsar's, and to God the things that are God's" (Mark 12:17), there must be no interference on the part of civil authorities in matters pertaining purely to the service and worship of God. There, the dictates of the individual conscience, based upon a personal knowledge of the word of God, are to be the only criterion and motive power, aside, of course, from the movings of the Spirit of God. Therefore, the praiseworthy course of Nehemiah, in his zealous enforcement of the Sabbath law under the theocracy, is in no sense an example for legislators today to follow in the enactment of civil legislation to enforce Sunday observance. We Christians are not living under a theocracy. Every believer is, by the Lord's own teaching, to be left entirely free in all matters of faith and practice to worship in accordance with his own interpretation of the word of God, provided only that he does not infringe upon the like liberties of others.

At the same time the earnest and sincere spirit of this great reformer should animate every servant of the Lord today, and should lead him to be as zealous and energetic in his own sphere of labor, and yet as humbly dependent on the Lord, as was the good Nehemiah in his. Then, too, may such a one be able to say with him, "Remember me, O my God, concerning this also, and spare me according to the greatness of Thy mercy." Neh. 13:22.

More Than a Friend or Helper

G. B. STARR

A SINNER bound by the cords of sin needs more than a friend or helper. He needs a Saviour, a mighty deliverer.

It may be comforting to sing, "What a friend we have in Jesus," and He truly is our best friend; or to sing, "Is there any one can help us?" but in our bondage to sin the soul cries out for a deliverer—for one able to break the cords that hold us, and set us free. Jesus is just that one. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength?" Let us rejoice in the answer: "I that speak in righteousness, mighty to save." Isa. 63:1.

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22. "I, even I, am the Lord; and beside Me there is no Saviour." Isa. 43:11.

Let us thank God that we do not have to choose the best, the one among many proffered saviours we think most likely to save. There is just one; only one. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And full reliance can be placed in this name, and in Jesus' power and willingness to save. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. He is able to save to the uttermost just now—today, even at this very hour—all who will take Him as a complete Saviour. The angels in heaven are commissioned of God to bless any soul at the moment he claims, by faith, one of His promises. "To-day if ye will hear His voice."

At this point the majority fail, and lose the blessing just within their reach. The soul must triumph in claiming as its very own, today and now, the promise of God and all the blessings contained in the promise. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. All the promises contained in the word of God rest upon the divine power and the authority of God; and His very throne is pledged to fulfil them. By faith the worthies of old "obtained promises" (Heb. 11:33), and it is only through faith that any one else can obtain promises; but, thanks be to God, all the promises may be obtained by every soul who believes, and claims them as his own. "All the promises of God in Him [Jesus] are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1:20. What we need to do is to begin at once to form the habit of claiming all that God has promised us,—forgiveness of sin, cleansing from sin, and a new heart-victory over sin. Jesus has told us just how to do this: "Have faith in God." Mark 11:22. He has said: "Sin shall not have dominion over you" (Rom. 6:14), and "where sin abounded, grace did much more abound." Rom. 5:20. Faith plants its feet upon these words, and claims the experience—faith, not feeling.

"This is the victory that overcometh the world, even our faith." 1 John 5:4. Faith looks steadily at the word and its Author, not at self nor emotion. Jesus says: "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. This word puts the believing soul on vantage ground. He can say, "I have the promised blessing. I accept the promise of God. I rest fully upon it," and here he must not waver. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7. How can God bless one who doubts His word? To doubt God's goodness, willingness, or power, is to cut off the very channel of blessing, for in so doing we make God a liar and part company with Him.

"Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"—"*Steps to Christ*," p. 55. This is not theory. This is simple faith that brings victory to every soul who will step out upon it. "To us today . . . at this very hour His Spirit and His grace are for all who need them and will take Him at His word."—"*Testimonies*," Vol. VIII, p. 20.

All this is yours and mine. 1 Cor. 3:21-23. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. All that God gives, we have a right to claim and accept as our own.



CHURCH CONVENTIONS IN ALSACE

OUR work is one the world around. This was shown to be true in the recent church conventions held in Alsace. The departmental lines of work having but recently been organized in the Latin Union, it seemed wise to hold church conventions to study with our people the work especially of the home missionary and young people's departments. The first of these conventions was held in Alsace. A series of meetings was conducted in the three main centers of that field; namely, Strassburg, Colmar, and Mulhouse. The other churches in the conference were also visited, and at least one meeting held with each.

The final meeting of the series was an experience meeting, at which those who had been out on the Field Day told of their interesting experiences. Every one was happy and anxious to go out again; and as a result of the experiences told, many who had not gone out, determined that next time they would do so.

It was the general sentiment of all present at this convention that a new missionary spirit had been aroused, and that the young people had learned how to carry on the various lines of work promoted under the auspices of the young people's department.

Truly God's rich blessing attended these first, but we trust not last, church conventions in the Latin Union.

L. L. CAVINESS.



BRIGHTER DAYS FOR THE WORK IN CANADA

MARVELOUS indeed has been the growth of the message in Canada in recent years. It is not the purpose, however, of this article to go into detail concerning the evangelical and general departmental phase, but to give a brief report of the publishing interests in the dominion. In my recent trip through Eastern Canada, I was profoundly impressed with the way churches had sprung up and how thousands in the cities today are coming out to hear the message, as compared with the way the pioneers of the message struggled to get a hearing a few years ago. It is an omen of the latter rain, when the Spirit is to be poured out upon all flesh.

Heretofore, Canada has been handicapped by the lack of publishing facilities. All her literature had to be imported at high tariff from the United States. Nor was the tariff the only difficulty. Canada, although speaking the same language as the United States, is just as distinctly a nation, having her own peculiar national sentiment and characteristics, as Argentina, Brazil, France, or any other of the great nations. Consequently our American missionary literature, while quite acceptable to the Canadian believers (for God's people are all one in Christ Jesus regardless of nationality), often contained expressions peculiar to United States sentiment, which were not at all adapted to the reading public of Canada.

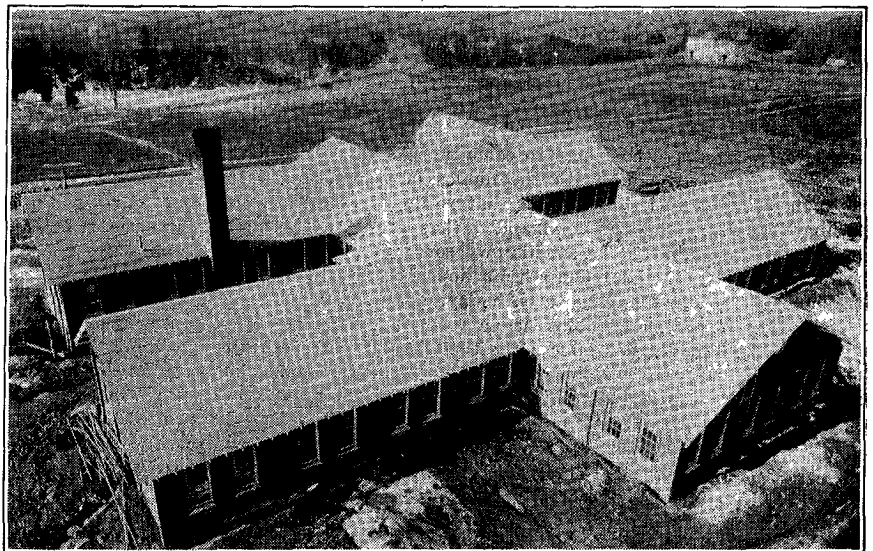
It was, therefore, a great day for the work in the dominion when the Review and Herald, recognizing this urgent need, decided to build and equip a publishing house in Canada. This they have done at an investment of nearly \$200,000, and in their usual spirit of liberality, after putting it on a safe operating basis, have turned it over without any reserve, to be known as "The Canadian Watchman Press."

The Canadians, both at home and in the United States, are entering into this new enterprise with commendable zeal. Elder C. F. McVagh, for many years a member of the General Conference Committee, resigned his position as president of one of our largest union conferences to return to his native land to take the editorship of the new *Canadian Watchman Magazine*. Brother H. H. Rans, a young man whose talent in publishing lines God

tion of the Harvest Ingathering paper in new Canadian dress is being rushed, to be ready for the early fall campaign. Brethren L. C. Shepard and George Butler, the home missionary secretaries, together with the union presidents, entered most enthusiastically into the proposal to publish an edition of tracts to be known as "The Leaves of Autumn" series. This will be a boon to the ministers and laymen, who will scatter this low-priced literature by the hundreds of thousands of copies.

The above recommendations, and the plan to popularize the *Canadian Watchman* by placing a trial six months' subscription in the hands of the leading business, professional, and government men of every province, are some of the measures passed by the council.

Thus, a brighter day has dawned for Canada. Erelong, churches of the ad-



The Canadian Watchman Press

has greatly blessed, accepted the position of manager of this new institution. Under the efficient direction of these two men, seconded by the aggressive field leaders and the loyal church members of the Eastern and Western Canadian Unions, together with the immense field it is designed to serve, this infant plant bids fair to become one of our leading publishing houses ere the work closes.

Oshawa, Ontario, the site chosen, is an ideal situation, being in the center of population between the Atlantic and Pacific. As an initial step in promotion, a publishing council was called early this spring. Here, for the first time in the history of our work in Canada, representatives from the far-distant West and the thickly settled East met together amid the humming presses to unburden their hearts to one another and to exchange plans and methods for the speedy finishing of the message in the dominion.

It was a blessed meeting. God signally met with the workers. Plans were matured for bringing out the first edition of that valuable book, "Our Day in the Light of Prophecy and Providence," which will be ready for the student colporteurs' deliveries. A large edi-

vent message will thickly dot the dominion from Halifax to Vancouver, and from Niagara to the Hudson Bay. From these will come forth an army of courageous missionaries ready to join the forces in the British colonies, that the work in all the earth may be speedily finished.

J. H. MCEACHERN.



PROGRESS IN VENEZUELA

Baptisms

In the homeland where baptisms are of frequent occurrence, our brethren and sisters can scarcely appreciate what such a service means to us who are called to labor in a difficult and priest-ridden country like Venezuela. In the first place, it is hard to find homes where there is any desire to know any but the established religion, and even when one may think he has been successful in bringing a person to see the truth and rejoice while walking in it, he may be doomed to disappointment on account of the inability of the convert to withstand the tide of persecution which beats upon him from all sides. After a person has kept the Sabbath for a time, he or she may drop

out, and perhaps the worker be refused the privilege of having an interview to extend a word of encouragement.

Centuries of Catholic domination have not tended to develop a spirit of independent personal thinking and acting. Men in this country are very susceptible to popular sentiment, and although they may see the truth and may be willing to make some necessary sacrifice for the Sabbath, yet but few are willing to endure the social and financial ostracism that results from taking a stand for God's truth.

Women until married depend upon parents or other relatives to decide as to their movements in the home and outside its precincts; and after marriage they are dominated by their husbands, so it can be readily seen how difficult it is to find even a few who are blessed with sufficient firmness of character to take the proper steps to become candidates for baptism.

Of the natives who had been baptized prior to the arrival of the force of American workers now in this field, only about one fourth remain inscribed on the church roll. Having noted this fact, we have felt it essential that all candidates should be thoroughly tested before being baptized. When this is considered, it will be easy for the reader to understand why baptismal services are not of more frequent occurrence. It is a source of gladness that after a time of waiting there seems a bright prospect of a more liberal harvest.

Perhaps After Many Days

Several months ago I received word that fifty copies of the weekly *Signs of the Times* were being sent me free for distribution. I had not been in Carácas very long and so did not know the people well, but my endeavor to find fifty persons who could read English and would therefore appreciate the paper, afforded an opportunity to become quite well acquainted with the offices of the doctors and lawyers where I went inquiring for readers. Doubtless there are many more who read and speak our language, but it is not easy to find them.

One whom I found is a leading physician, having under his direction the military hospital, and is also a teacher in the medical school of the city. My second call was made when he was not in, and so the paper was left with his assistant. The doctor became so much interested in the articles on Darwinism that he left a note to be given me at my next call expressing his appreciation of the periodicals and their contents. He also suggested that I might like to read his articles against Darwinism, recently published in one of the Carácas dailies. Thus began an acquaintance which has grown until he makes frequent friendly visits in our home, and in case of sickness has called as many as three times a day without charge. He has also done good service by visiting in a professional way the poor members of our church, for the same remuneration mentioned above.

He is now planning to take postgraduate studies in the States, and will visit some of our institutions. He is lineally descended from eminent Catholics, and is himself a member of that church. For this reason great care has been exercised not to arouse prejudice and thus close his ears to further influence.

Bread upon the Waters

In somewhat discouraging endeavors to find English readers for the weekly

Signs, I visited the principal government office in Carácas, and there I was directed to the translator of government documents. He received me and the paper kindly, but with no great degree of enthusiasm. However, having a liberal supply of the papers, and not finding many who could read English, I continued to leave one occasionally.

Time passed, and I had become almost discouraged about seeing any indications of interest in his case, when one day, as I met him on the street, he asked if I knew of any one who would exchange English for Spanish lessons. Although very much in need of further instruction in the native language, I did not think I had the time for it, and so told him I would let him know later. I had in mind a family of workers coming from the States who would need a teacher. Before I had taken time to see him I met him again, and he pressed the matter so strongly that I invited him to call at our home the next evening, when we engaged in pleasant conversation on general topics.

In these fields there is much prejudice and indifference, hence it behooves us to be very careful about broaching the subject of religion, and we acted accordingly. On the second or third evening something was said about the book of Revelation, whereupon he ventured the remark that it is not to be understood. I offered my help to an understanding of it by hanging up the prophetic chart. He became intensely interested in the study of Daniel 2 as an introduction to the study of Revelation. The study was interrupted by the entrance of some unprepared for a repast of spiritual meat. His expressions of regret at the hindrance seemed so sincere that I invited him to dine with us on the following Sunday and continue the study.

Seven weeks have elapsed, and of the forty-nine days only three have passed without an hour's study. His knowledge of law, history, and so many languages has been a great help to me. Much of our work is with a different class, who do not think very deeply, and it is a great pleasure to be associated with one who frequently sees a point before it is made. Not once has he controverted a single point, and he has often expressed the hope that the studies would never end. We hope that he will have the courage of his convictions and step out in the path of duty.

A Poor Rule

It has been said, "It is a poor rule that does not work both ways." Thinking that we were genuine "foreign missionaries," our friends and even department offices in the States have often placed five-cent stamps on letters sent to us in Porto Rico, a possession of the United States. This unnecessary waste of means has annoyed us somewhat, but now that we have made a change to this field and are in reality numbered with the foreign missionaries, we see where the rule will work the other way, and the annoyance is occasioned by our friends' forgetting to use sufficient postage.

In order to stimulate those who receive foreign mail to assist the Venezuelan postal service in advising the public at large in regard to the tariff on mail matter, the law requires that not only shall the lacking postage be collected from the receiver, but a fine in addition. A natural result is that we are glad to co-operate with the government to the extent of

asking that our friends affix five cents for the first ounce and three for each additional ounce on letters. To insure safe and prompt delivery, all packages containing other than printed matter should be registered.

D. D. FITCH.

Apartado 136, Carácas, Venezuela.

* * *

FOUR DAYS AT OAKWOOD

We are always pleased as we enter the grounds of the Oakwood Junior College, five miles from Huntsville, Ala. Its rural surroundings, its lofty oaks and other beautiful trees, impress one with the favorableness of its situation. It seems very evident as the years go by that the hand of Providence guided in the location of this institution. In the midst of its many acres on every side, away from city influences and with ample opportunity for training the hand and heart as well as the head, this institution has a fair chance to put into practice the principles of Christian education.

We were very favorably impressed with the student body of the institution. Many of the pupils are well-developed men and women, seeking an education and determined in their plans to enter the work. In the ministerial band we met a number of mature young men definitely planning for the ministry. The young women are preparing, some to become teachers, others to be Bible workers, and still others to be nurses.

An atmosphere of industry and discipline was apparent. None of the students seemed to be idling about; each appeared bent on the accomplishment of his daily tasks.

Oakwood, with its more than eight hundred acres of land, its various industries, and its capable teachers and leaders in industrial lines, provides an unexcelled opportunity for our colored young people to get a well-balanced Christian education. We wish all our schools were as favorably situated and as well manned and equipped as is this institution.

The teachers are with their students both in the classrooms and at their work. Prof. J. I. Beardsley, Elder W. L. Bird, and other teachers are rendering unstinted service, and we fully believe large results will follow their diligent efforts.

While it is true that some of the buildings badly need repainting, and some re-roofing and other repairs, yet neatness and order prevail. The dining department, clean, with well-arranged tables, white tablecloths, and wholesome food nicely served, affords an example worthy of imitation by some of our larger training schools.

They are planning to raise on the farm this year, as far as possible, the food needed by the school. One hundred sixty acres will be put into corn, forty-five into oats, seventeen into wheat, and from twenty to thirty acres will be garden. More than eight hundred fruit trees have been planted. The sawmill, which is now being roofed over and made ready for sawing, will have much to do in sawing the many hickory, oak, and chestnut logs from the school's own forest.

On the whole the outlook for the Oakwood Junior College is very good. Members of the board and others expressed the conviction that the prospect is as encouraging as at any time in its history, if not more so.

The institution, of course, has pressing needs. A normal building is a necessity. This line of work has no place to grow and develop. The board feels sure that if \$15,000 can be provided, a good normal building can be erected. Then a new barn is needed, the present one being in a dilapidated condition, and too near to the dormitories. The boys' dormitory is also inadequate. These needs appeal to the generosity of our people.

In one respect Oakwood equals, if it does not surpass, any other school in the denomination, and that is in its vocal music. It is worth going there, to hear the student body sing. The music peals forth in sweetness and volume.

May the Lord's prospering hand be constantly upon this institution, and may it continue a success until its work is done.

J. L. SHAW.

* * *

THE ALABAMA CONFERENCE

It is a pleasure to present to the readers of the REVIEW AND HERALD the good word that the past year, in this conference and mission, was filled with many rich blessings. The work has not gone forward without its problems and difficulties, but we can surely praise our kind heavenly Father for His guiding providences at every step of the way. Today the outlook for the future of our work here is very bright.

During the year 1920 all our departments were well managed, each making good progress. As the result of the work done by our faithful colporteurs, \$38,792.52 worth of literature was placed in the homes of the people. These books are already getting hold of the hearts of the honest ones, and some are anxious to learn more of the faith. Our tithe for the twelve months amounts to \$28,784.86, an increase of \$4,331.21 over the year 1919. Then, too, through the excellent work accomplished by our Sabbath school as well as the Harvest Ingathering campaign, we were able to reach more than our goal in mission offerings, thus sending the General Conference more than \$1,000 above the amount at which our goal was set.

During the past season two evangelical efforts were conducted, one by Elder O. L. Denslow and a good company of workers in Albany, Ala. The Lord blessed the earnest work performed, and as a result of the meetings, with follow-up work, some have taken their stand for the message. We hope soon to see a church organized there. The other effort was conducted by the writer and a number of associate workers in Pensacola, Fla., which is in that portion of Florida belonging to this conference. The weather was all that could be desired, and the attendance was satisfactory. On Sunday nights the crowds were larger than we could care for, and the offerings, with gifts, amounted to more than \$1,250. At the close of the summer's work a number were baptized into the faith, and now an excellent lot has been purchased for the erection of a church building. For the present need, however, a neat tabernacle is serving the purpose. Elder M. L. Wilson is pastor, and is fostering the work. Persons are still coming into the truth there, and today this church leads the conference in its mission offerings per capita.

After spending seven years in this field, the writer has been asked to accept

the presidency of the North Texas Conference. These years in Alabama have been pleasant ones, and it has been a privilege to be associated with such earnest workers as those who labor in this field. And now as we take our departure for the Southwest, we sincerely and earnestly pray that the rich blessings of heaven may continue to rest upon and prosper the work in the Alabama Conference.

J. F. WRIGHT.

* * *

CONTINUED EFFORT TO IMPROVE OUR CHURCH CONSTRUCTION

UNTIL a comparatively recent date, with few exceptions our church construction in the Pacific Union Conference territory had been carried out with little or no regard for architectural beauty or even neatness of design, and often with indifference to convenience for Sabbath school work and baptismal purposes, and without regard for acoustic properties.

The first building that really stimulated a much-needed improvement in our church construction in this union was one designed by and erected under the direction of Brother C. C. Lewis, at San José, Calif. The exterior of this one and of another built at Modesto, and also their acoustics, were so nearly perfect that we have not since improved upon them in these respects, but a studied effort has been made during the past seven years to perfect the interior arrangement. In this we have had the benefit of advice from at least seven professional architects, having paid as much as \$200 for a single set of church plans; and we have invited suggestions from many of our leading workers, besides gaining experience in the erection of numerous churches constructed during the period mentioned. Two builders, who have taken a special interest and helpful attitude in this work were Brethren Fred Drake and L. M. Hodge.

While all churches for which we have furnished plans have been very satisfactory to our local congregations, yet in each successive building we have tried to improve on all previous structures, with the result that recently the Pacific Union Conference authorized the drawing of three sets of plans which are recommended to our people in this union for consideration in church construction. Two styles of architecture have been employed in making these plans, namely, bungalow and colonial.

Plan No. 1 can be adapted to a congregation of from 100 to 200 people; Plan No. 2, from 200 to 600; Plan No. 3, from 600 to 1,200. In addition to these, another plan for a large congregation, and one especially adapted to chapel purposes at a college or sanitarium center, are in process of development, the latter to follow in design the beautiful Spanish architecture.

These churches, while considered by architects, builders, and church-going people as very convenient, practical, and artistic, yet cost much less than many similar buildings of equal capacity. Blue prints of these sets of plans, with general instructions, can be supplied to our people at a nominal cost, our effort being to contribute toward the desirable end of improving our denominational church construction.

On this point a single quotation from the spirit of prophecy is applicable:

"The house where Jesus is to meet with

His people should be neat and attractive." — "Testimonies," Vol. V, p. 269.

Further information can be obtained by addressing Financial Secretary Pacific Union Conference, Box 146, Glendale, Calif.

G. W. REASER.

* * *

NEWSPAPERS IN ARGENTINA ADVANCE THE MESSAGE

THAT the newspapers of at least some countries where Roman Catholicism predominates will publish the message of the second advent in their news columns, is evident from a recent experience of Brother John D. Haynes, now settled in Argentina, South America. Brother Haynes went to Argentina a little more than two years ago. Before leaving the United States he became convinced that the newspapers could play an important part in hastening the message to all the world in this generation, so he carried with him the burden of getting the papers in that part of the world to publish the truth in their columns.

Writing from the city of Rosario de Santa Fé, in Argentina, he gives an interesting recital of his success in reaching the multitudes with the gospel in connection with an effort held there. He says:

"I thought it might be of interest to you to know that we have had a fine meeting here during the summer, and have had the best of success in using the press. I went to the leading editors and explained the nature of the campaign that we were planning to carry forward, and not at all to my surprise they assured me that the press would be glad to print any matter that we might bring them, provided it did not take too much space. This plan did an excellent work for our cause, and helped to bring the people to our halls.

"I will relate one of the instances that has impressed me with the nicety and the efficacy of the press in this land of *mañana* (which means tomorrow), where the people are more indifferent to such things than in our buzzing America del Norte. One of the finest converts that has come to us this year learned of the meetings and became interested in the truth by what he read in the leading daily. He is a man of talent and with a humble missionary spirit. If we could get only one direct result in each publicity campaign, it would be worth while.

"The leading paper and the oldest in the republic is *La Capital* (*The Capital*). In one of our cities away in the south and hundreds of miles distant, we had an American worker who had occasion to visit the editor of the local paper in that place. After explaining who he was and his mission, the editor said to him, 'You people are certainly doing a noble work in Rosario. I have been reading the reports of the meetings held in La Garibaldi (the big hall where we had our public meetings). You ought to do something like that here, and when you are ready, the columns of my paper are open to you.'

"*La Capital* has the second largest circulation of any paper in the republic, if I am rightly informed. It is read far and wide, by millions of city and ranch and farm people. I have no doubt that many of the country people received a large share of our truth during our city effort, through the columns of the press.

"One would think that we would not be

allowed to print matter that is directly against the Catholic Church, but that is not true. I believe now is the time for us to take advantage of the condition."

Brother Haynes' report certainly has a ring of cheer in it, and should encourage our workers both at home and abroad to use the press at every opportunity for the proclamation of the message.

W. L. BURGAN.

* * *

WAS THIS YOUR CHURCH?

IN traveling to and fro in the earth, I came to a certain city where there was a church of nearly one hundred Seventh-day Adventists. It was Wednesday, and as it drew on toward 7:30 in the evening I went to the church, thinking to meet many of the members at prayer meeting. Soon after I entered the building a brother came in. We engaged in conversation. He is a new member and enjoys the prayer meeting. An elderly sister next appeared. She is always at prayer meeting, unless detained at home by sickness. A brother and his wife joined us. They are the church school teachers. They came to pray, and to ask us to pray for the children. The music leader and the organist brought with them a stranger and two small boys.

I asked if the elder had arranged with any one present to lead the meeting. No one present had been requested to act. Being a teacher in Israel, I selected a hymn, and as we began to sing, another sister came in. She lives several miles from the church and has to come by omnibus and street car, making two changes each way. These, with the preacher's wife, made up the prayer meeting; eight out of a membership of about one hundred, and the stranger was there.

We sang, and then studied part of the Sabbath school lesson. We found the "Hope of Israel" in the risen and living Christ. We prayed to the Father in His name, and He heard us. We sang and talked to one another of the goodness of God. We closed the meeting and went our several ways, but the thought still haunts me: "What does that stranger think of a people that have the greatest message ever given to the world, and the shortest time in which to give it?" My thoughts have been somewhat as follows:

God is true to His promises. They are all "yea" and "amen" in Christ Jesus. He has said that He will not alter the thing that has gone out of His lips. Ps. 89:34.

And again: "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Num. 23:19. God expects us to regard our promises, or vows, to Him and to our fellow men as sacredly as He regards His vows to us. He remembers when and where we make our promises.

When Jacob was fleeing from the wrath of Esau, the Lord appeared to him in a night vision. Jacob was so impressed that he vowed a vow to the Lord. Years after this, while Jacob was yet serving with Laban, the Lord came to him and said, "I am the God of Bethel . . . where thou vowedst a vow unto Me." Gen. 31:13. Jephthah made a promise on conditions. The Lord fulfilled His part, and both Jephthah and his daughter agreed that the father must be true to his vow. God says, "When thou shalt vow a vow unto the Lord thy God, thou

shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21.

The passing of years does not release us from the obligation to fulfil our vows. The Gibeonites deceived Joshua and the elders of Israel, and they gave their promise that the Gibeonites should not be put to death. Three days afterward Israel came to the home of the Gibeonites with whom they had made a covenant. The people murmured. They said Joshua and all the elders should have had better judgment. But the elders said, "We have sworn unto them." More than four hundred years passed, and there was a terrible famine in the land of Israel. Year after year the famine continued until David sought God to know the cause. The Lord answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites." 2 Sam. 21:1.

The entrance to the Christian life is a vow before God and men. As we enter His service, we hear the Master say, "Seek ye first the kingdom of God." We must not forsake "the assembling of ourselves together." "They that feared the Lord spake often one to another." We take the vow of Christ upon us. We are baptized into Christ. We put on Christ, and we rise to walk in a new life, even the life of Christ.

One says, "I have served my time in Sabbath school." Has Christ quit going to Sabbath school? You are living the life of Christ now. Another says, "I go to Sabbath school and to young people's meeting, but prayer meeting is for the old folks." What about your vow when you entered the Christ-life? Does Christ think it is necessary to attend prayer meeting? When we take the vow of the kingdom, our slogan should be, "Count on me." A LEVITE.

Religious Liberty Department

C. S. LONGACRE - Secretary
W. F. MARTIN - Field Sec. for West

ARE SUNDAY LAWS JUST?

SOME years ago I attended a session of the supreme court of the province of Ontario, Canada. The occasion was a review, by the court, of the rights of citizens under the existing Sunday law of the province.

The attorney for the Lord's Day Alliance of Canada defended the existing law, taking the position that it was a public necessity and of general utility.

The Lord Chief Justice took the liberty to question the attorney as he proceeded with his argument, and the following conversation ensued:

"Do you, sir, contend that the province of Ontario should have power to cause the traffic in the Welland Canal to cease for four days in the week?" asked the Lord Chief Justice.

"No, my lord!" answered the attorney.

"Pray, tell us why."

"Because, my lord, it would be a violation of the rights of citizenship."

"Would the same be true if the province should cause traffic to cease two days in the week?"

"Yes, my lord!"

"Very well, then pray tell us upon

what principle the government may cause traffic to cease upon one day of the week."

"Upon the basis of the religious sentiment of the majority of the people, my lord."

"You may cease to argue along that line, sir," answered the Lord Chief Justice. "The government of Ontario is a civil institution, organized to protect the people in their civil rights, not to violate their rights in order to satisfy the religious sentiment of a class." And the court sustained the ruling of the chief. Was not that a safe and sane position?

The principles of justice are unchangeable. The religious sentiments of the people are changeable. It is always safe to follow the rule of justice to all. A body can never legislate in favor of the religious sentiment of a class without doing violence to the rights of many.

Many forms of religion have dawned upon the world, flourished for a time among some classes, and gone out in obscurity. Christianity has stood the test of the ages. Amid the wreck of religions and the decay of empires it still stands upheld by Omnipotent Power. It does not need help from any earthly government to insure its eternal safety.

ALLEN MOON.

Missionary Volunteer Department

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

"IS YOURS A DUSTY BIBLE?"

UNDER the above heading, appears the following editorial in the Nashville Evening Tennessean:

"In a recent motion picture occurs a trivial incident, the significance of which is quickly grasped by every one in the audience.

"The villain of the play reaches into his bookcase for a Bible. Before opening it, he blows the dust from its edges. A mere gesture, but it is one of the best touches in the play. The audience understands, and smiles appreciation. The incident holds the mirror up to a familiar thing in many homes—the dusty Bible.

"Lying unused on many shelves it offers in vain its wisdom, its consolation, and its romance, while the unsated hearts of the owners seek in vain for new thrills in the 'best sellers.'

"Who knows a sweeter story than the book of Ruth? And tragedy more sublime than the story of the crucifixion? And philosophy more wholesome than that of Ecclesiastes, or of the Proverbs? Or poetry finer than the Song of Solomon?"

"The Bible has the wonderful quality of being always new, presenting unexplored depths of light at every reading. It is like one of those wonderful old attics of our childhood days, where at every visit we would discover, hidden away, something we had missed on our last visit.

"An active mind," said President John Quincy Adams, 'cannot peruse a single chapter and lay the book aside to think, and take it up again tomorrow, without finding in it advice for our own conduct, which we may turn to useful

account in the progress of our daily pilgrimage on earth."

The Young People's Missionary Volunteer Department, realizing the place which the Bible should occupy in the lives of all our people, and especially the young, have worked out two plans as aids to systematic Bible study. The first of these plans is the Morning Watch, which involves a study of and reflection upon one or two choice verses of Scripture each day, preferably in the morning, and followed by communion with our Friend of friends. This time of Bible study and prayer is termed the Morning Watch. As an aid to its observance, the Morning Watch Calendar is published from year to year. A veritable treasure mine are the truths contained in the suggestive texts of this calendar.

The other plan for stimulating Bible study is the Bible Year—reading the Bible through in a year, by doing a small portion each day. The Senior Bible Year embraces all the Scriptures, while the Junior Bible Year eliminates certain difficult portions, choosing the chapters suited to the ability of the child. The Morning Watch Calendar gives, in the back, an outline of the Bible Year. But better than this is the excellent little book, "The Bible Year," which gives a wealth of information on the various books of the Bible, on their authors, conditions under which the books were written, and on other little-known but interesting details.

As it is a gratifying accomplishment to read the Bible through, the Missionary Volunteer Department has prepared two handsome lithographed certificates, one for Juniors and one for Seniors, to be awarded those who complete the Bible Year. We hope to be called upon to issue a large number of these certificates of accomplishment this year.

Surely we upon whom the end of the world is come, living, as we are, in a degenerate age, can afford to do nothing else than to search out the hidden truths and sublime thoughts of the greatest of all books, the Holy Bible.

JOHN C. THOMPSON.

Publishing Department

N. Z. TOWN - Secretary
H. H. HALL - Associate Secretary
W. W. EASTMAN - Assistant Secretaries
J. H. McEACHERN - Assistant Secretaries

ENGLISH COLPORTAGE IN CHINA

MORE than a year ago, a call came to the Mission Board from the Far Eastern Division for two English-speaking colporteurs to sell English subscription books. In response to this call, Brethren King and Fleming, with their wives, were sent. Brother Fleming has been working in Shanghai, and the following encouraging report is received from him:

"I have never worked in a field where I have had better experiences in talking to men about their souls' salvation. I cannot express how sorry I am that I did not come to China many years ago to sell books. There are honest hearts in this wicked city, crying out to the God of heaven for light, for a way out of the fearful difficulties of the present, for strength to meet the unusual situations now confronting the world.

"I thank my dear Saviour for His guiding hand which has led me to some of these dear people. Many of them have pressed my hand hard and thanked me for calling upon them, and asked me to be sure to come in again. Many are reading their books with growing interest. Some have already lent them to their friends and asked them to read them.

"My heart has rejoiced many times recently when I have seen men's faces change as I talked to them about the soon coming of my Lord, telling them that He wants to save them as well as every one else. I have repeated His promises to them, and watched the fulfillment of the promise given us in the spirit of prophecy, that angels of God would draw near and impress hearts. It surely is a glorious work to have the privilege of laboring with holy angels. I am holding studies now with one man to whom I sold a book, and could be holding more if I had time. This man told me, the last time I was at his home, that he hoped soon to believe as I do.

"The Lord has blessed me in a remarkable way in securing orders and making good deliveries. Since beginning here I have put in 201 hours and taken 149 orders, amounting to \$1,867 in value. This is my record with 'The Great Controversy.' In addition to this I have worked thirty hours with magazines and helps, selling \$486.15 worth, making a grand total of 231 hours, 149 orders, and \$2,353.15."

We too are glad Brother Fleming is in China, selling our books and ministering to souls who are hungry for the message.

W. W. EASTMAN.

* * *

A BIG WEEK EXPERIENCE

ELDER F. H. ROBBINS, Brother F. E. Hankins, and I took the boat leaving Washington Sunday at 6:30 P. M. for Norfolk, Va., en route for Chincoteague Island. About nine o'clock the passengers learned that Elder Robbins was a preacher, and he was invited to speak to them in the main saloon. He spoke on the subject of heaven. From the first few words every one present seemed to be deeply interested. Even the captain came down and listened very attentively. We hope the words of truth lodged in some heart and will bear fruit for eternity.

After several changes of conveyance we reached the island the next day, and began work the following morning.

From the information we can gather, the people of this island have never had an opportunity to hear this blessed truth. There are about four thousand people there. The principal industries are fishing and growing oysters. More than one half of the men and women cannot read or write. They are planting oysters at this season, which makes it a poor time to canvass, especially as they do not harvest them until fall; but we did very well with the fishermen.

Our Experiences

Elder Robbins had prayer with one lady who had been sick for nearly two years. Her mother ordered a copy of "The Great Controversy," then went over to the next house where he was canvassing and helped him take an order there. One man said, "I wish you would sit here from now until dark and explain

that book to me. I can understand that."

One lady said she hadn't time to listen to Brother Hankins, but followed him to the next house, saying she felt condemned for not taking time, and ordered a book.

We had prayer in several homes, and some listened to our canvass with tears flowing down their cheeks. I know the Holy Spirit was there to impress hearts. I called at one home, and the lady said, "O, you are the man who prayed at my mother's home yesterday!" She readily gave me her order. The last half day several said, "I know you have a good book; we have heard about you." One lady said, "I'll have that book if I have to borrow the money to get it." She paid me a \$1 deposit.

It seemed as if the Macedonian call had come to us when some of the people from the north of the island sent word for us to come up there, so they could get some of our books and Bibles. Unfortunately, we did not have time to answer their call. As we went to the wharf to leave, two men came up and said, "We want to give you our orders." When we landed on the mainland, I spoke to the captain of the boat about our work. He said, "I wanted to give my order, but I didn't know which of you to speak to."

The Results

It took so much time to get to the island and return that we only worked nineteen hours. Our sales were \$382. The people seemed hungry for the truth. We hope some will be raised up as witnesses for the truth on Chincoteague Island, and that we may have a good delivery for an offering for the Publishing Extension Fund.

H. F. KIRK.

Home Missionary Department

C. V. LEACH - Secretary
H. K. CHRISTMAN - Assistant Secretaries
E. R. NUMBERS - Assistant Secretaries
MRS. J. W. MACE - Office Secretary

HOME MISSIONARY CONVENTIONS

A HOME missionary convention for the North Pacific Union was held the latter part of February in the city of Portland, Oreg. From the beginning of the convention a note of courage was sounded, and plans were laid for aggressive work in the various interests represented by this movement.

Following the union convention, local institutes were held in Portland, Oreg.; Yakima and Wenatchee, Wash.; Missoula, Mont.; and nearly all the large churches and schools in the union were visited.

The North Pacific Union is carrying on a strong literature campaign. In the Western Oregon Conference, 90,000 copies of *Present Truth* were ordered in a few weeks. These papers were nearly all used by the churches in Portland. In the Upper Columbia Conference, Elder J. S. Rouse and his committee planned for a permanent, systematic circulation of this good missionary paper on a large scale throughout the conference. The church at College Place, Wash., is sending *Present Truth* regularly into six hundred homes in sparsely settled districts, where personal visits are not practical. The church at Yakima, Wash., plans to use one thousand copies of *Present Truth* in

this way. It is to be hoped that many churches throughout the country will follow this plan of reaching the scattered population.

At these local church institutes, Bible study bands were formed, and leaders appointed for conducting regular classes in Bible work. Where the services of nurses could be obtained, classes were formed for the study of health principles and methods of simple treatments. These classes will meet each week. Wherever this medical missionary phase of the work was presented, a deep interest was manifested, and it was felt that there is no part of our work of greater importance than instructing the church members in simple methods of relief in times of sickness and suffering, through the application of which the way can be paved for further missionary work.

An energetic band of workers among prisoners exists in the Yakima church. The influence of the work of this band in the prison at Yakima has extended to the State penitentiary at Walla Walla, as prisoners who have come under the helpful influence of these Christian workers have been transferred to the State institution. The members of the church at College Place, Wash., are following up this interest in the Walla Walla Penitentiary.

Throughout the North Pacific Union much literature is being circulated among the foreign-language-speaking people. The two churches in Portland are conducting Sunday schools in the foreign section, one among the Chinese and another among the Italians.

In the past the Layman's Missionary Movement has been somewhat handicapped in the North Pacific Union, on account of lack of a regular home missionary secretary; but conditions are now changed, and Elder E. C. Boger is giving his entire time to this work, and is building it up in a strong, aggressive manner. The entire field is supplied with local secretaries, and the prospect is bright for the future. One very noticeable feature of the office end of the work in this union is the excellent stenographic help furnished the secretaries of the local conferences, thus making it possible for them to do strong field work. During 1920 the Harvest Ingathering work increased 50 per cent. The reports show 196 conversions during 1920 as the result of the laymen's efforts, and fifty during the first month of the present year. In a few places the industrial decline is felt a trifle, but the courage of the people is good, and 1921 bids fair to lead all past years in the results obtained through the efforts of the Layman's Missionary Movement.

The Western Canadian Union

Conventions were held in Vancouver, British Columbia; Cassils, Alberta; and Winnipeg, Manitoba. At Calgary, Alberta, a three days' council was held with the local home missionary secretaries of the Western Canadian Union Conference. Canada has some problems peculiar to that territory, but the brethren were unanimous in their determination to meet these perplexities in the strength of the Lord. Owing to the failure of the wheat crop in certain sections, and to fluctuations in the market, the financial depression is felt quite keenly, but the older residents say that they never saw a better prospect for a bountiful crop the coming season. Elder L. C. Shepard, the

union home missionary secretary, is planning a series of home missionary institutes throughout the field.

The new publishing house at Oshawa, Ontario, is meeting a long-felt need, and the churches are counting on a wide distribution of missionary literature from this publishing center, which will be used in forwarding the Layman's Missionary Movement. E. R. NUMBERS.

Appointments and Notices

CAMP-MEETINGS FOR 1921

Atlantic Union Conference

- W. New York ----- June 16-26
- Massachusetts, South Lancaster -----
- June 23 to July 3
- S. New England, Charter Oak Park, Hartford, Conn. ----- June 23 to July 3
- N. New England ----- Aug. 18-28
- Maine ----- Aug. 25 to Sept. 4

Central Union Conference

- Inter-Mountain, Rullison ----- June 16-26
- Wyoming, Crawford, Nebr., June 23 to July 3
- Colorado, Denver ----- Aug. 11-21
- Missouri, Sedalia ----- Aug. 18-28
- Nebraska, Lincoln ----- Aug. 18-28
- Kansas ----- Aug. 25 to Sept. 4

Columbia Union Conference

- West Virginia, Huntington ----- June 9-19
- New Jersey, Trenton ----- June 23 to July 3
- W. Pennsylvania, Corry, June 23 to July 3
- E. Pennsylvania ----- June 30 to July 10
- Ohio ----- Aug. 11-21
- Chesapeake (white) ----- Aug. 18-28
- Chesapeake (colored) ----- Sept. 1-11
- District of Columbia ----- Sept. 8-15

Lake Union Conference

- Chicago ----- Postponed
- Indiana, Cicero ----- June 2-12
- S. Wisconsin, Madison ----- June 9-19
- N. Wisconsin, Ashland ----- June 16-26
- E. Michigan, Lansing ----- June 16-26
- N. Michigan ----- Aug. 18-28
- W. Michigan, Marshall ----- Aug. 25 to Sept. 4

Northern Union Conference

- Minnesota, St. Cloud ----- June 2-12
- South Dakota, Huron ----- June 9-19
- North Dakota, Mandan ----- June 16-26

North Pacific Union Conference

- Southern Idaho, Caldwell, May 26 to June 5
- Upper Columbia, College Place -- June 2-12
- Western Oregon, Portland ----- June 7-19
- Western Washington, Kent ----- June 14-26
- Southern Oregon, Eugene ----- July 14-24

Pacific Union Conference

- Central California, Cutler Park, Visalia -----
- May 26 to June 4
- Arizona, Phoenix ----- June 2-12
- Nevada, Reno ----- June 20-26
- N. California, Lodi ----- June 30 to July 10
- California, Oakland ----- July 7-17
- S. California, Alhambra ----- July 21-31
- S. E. California, Alhambra ----- Aug. 4-14

Southeastern Union Conference

- Cumberland ----- Aug. 18-28
- Carolina ----- Aug. 25 to Sept. 4
- Georgia ----- Sept. 1-11

Southern Union Conference

(White)

- Tennessee River, Nashville ----- Aug. 4-14
- Kentucky, Louisville ----- Aug. 11-21
- Alabama, Clanton ----- Sept. 1-11
- Louisiana-Mississippi, New Orleans, La. -----
- Sept. 22 to Oct. 2

(Colored)

- Louisiana-Mississippi, Jackson, Miss. --
- Aug. 18-28
- Kentucky, Louisville -- Aug. 25 to Sept. 4
- Tennessee River ----- Sept. 8-18
- Alabama, Montgomery ----- Sept. 15-25

Southwestern Union Conference

- S. Texas, San Antonio ----- July 14-24
- Arkansas, Little Rock ----- July 21-31
- N. Texas, Dallas ----- Aug. 4-14
- Texico (New Mexico), Clovis -- Aug. 11-21
- Oklahoma, Oklahoma City ----- Aug. 18-28
- Texico (W. Texas), Clyde ----- Sept. 1-11

Western Canadian Union Conference

- British Columbia, Penticton ----- June 9-19
- Alberta, Calgary ----- June 23 to July 3
- Saskatchewan, Saskatoon, June 30 to July 10
- Manitoba, Winnipeg ----- July 7-17

Eastern Canadian Union Conference

- Ontario ----- Aug. 18-28
- Quebec ----- Aug. 25 to Sept. 4
- Maritime ----- Sept. 1-11

* * *

NORTH DAKOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The North Dakota Conference Association of Seventh-day Adventists will hold their regular annual business session in connection with the North Dakota Conference and camp-meeting at Mandan, N. Dak., June 16-26, 1921. The first business meeting of this association will be held on Thursday, June 23, 1921, at 10 a. m. The object of this meeting is to elect the officers for the ensuing term, and to transact such other business as may properly come before the association.

H. H. Humann, Pres.
Andrew Roedel, Sec.

* * *

THE NORTH DAKOTA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The nineteenth annual conference and camp-meeting of the North Dakota Conference of Seventh-day Adventists, for the election of officers and the transaction of other business, will be held at Mandan, N. Dak., June 16-26, 1921, on the fair grounds. Each church is entitled to one delegate for the organization, and one additional for each ten members.

H. H. Humann, Pres.
C. G. Ortnier, Sec.

* * *

EAST MICHIGAN CONFERENCE ASSOCIATION

The annual session of the East Michigan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Lansing, Mich., June 16-26. The first association meeting will convene at 10:45 a. m., Monday, June 20, 1921. This meeting is called for the purpose of electing officers for the ensuing term, and of transacting such other business as may come before the association.

W. A. Westworth, Pres.
Frank Dudley, Sec.

* * *

WEST VIRGINIA SEVENTH-DAY ADVENTIST BOOK SOCIETY, INC.

Notice is hereby given that a meeting of the stockholders of the above corporation will convene the second Tuesday in June (June 14), at 5 p. m., at the Seventh-day Adventist camp-ground at Huntington, W. Va. The object of this meeting is to elect officers for the coming term, and to transact such other business as may properly come before the corporation.

J. W. McCord, Pres.
C. L. Bauer, Sec.

* * *

SOUTH DAKOTA CONFERENCE

The forty-second annual conference and camp-meeting of the Seventh-day Adventists of South Dakota will be held in Huron, S. Dak., June 9-19, 1921. The first meeting of the conference session is hereby called for Friday, June 10, 1921, at 9:30 a. m. At this time the conference will convene, and every delegate should be in his seat. In addition to other regular business to come before the delegates, the election of officers for the ensuing year will be held.

S. A. Ruskjer, Pres.
J. H. Nies, Sec.

* * *

SOUTH DAKOTA CONFERENCE ASSOCIATION

The regular annual meeting of the South Dakota Conference Association of Seventh-day Adventists, a corporation of the State of South Dakota, will convene in connection with the annual conference and camp-meeting at Huron, S. Dak., on Tuesday, June 14, 1921, at 11 a. m. At this time trustees for the ensuing term will be elected.

S. A. Ruskjer, Pres.
J. H. Nies, Sec.

WYOMING CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fourteenth annual session of the Wyoming Conference of Seventh-day Adventists will convene in connection with the annual camp-meeting at Crawford, Nebr., June 28 to July 8, 1921, for the purpose of electing officers for the ensuing term, and the transaction of other business that may properly come before the constituency. The first meeting of the session will be held June 24.
 J. W. Turner, Pres.
 J. M. Fletcher, Sec.



ISOLATION OR ASSOCIATION, WHICH?

This is the great question that is looming before America today. Shall we make a league with foreign nations? Shall we welcome foreigners as citizen possibilities? Our attitude is of vital import to the future of America and the world. The July midsummer number of the Watchman Magazine strikes a patriotic keynote in a beautiful "Old Glory" front cover, which propounds the question, "Foreigner or Fellow Citizen?" and answers it convincingly in a leading article by Peter Edward Brodersen, a writer long intimate with the aliens among us.

Of equal interest and importance is a bold treatment of the greatest class struggle of modern times: "I Could Solve the Capital-Labor Question, If—," by Alonzo L. Baker, in which he shows the one way out.

Laws are made to benefit, not to afflict, the body politic. In "Are We too Much Governed?" Uthal Vincent Wilcox takes a sane stand as to how far men may go in legislation for good.

In addition:

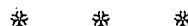


- "A Thousand Years of Peace," Tyler E. Bowen.
- "As the Mountains are Round About," Agnes Lewis Caviness.
- "How are You Measuring up?" John Lewis Shuler.
- "Christ, the Hope of Ages," J. A. L. Derby, in the series, "If I Were a Skeptic."
- "Mothers of Men," Kathrina Blossom Wilcox.
- "Wanted—Help in Spreading the Morning's Glory," Martha Warner.
- "Would You Reap Health, Sow It," Louis A. Hansen.
- "We Believe that Jesus is Coming Soon," Editorial.

News Interpreted explains the significance of England's labor struggle, Zionism, armaments, peace negotiations, and the Near East situation.

Little Talks have these attractive titles: "Never Suppose This," "Three Generations or Three Seconds," "The Way You Talk to Your Mule," "The Restful Sabbath," "Dead Flies," "The Foolishness of the Wise."

The Central Pictorial section is a beautiful and striking picture of the coming of the immigrant.



BOOK WANTED

J. A. Holton, Bakersfield, Calif., desires to purchase a copy of "Pagan Counterfeits in the Christian Church," by Charles A. Temple.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Pierson.—Y. V. Pierson was born in Iuka, Ill., Oct. 10, 1869, and died in Fresno, Calif., April 28, 1921. H. H. Dexter.

Weaver.—Mrs. Hattie Weaver died April 5, 1921. She is survived by her small son and an aged mother. B. F. Kneeland.

Roggasch.—Augusta Reetz was born in Germany seventy-eight years ago. She died in Ainsworth, Nebr. Four of her thirteen children survive. * * *

Johnson.—Mary Isabel Rowan was born near Davenport, Iowa, Dec. 15, 1855. Died at Norfolk, Nebr., April 25, 1920. Her husband and three children survive. * * *

Bond.—Mrs. Ebenezer Bond was born in Dorchester, Mass., April 22, 1861, and died in Armona, Calif., April 24, 1921. Her husband and a son and daughter mourn. H. H. Dexter.

Covey.—Daniel L. Covey was born Aug. 10, 1848, in Berlin, Mich. He died in College View, Nebr., April 29, 1921. His wife, three sons, and one daughter mourn. S. E. Wight.

Shepherd.—Frances L. Shepherd was born in Wilmington, N. C., June 25, 1848. She died at Wrightsville, N. C., April 25, 1921. Two sons and two daughters survive. H. Pannkoke.

Church.—Helen Marr Church was born in Saratoga Springs, N. Y., June 19, 1838, and died at the home of her daughter near Albany, Oreg., March 27, 1921. She married E. J. Church forty-seven years ago. One of her eight children survives. H. G. Thurston.

Holly.—Samuel M. Holly was born in Batavia, N. Y., May 22, 1831. He was married to Phebe Ann Stone in 1855, and most of his married life was spent in the State of Iowa. He died at his home in Des Moines, Dec. 27, 1920. Four children mourn. * * *

Oliver.—Josephine Shepherd was born in Johnson County, Missouri, Feb. 18, 1850. She was married to George Shannon in 1896. Her second husband was Daniel M. Oliver, and he with her brother is left to mourn her death, which occurred at Warrensburg, Mo., May 3, 1921. D. P. Miller.

Nolin.—Lucinda Stover was born in Indiana, in 1861. She was married to John I. Mills in 1889. Left a widow she married George Nolin, who died about six months ago. Her death occurred in Glendale, Calif., April 4, 1921. Two sons and her father are left to mourn. R. W. Munson.

Porter.—Nellie A. Chipman was born in Waitsfield, Vt., Oct. 11, 1859. She died in Takoma Park, Md., May 3, 1921. When ten years of age, she, with her mother, accepted the Sabbath truth. In 1879 she was married to Frank S. Porter, and soon after, with her husband, connected with the organized work in the Vermont Conference. Later Sister Porter connected with the work of the Review and Herald Publishing Association. In this loss the institution has been deprived of one of its most efficient, faithful, and consecrated workers. She was buried at Northfield, Vt. One brother survives. * * *

LARS NIELSON

Elder Lars Nielson was born in the vicinity of Christiania, Norway, Feb. 17, 1859, and died at Frazee, Minn., April 28, 1921.

When about twenty years of age he came to America, and worked for two years in Wisconsin. While Brother Nielson was still in Norway he accepted the Seventh-day Adventist faith under the labors of Elder Mattison. He was naturally attracted to Battle Creek College, which he attended for two years, meanwhile doing colporteur work during vacations. After this he served for some time as steward of the Battle Creek Sanitarium.

In 1889 he was married to Miss Martha Johnson. To this union were born three children.

In 1891 Brother Nielson moved to College View, where for six years he served in connection with the Nebraska Sanitarium and Union College. He then decided to give his life definitely to the gospel ministry, in which he was actively engaged until 1912. While occasionally spending time on his farm, his life was given to faithful service in the ministry in Nebraska, North Dakota, and South Dakota. In 1910 occurred his second marriage, which was to Mrs. M. M. Rasmussen, who survives him.

In 1912 Elder Nielson returned to College View, where he engaged in work in connection with the sanitarium. Here he remained until two years ago, when he removed to his farm in North Dakota and later to Frazee, Minn.

In the ministry, and in institutional work, Elder Nielson had labored faithfully in the service of God for about thirty years.

The funeral was held Sunday, May 1, at the Baptist church in Frazee.

E. L. Sheldon.

Strickland.—Hattie Garthright Strickland, wife of Elder J. A. Strickland, died April 22, 1921. With her husband she accepted the third angel's message in Richmond, Va., during the summer of 1895. They entered the canvassing field, and there labored for two years. Later, in 1903, they were called to Jamaica to labor, and remained in the West Indies for about six years, being in Kingston at the time the great earthquake destroyed that city, and our chapel there was the only church building not destroyed. After returning to this country they labored for about six years in Canada, and this has been followed by a number of years of service in the Southern States. She is survived by her husband and three sons, one by a previous marriage. One of these, Walter, is now a missionary in China. She leaves a host of friends, and a record of faithful service.

R. F. Farley.

Butterfield.—Fred M. Butterfield was born Aug. 19, 1891, near Easton, Minn. With his parents he removed to Oregon in 1901, and to California in 1910. August 19 of the same year he was united in marriage with Miss Clara Anderson of Modesto. Five years ago Brother Butterfield entered the canvassing work, from which he was called to take charge of the home missionary department of the Northern California Conference about two years ago. He was suddenly stricken with illness on April 15, and died April 24. Brother Butterfield was a faithful laborer, and dearly loved the message to which he gave his life. He leaves besides his wife and two children, a father, L. J. Butterfield, and a brother, C. L. Butterfield, who is laboring in Korea.

Clarence Santee.

Kelsea.—Clarence George Kelsea was born in Lisbon, N. H., April 30, 1854, and died at his home in Battle Creek, Mich., May 8, 1921. Brother Kelsea accepted the teachings of the Seventh-day Adventists, and in 1889 united with the Tabernacle church. In 1887 he entered the employ of the Review and Herald, remaining in the composing-room till the fire of 1908 destroyed the plant. In 1890 our brother was married to Miss Winnie E. Loughborough, then editor of the Youth's Instructor. To them was born a daughter, Alice M., who is left to mourn.

Arthur E. Serns.

Andrews.—Sybil Almira Nelson was born in Medina, Mich., July 25, 1842. She was married to Titus Z. Andrews in 1866, who, with two children, is left to mourn. Her death occurred at Port Orchard, Wash., April 28, 1921. R. G. Schaffner.

Bowdish.—Mary Catharine Osborn was born in Monroe County, Iowa, Dec. 4, 1864, and died at Valentine, Nebr. * * *

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MISSIONARY VOLUNTEER

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By LILLIE A. FARIS

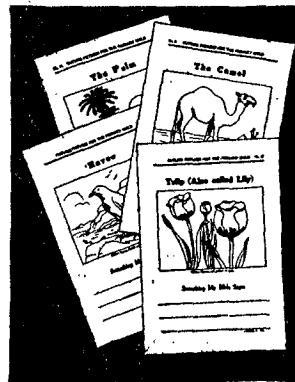
Children like to draw, and work with colored crayons, and these Outline Pictures will direct this energy into interesting and instructive channels. The list of outlines to be colored is as follows:

- Thirteen Animals of the Bible
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The colors are indicated at the bottom of each picture; also at the bottom are several lines with the heading, "Something My Bible Says." This is to be filled in by the child.

Price, 40 cents.

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WASHINGTON, D. C., JUNE 9, 1921

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Because of the large number of articles constantly received for publication, 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, Washington, D. C.

MRS. C. A. THORPE and daughter Esther sailed from New York for Norway, May 27. Sister Thorpe goes to join her husband, who went to Norway last year to connect with the editorial staff of the Scandinavian Publishing House in Christiana.

* *

PROF. W. E. HOWELL, speaking of the Stanborough Park Missionary College at Watford, England, after his recent visit, says: "I found the teachers endeavoring to do thorough work in instruction. All the students in the school are preparing for some definite line of service. In a graduating class of sixteen, five were in the ministerial course, five in the Bible workers', five in the nursing, and one in the normal."

* *

We have reached the time of year when our schools are again closing for the summer vacation. Hundreds of young men and women will be going out from our colleges and academies, some of them never to return to school again, having finished their chosen course of study. Others will go out into the field to earn scholarships, in order to continue their school work. Some will be detained by home duties from actively participating in field work. We pray that the special blessing of God may rest upon every one; that those who have finished their school work may have divine guidance as to the duties upon which they shall enter; that those going from door to door selling our publications, or who connect with evangelistic efforts, may have wisdom and strength to perform faithfully and well the duties which fall to them; and that those who are kept at home by domestic duties may have grace to serve God acceptably. Let every student realize that whatever his work may be during the vacation period, he need not undertake it alone. The God of his fathers will be with him, if he will only cultivate His companionship. The Christ whom he found in an experimental way in his connection with the school, will go with him in the field if he will but permit it. And in this blessed companionship there will come comfort and courage and success, the true success which only the companionship of the Master can afford.

EVEN in the hard places of the earth, the message presses on. Elder G. A. Thompson, superintendent of the work in the Malay States, says: "Until last year, the progress of the work here has been so slow as to try our patience severely. But now that we have begun to see the dawn of better days, we are glad to forget those days of waiting. We are getting a good force of native workers. At present we have five Chinese preachers, three just entering the work. Also we have eleven young men and women in the training school at Singapore, from whom we shall soon have some good workers. Some of these earned their scholarships by colporteur work."

* *

ONE BIG DAY

THE first returns from the one Big Day campaign to provide funds to purchase and equip a publishing house for Africa, are beginning to come in. As we open our mail, we often wish that we might pass on to all who have shared in the enterprise and sacrifice the interesting items which often accompany these reports.

The very first return that came to our office was a five-dollar bill from an isolated Sabbath keeper.

The second item was from a sister who wrote that she had become so enthusiastic over the idea of building a publishing house for Africa in one day, that she "could not wait until the date appointed," but went out at once with literature for a big day's work. She enclosed \$25.

The third item was a donation of \$200. At the time of the paper-famine crisis, a sister had sent the Review and Herald \$200 as a loan. On hearing of the Big Day enterprise, she communed with her own heart and with the Lord as to whether she could not "get along without that \$200." The result was a donation of this amount to the African publishing house.

These with several other items came in before the day appointed for the united effort. They are an indication of the spirit of co-operation and self-sacrifice which is building up the work of this movement in all the earth.

E. R. PALMER.

* *

MOVING-PICTURE SHOWS

VOLUMES have been written regarding the evils of moving-picture shows. These protests have come from every quarter, from leading educators, from church men, from fathers and mothers, from judges on the bench.

It is estimated that moving pictures are attended by twenty million people daily. It will be readily recognized, therefore, that the influence of this form of diversion is far-reaching in its effects. What is this influence? Why are the popular movies condemned? We do not understand that objection is raised because of the physical characteristic of the pictures. The exhibitions are not wrong because the pictures are represented as moving instead of stationary. It is admitted by all that this form of photography might be made to serve a very valuable purpose, and in a limited measure this has been done. We would by no means class with the popular movies, exhibitions of an educational character, such as travelogues, the representation of

animals in their native life, scientific demonstration, etc. We object to the popular moving-picture shows for the following reasons:

1. They frequently portray crime, and present it in its most pleasing forms. The criminal is made a hero. Oftentimes his basest actions are idealized. It has been recognized for many years that the crime pictured in the movies is a strong incentive to the commission of crime on the part of youthful witnesses.

2. Moving-picture shows frequently exhibit scenes of impurity. Indeed, it has been admitted by even the moving-picture men themselves, that if the sex appeal were removed from the pictures, much of their popularity would be lost with the general public. Pictures of illicit love, of marital infidelity, of clandestine marriage, of elopements, of alienation of family affection, with all its jealousy and envy, are exhibited daily before millions, including not only men and women of mature minds, who might be supposed to form a proper estimate of such questions, but boys and girls with impressionable and receptive minds, placing before them wrong standards of living and wrong conceptions as to true love and the family relationship.

3. The popular movie idealizes sin. The frailties and passions of humanity are pictured as virtues. Sin is presented in alluring, seductive forms which make it appear desirable. The youth and the easily influenced are led to excuse in themselves impulses and tendencies which otherwise would appear to them wicked and sinful.

4. The moving-picture shows create a perverted taste. No one can habitually attend such places of amusement and witness such scenes as are portrayed upon the screen, without being influenced in his heart and life, in his ideals and standards. As we behold, we are unconsciously transformed into the image of that which we see.

5. The moving-picture shows often discredit religion. Slurs are cast on the church and its sacred institutions. Ministers of religion are represented as participants in or parties to crime, and as ministering comfort and encouragement to those in sin.

6. Moving-picture shows are a fruitful cause of wasted time and money. The amount of money spent daily in these cheap places of amusement is almost fabulous. The aggregate amount of time runs into years. How much of good might be accomplished if such time and money were properly expended!

In considering his relationship toward worldly sports and pleasures, the disciple should ask, "What would be the relation to them of my Master if he were here on earth?" Can we conceive of Him as finding pleasure in such scenes as are represented in the popular movies? We can think of Him as mingling with the people in their social life in order that He might do them good, but it is utterly impossible for us to think of Christ as sanctioning by His divine presence, attendance at a theater or moving-picture show. And if Christ would not go were He here upon earth, if we cannot kneel down and ask Him to accompany us by His Holy Spirit, can we consistently witness such exhibitions? "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.