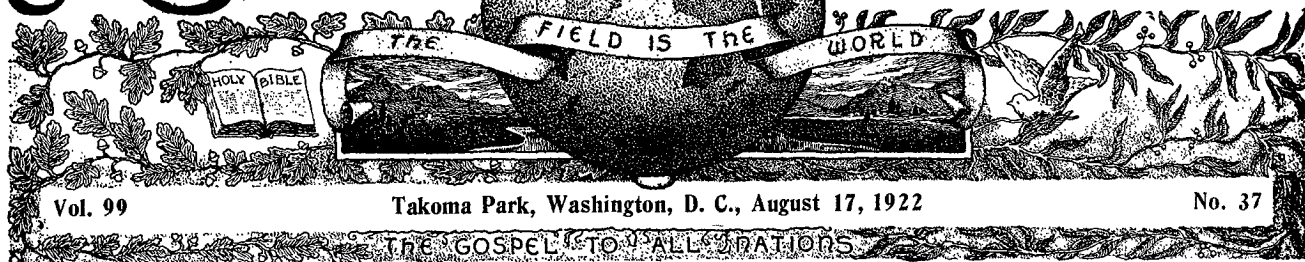


The Advent Review and Sabbath Herald



AS THOU WILT

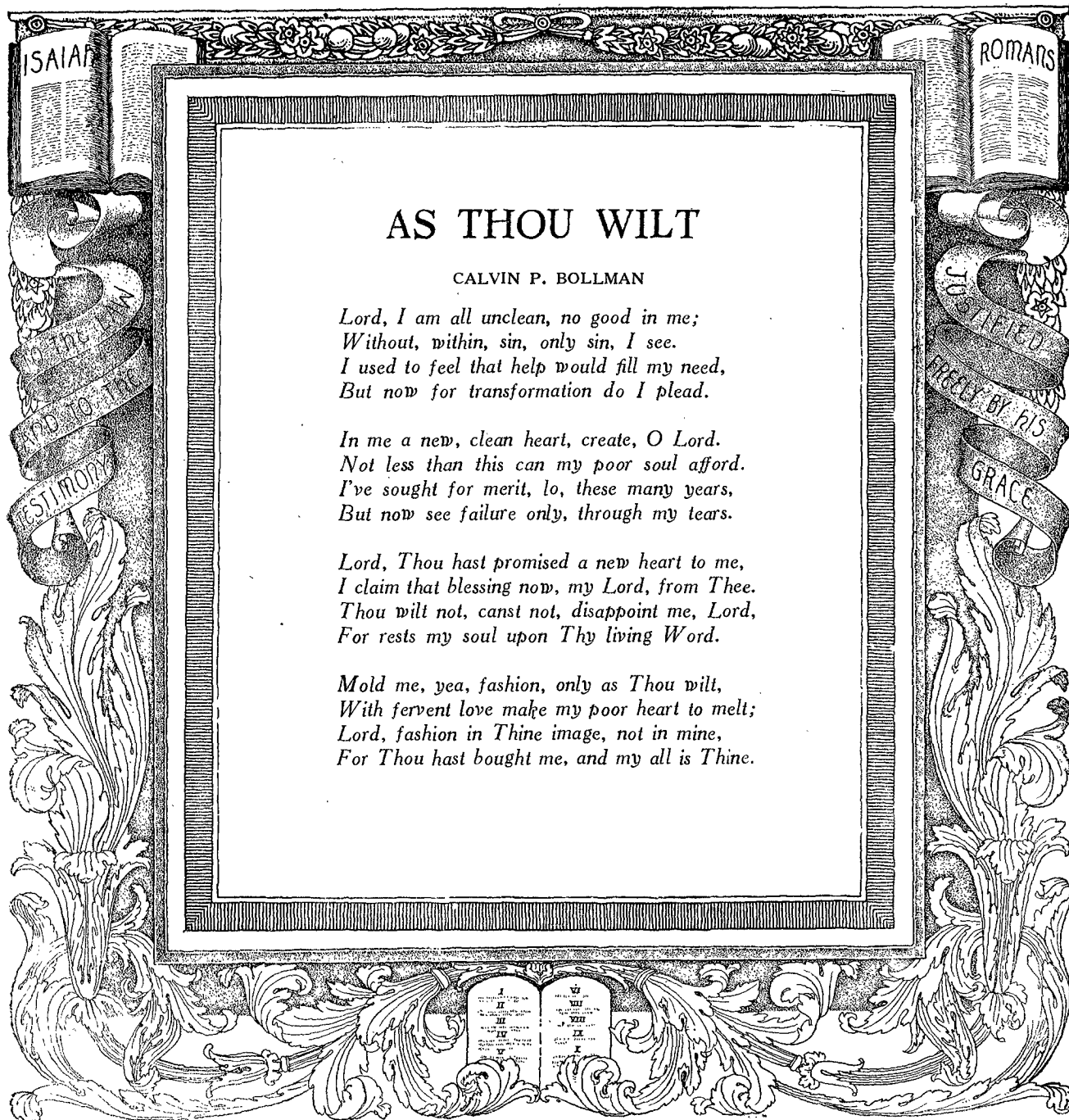
CALVIN P. BOLLMAN

*Lord, I am all unclean, no good in me;
Without, within, sin, only sin, I see.
I used to feel that help would fill my need,
But now for transformation do I plead.*

*In me a new, clean heart, create, O Lord.
Not less than this can my poor soul afford.
I've sought for merit, lo, these many years,
But now see failure only, through my tears.*

*Lord, Thou hast promised a new heart to me,
I claim that blessing now, my Lord, from Thee.
Thou wilt not, canst not, disappoint me, Lord,
For rests my soul upon Thy living Word.*

*Mold me, yea, fashion, only as Thou wilt,
With fervent love make my poor heart to melt;
Lord, fashion in Thine image, not in mine,
For Thou hast bought me, and my all is Thine.*



The Limit of God's Mercy

MRS. E. G. WHITE

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The means which the Lord has employed in the gracious provision of His mercy, to soften and subdue the objects of His love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for Thee, Lord, to work: for they have made void Thy law."

Because of the goodness and long-suffering of God, many have been led to consider and appreciate His mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused His mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honor and His glory. He will not have His laws trifled with. Men cannot with impunity treat them with indifference and defiance.

If God had decided, in His councils in heaven, to visit the transgressors of His law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with His only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in His long-suffering and patience could not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard His laws, after sufficient test and trial their case is forever decided. God cannot have such as members of His family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God.

Near the Limit of God's Forbearance

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in His dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth His coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape."

The present time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth be-

cause it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading.

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting."

The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their intrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zaccheus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void His law, others will come in to fill their place and take their crown.

In all parts of the world there are diligent students of the word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in

(Concluded on page 6)

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

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

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The Atonement

J. N. LOUGHBOROUGH

THE word "atonement" is really a combination of the particles at-one-ment. Originally it meant the process by which parties at variance were brought into harmony. As used in the Bible, it indicates the bringing of mankind, who because of sin are out of harmony with God, into reconciliation with Him. Paul, when writing to the Roman church, said of this:

"If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 17, 18.

In Jesus' own words:

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

And again, the apostle Paul said:

"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 10, 11.

"All things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 18-21.

Before Christ the atonement was symbolized by the sacrifice of a lamb for the repentant, believing sinner. It is in this sense that Christ is called "the Lamb slain from the foundation of the world." Rev. 13: 8.

The work of atonement for sin was foreshadowed in each year's regular service in the sanctuary. The repentant sinner, with his hand on the head of the offering, confessed his sins. Then with his own hands he slew the victim; and the officiating priest with his finger sprinkled the blood in the designated places, showing that these sins were conveyed from the sinner to the sanctuary. If the penitent one remained faithful, the sins were blotted out on the day of atonement, the closing day of each yearly service.

In Paul's letter to the Hebrews, speaking of the sanctuary and its service, he said:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: . . . which was a figure

for the time then present, . . . but Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. . . . It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. . . . And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 6-28.

The work of Christ in the most holy apartment of the heavenly sanctuary was provided for in the "Lamb slain from the foundation of the world." The names of those who became subjects for salvation through faith in Christ and the efficacy of His atonement, were written in the Lamb's book of life. The work in the most holy place in the heavenly sanctuary is really a work of judgment. It was thus spoken of by Peter on the day of Pentecost:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

Since the close of the 2300 days in 1844, the atonement work has been going on. It has to do with all whose names have been entered in the book of life. Of this time of judgment we read:

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." Rev. 20: 12.

Paul speaks of the atoning work of Christ as accomplished in his own life. He says:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

In harmony with this, note the following:

"Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. . . . The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, and justifies the repentant, believing soul, . . . and loves him as He loves His Son. That is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light."—Mrs. E. G. White, in *The Review and Herald*, Nov. 4, 1890.

So the believer can sing:

"To God I'm reconciled,
His pard'ning voice I hear;

He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

* * *

Some Findings of Psychic Research

G. W. REASER

THERE has been a tendency on the part of certain leaders of religious thought to deny the reality of the supernatural in the apparent manifestations claimed by and for spiritualistic mediums, such leaders asserting that the apparently supernatural was produced by clever trickery, resulting in deception of the senses of the observer.

Those who have convictions on this question will be interested in the observations made by scientific authorities and published in six successive articles in the *Scientific American*, the last one appearing in the June number under the signature of Hereward Carrington, Ph. D., and the whole line of argument receiving favorable comment in an editorial note which reads in part as follows:

"Whether the skeptic likes it or not, we seem to have pretty definite evidence that the psychic force, whatever its nature, is on occasion able to step out of the subjective realm of hallucinations, mediumistic trances, automatic writing, and the like, and actually create material effects in the material world about us. Tables do move; sounds are produced; something which can be felt and photographed and whose continuity can be broken by passing through it, is extruded from the medium's person."

In the opening sentence of the article mentioned, the writer above named says:

"Psychic research may be defined as the scientific investigation of a mass of apparent phenomena which do not fall under any of the orthodox sciences."

The tests applied to the investigations as set forth in the article, were the senses of sight, touch, hearing, and feeling; the use of delicate scales for determining weight; also photography and microphotography.

Pursuing the subject more at length, Mr. Carrington gives the results of the research work of one investigator, Dr. Crawford by name, in these words:

"This 'psychic arm,' for years quite invisible, was finally brought into visibility, in a red light, so that it could be seen, and was even photographed. Crawford goes further. He describes the gradual evolution of a semisolid substance, from complete invisibility, going on before his eyes—a substance cold, slimy, 'protoplasmic, and reptilian in touch.'"

Then several mediums are named and the names of certain scientists who made special investigation of some of these cases are given, after which Mr. Carrington makes the following comment:

"This plasmic substance . . . has not only been seen, touched, and photographed, but motion pictures have been taken of the entire process, and a microscopic analysis has been made of certain small portions of the substances which remained behind. . . . These microphotographs show us that we are beholding a curious hodgepodge of apparently living matter, thrown together helter-skelter, and more or less resembling a tumor growth in its peculiarities."

Some of the results expected of research work in the direction indicated are summed up as follows:

"There is every reason to believe that researches along these lines will eventually culminate in some of the greatest and most startling conclusions of modern science, and that these despised and ridiculed psychic phenomena may be the means, after all, by which we shall be enabled to interpret the nature of life.

"I have said that manifestations such as these lend themselves to scientific investigation and solution. . . .

"I have no space here to deal with other interesting psychic manifestations. . . . But enough has been said, at any rate,

to show there is here a definite field for legitimate, scientific investigation, and that psychical research may in future be classed as a recognized science, taking its place among other sciences, worthy of the highest efforts of the best minds of the century. It is my hope that this will, ere long, be recognized, and that psychical research may be regarded as the science which attempts to solve the riddle of man's existence, of his unknown powers, as well as his future, which no other science attempts to penetrate!"

More than two millenniums ago the Bible confirmed the fact of "psychic phenomena," but attributed their marvels to the powers of darkness.

Sacred history of the first century of the Christian era attests the fact that some men and women who surrendered their minds to the control of evil spirits became demon possessed. The scientific investigations above mentioned apparently prove parallel cases in the twentieth century.

A certain personage is spoken of in Holy Writ as the one who deceives the nations. If the whole system of Spiritualism with its startling psychic phenomena constitutes a great satanic delusion, then may not the anticipated recognition, by the scientific world, of the genuineness of the claims for the supernatural in Spiritualism, lay the foundation for the greatest deceptions ever practised by the archdeceiver upon humanity?

* * *

The Blessing of Quiet Lives

J. M. HOPKINS

THE power of the sea lies not in the roar of its breakers, nor in its vast depth and boundless expanse; but rather in its ability to bear upon its surface the mighty ships of travel and commerce, and in the constant giving forth from its limitless store of the silently rising vapors that finally descend in rain and snow to moisten the earth and quench the thirst of vegetation. We hear no sound from other worlds, as they revolve in their vast orbits, yet this in itself is an expression of mighty power. Some one has beautifully expressed the thought thus: "The drum makes vastly more noise than the flute, but for true, soul-thrilling music and soothing power the flute is a thousand times more effective."

It is not the men and women who make the loudest profession that are always the most helpful in the community, or the most useful in the work of the Master. More often it is those who are quiet, retiring, and unassuming, those of whom the world, outside the limits of the narrow circle in which they move, hears and knows nothing. Their names may not be heralded as leaders, they may not be recognized in society, but if a neighbor is sick or has met with misfortune in some manner, most likely these quiet, unobtrusive persons are just the ones sought for help or advice.

We would not imply that the truly kind and helpful are found only among the more lowly in life, for there are thousands of true, generous, unselfish ones in all circles. Not all may occupy leading stations in life, but in quiet, isolated corners, shut out from the world and shut in by necessity and environment, the humble and unknown may find their field of service.

Among all the thousands of Israel, Elijah really thought he alone had remained true to God. But the Lord told him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:18. When the Lord spoke to Elijah, His voice was not heard in the "whirlwind," nor in the "earthquake," nor in the "fire;" but He spoke in the "still

small voice." And it was through the quiet, retired, godly lives of those seven thousand whom God had reserved, unknown to the wicked Ahab and Jezebel, unknown to the prophets of Baal, unknown even to Elijah, that a remnant was preserved to keep burning the light of truth. The Lord knew each one. The angels knew each humble dwelling, hidden away among the mountains of Israel, and daily bore to the courts of glory the morning and evening prayer and praise from the hearts and homes of these faithful ones.

The word of God contains some very definite and comforting statements about the ministry of such quiet lives. Let us read some of these statements:

"Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." Prov. 17: 1.

Every one who has lived or does live in strife, well knows this text is true.

"Better is a handful with quietness, than both the hands full with travail and vexation of spirit." Eccl. 4: 6.

This needs no confirmation. But let us have another explicit statement:

"We hear that there are some [and they did not all die without issue] which walk among you disorderly, working not at all, but are busybodies. Now them that are such we commend and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3: 11, 12. "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thess. 4: 11.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2: 1-3.

These last verses certainly contain wholesome counsel for us as a people, in view of the great responsibility resting upon us. We should be strictly loyal to every righteous requirement of the law of the land, and should lead quiet and peaceable lives.

The beautiful life that God wants His remnant people to live, is described in 1 Peter 3: 4:

"Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the only life that really counts, be you a humble toiler or a millionaire.

Let us notice another blessed word especially applicable just now in the waiting time:

"It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 26.

"Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30: 15.

So, my dear fellow pilgrims, do not imagine that because you are not the elder of the church, or the deacon, or the superintendent of the Sabbath school, therefore you are not useful. If the laity were all removed, what could the officers do? Reducing the question to its final, logical analysis, it is the laity who keep the work moving. It is you who are leading the "quiet lives," who by your prayers and contributions, your faithful, untiring efforts and allegiance, are really pushing forward the work of God to the ends of the earth. Without you there could be no churches, no conferences, no schools, no foreign or home missionary enterprises. Under God, you stand back of it all. It is the fruit of your toil, the answer to your prayers, the bedewing of your tears, that our Master and the angels love to honor.

My brother, my sister, I know how you live and toil. I have shared the generous hospitality of hun-

dreds of your quiet homes. I have heard your earnest prayers and grateful songs of praise; I know God loves you every one. Be faithful and true a little longer in living your quiet lives, and soon the Lord will say to you, "Well done."

* * *

Genuine Repentance an Antidote for Sorrow

E. HILLIARD

THERE are times in the lives of the most devoted Christians when trials and temptations bring discouragement. Elijah became discouraged, and ran away from the Lord. The apostles became disheartened, even after they had beheld their risen Lord, and went fishing on the lake of Galilee. But Christ did not forsake them. He followed those Galilean fishermen and filled their empty nets. Through His kindly assistance He made them fishers of men.

All down the ages there have ever been some who have gradually backslidden and lost their first love for Christ and His cause. Like the members of the Sardis church, they have a name to live, but are almost spiritually dead. Let not such extinguish the last spark of hope. There is recorded in the books of Ezra and Nehemiah a most encouraging lesson for the penitent soul. But let us all remember that God requires attentive ears to His reproofs and promises.

In the days of Nehemiah the people of Israel had departed from the Lord, and had intermarried with the people of other nations. Through this intermarriage they had so corrupted the Hebrew language that the warnings and reproofs, when read and explained by the priests, were not fully understood by many. It was Satan's subtle way of blinding the mind and destroying the soul.

When Ezra the priest and those associated with him "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading," the people repented. They promised to cease their desecration of the Sabbath. And in addition to their tithe, they promised to pay a certain amount annually for the service of the sanctuary. They further covenanted, under oath, not to give their daughters unto the people of the land, nor to take their daughters for their sons. Many had already trespassed in this. Neh. 10: 30.

Under the smarting pain of divine reproof, the penitent confessors were told, "Mourn not, nor weep. For all the people wept, when they heard the words of the law." Neh. 8: 9. Their repentance was genuine and their confession sincere. They were freely pardoned, and joy took the place of mourning. Verses 10-12.

When our sins are laid bare through the agency of the Holy Spirit, and the mental anguish seems almost too great to endure, is the time we are liable to give way to despair. The words of Ezra to Israel not to mourn and weep over their confessed transgressions are full of encouragement to all who are under reproof for sin and filled with godly sorrow. The following excerpt from "Prophets and Kings," page 668, should bring hope and good cheer to the hearts of returning backsliders and all penitent sinners:

"Every true turning to the Lord brings abiding joy into the life. When a sinner yields to the influence of the Holy Spirit, he sees his own guilt and defilement in contrast with the holiness of the great Searcher of hearts. He sees himself condemned as a transgressor. But he is not, because of this, to give way to despair, for his pardon has already been se-

cured. He may rejoice in the sense of sins forgiven, in the love of a pardoning heavenly Father."

How consoling to the weeping sinner! But the climax of consolation is reached in the words that follow; they touch the very mainsprings of joy in every sorrowing, penitent soul:

"It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation."

The Limit of God's Mercy

(Concluded from page 2)

doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with Him.

Divine Intervention

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth; and when a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might be marked. Then He has made known the fact that there is a God in Israel who will sustain and vindicate His people.

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for His people.

In these last days, wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Malachi 3:13-15:

"Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

Here is a company of disaffected professed Christians whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others.

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between

the righteous and the wicked, between him that serveth God and him that serveth Him not."

The Final Crisis

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them.

When the defiance of God's law is almost universal, when His people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God, and for the testimony of Jesus Christ, which they held,—then the prayer will ascend from every true child of God: "It is time for Thee, Lord, to work; for they have made void Thy law." The fervent prayers of His people will be answered; for God loves to have His people seek Him with all the heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as their protector and avenger. "Shall not God avenge His own elect, which cry day and night unto Him?"—*Review and Herald, Dec. 21, 1897.*

* * *

"ONCE I knelt in my shining mail
Here by Thine altar all the night.
My heart beat proudly, my prayer rose loudly,
But I looked to my armor to win the fight.
God, my lance was a broken reed,
My mace a toy for a child's delight.
My helm is battered, my shield is shattered,
I am stiff with wounds, and I lost the fight.

Low I kneel through the night again,
Hear my prayer if my prayer be right!
Take for Thy token my proud heart broken.
God guide my arm! I go back to the fight."

—From "Vigils," by Aline Kilmer.

* * *

"LIVE only in the thought of love for all, and you will draw love to you from all. Live in the thought of malice or hatred, and malice and hatred will come back to you."



EDITORIAL



Let Us Pull Together

It is only by united effort that the church of Christ can accomplish its mission in the world. Indeed, the unity of the church is set forth by our divine Lord as the evidence to the world of His relationship to the Father. The Master prayed, as recorded in the seventeenth chapter of John, verses 20 and 21:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

Whenever the church of Christ has maintained this essential unity, success has attended its efforts. Whenever the spirit of division has been permitted to bear sway, when the church has become divided in its objectives, working at cross-purposes, each member seeking his own selfish interest, with no regard for the good of his brethren, then weakness has resulted.

The church of Christ today, as never before in its history, needs to press together. Indeed, this is the message which has come to us from the servant of the Lord many times in the years of the past.

We have just passed through another General Conference, where the interests of the world-wide work were considered. Broad and far-reaching plans were laid. Great world objectives were adopted. Those who had differed on plans and policies reached common ground of agreement. The leadership of the denomination in its various departments and for its world-wide work was decided upon. The call now is for every member of the church to give his hearty support in the carrying forward of the work on the basis adopted by these delegated representatives of the world-wide church.

Because some brother failed to see plans which he cherished accepted, is no reason why he should withhold his support from the plans which were adopted by his brethren. It is surprising to see how well, oftentimes, plans which we did not consider the best, work out when there is given them time and the hearty support and co-operation of the believers. It is far better to work out even a poor plan with united effort, than to try to carry out a much better plan with divided sentiment.

And so let us work together. Let every man put his shoulder to the wheel, and lift his utmost in the carrying forward of this great movement. Let every man seek to come near to his brethren, uniting with them in heart and labor for the accomplishment of the great work committed to us. If we have failed to do this in the past, let us resolve that this shall be the spirit which will actuate us in the future. We are not living in the past, but in the present. Let us not raise old issues nor open old sores. We cannot afford to let the pall of the past, with its mistakes and misunderstandings, cloud our present experience.

Oftentimes in the political world we find that after issues are settled and general agreements reached, there are some who still continue the warfare. They are possessed with the spirit of reprisal, of revenge. They engage in "sniping," in undermining confidence, in ambush warfare. They feel that those who have

differed with them should be punished in some way for the stand they took. We cannot afford to cherish this spirit in the church of Christ. We may differ, and differ honestly, as brethren, but we may differ in such a spirit that our hearts will be bound together even in the difference, and we shall still seek to co-operate heart and soul in general plans which are adopted.

It requires much of the grace of Christ to differ with our brethren and still keep sweet. It requires much heavenly wisdom to discern between principles and personalities, and to recognize right principles when those principles involve our own personal concerns. But in doing this, and in subjecting ourselves patiently and kindly to these processes, self will be crucified and we shall be made nobler and better for having gone through the experience.

Let the past, with all its mistakes and misunderstandings and criticisms, go, and go forever, and let us unite heart and soul in the bonds of Christian brotherhood speedily to finish the work which God has committed to us. Working in this spirit, we shall find our greatest personal blessing, and the highest success for the work which we all love. Let us pull together.

F. M. W.

* * *

Salvation from Sin

It is a mistake to suppose, as many do, that the primary purpose of the plan of salvation is to free men and women from punishment: its principal object is not and never was salvation from punishment, but salvation from sin. Of Mary the angel said,

"She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

With this agree also the words of the apostle in Romans 8: 3, 4:

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The great objective is the vindication of the divine government by the elimination and utter destruction of sin. The original charge against the government of God was that His law could not be obeyed perfectly even by angels, much less by men. The divine Word, the Son of God, was Himself made flesh, and in that flesh He kept perfectly the very law that Satan said could not be kept. Failure on the Son's part would have been vindication of Satan; success on the Son's part was vindication of the Father's law and government.

And as Christ overcame sin in the flesh, so He is able and willing to overcome sin in the flesh of every soul that is yielded to Him. To each one He says,

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

He sups with us by bearing our burdens and carrying our sorrows. We sup with Him by entering with

Him upon His perfect victory over sin, not alone by the imputation to us of His righteousness, but by its impartation, so that in Him actual victory over sin is achieved. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

C. P. B.

* * *

Two More Tongues

How it rejoices our hearts every time we hear that one more tongue is speaking the language of this advent message! Every new language area entered means a new and a long step toward the finishing of the work. The latest report comes from Elder W. H. Anderson, of Africa. He writes from his field of service among native villages within the borders of the commonwealth of South Africa:

"Every new country entered with this message, every new language added to the group in which we are now proclaiming this truth, means another step toward our heavenly home. On my arrival in Grootfontein, we began at once to hold meetings with the Hereros and Namaquas who are living on the farm of Brother Hansen. There were also some who came to the services from adjoining farms. In all we had about forty in regular attendance.

"I preached to them in English, and one interpreter spoke in Herero and another in Namaquan. There are many words in the Herero that are identical with the words in the languages in Northern Rhodesia. But when it comes to the Namaquan, which is almost identical with the Bushman language, it is different. The language seems to be made up of alternate grunts and clicks—when you do not hear a grunt, you hear a click.

"It rejoiced my heart to hear this message in two more languages which up to now have been 'unknown tongues' so far as this truth is concerned. There is now a good prospect for a native church to be raised up here by the end of this year. For this I thank God and take courage."

We hope the brethren and sisters will keep such reports as these in mind and pray for Africa. One hundred thirty African languages have been reduced to writing, and the word of God in whole or in part is in many of them. Our own meager list must be increased year by year.

W. A. S.

* * *

Tithing in the Popular Churches

It is interesting to note that in nearly every Protestant church today there is a growing sentiment in favor of tithing as a means of supporting the work of the gospel. In some instances the ideas of how and why tithe should be paid are not so clear-cut and convincing as in others, but a more or less earnest effort at education is going forward, and results are being seen.

In 1920 W. H. Carwardine stated in the *Chicago Herald and Examiner* that in one of the large financial drives of the Methodist Episcopal Church, "tithing" was the talismanic word that swept over the country and reached out into foreign fields with returns that would make a speculator in oil sit up and think." At that time it was estimated that upwards of 200,000 Methodists were paying tithe, and a campaign was in progress to increase the number to 1,000,000.

In 1916 a paper on tithing was read before a meeting of Presbyterian Church officers in Princeton, N. J., and later appeared in the *Missionary Review of the World*. In this twelve reasons for tithing were set forth. Since that time numerous articles advocating this method of gospel support have appeared in Presbyterian literature. In the Baptist and other churches, as well as in the Presbyterian, what might be termed campaigns have been carried on with the view of increasing the tithing membership.

But what is more interesting than the mere fact that other denominations are coming to recognize the tithing system as God-given, is the fact that the blessing of God is resting upon honest Christians in other churches who are faithful in returning to the Lord His portion. From the *Christian Herald* we take the following intimate experience of a lady in South Carolina, whose faithfulness in tithing was severely tested, but who was also greatly blessed of the Lord:

"Last summer my husband was the victim of the unemployment conditions. For weeks and weeks he had no work, and was away in another city. I resorted to the use of my needle to earn bread for my dear little ones. And being a tither, I carefully saved the tenth of my little mite.

"Finally my husband secured a position, but received only a commission as a remuneration. All went well for a while. As he made a few sales for the firm he represented, he sent me the proceeds.

"My little girl became ill with malarial fever, and for a week I could not work at all. There was a doctor's bill and medicine to pay for, and the small sum of money I had was soon exhausted. All was gone but God's tenth. I had that in the bank. My food and fuel supply was almost gone, too.

"The tempter came to me one morning near the middle of the week, and said to me, 'Well, what are you going to do now? Your child is sick, you can't work, you haven't any money, and not much of anything to eat. And you know that you are not going to tell your neighbors anything about it. So what will you do? There's God's tenth down there in the bank. You might just as well go get it. It's no use to try to tithe under such circumstances as these.'

"I said, 'Jesus, what must I do?' He said, 'Trust Me.' And I said, 'Yes, Lord, I will trust you. I am afraid to spend your money and I believe you will provide for me.'

"The little store of provisions lasted until Friday morning. Company came for breakfast, and along with them the tempter. He said, 'What are you going to do now? You know you are not going to let them know your circumstances. The bank is open, you can get that money. You can't give these people just anything to eat.' I said, 'O Lord, what must I do?' The answer came back, 'Give them what you have.' I said, 'But, Lord, I haven't any oil to cook with. What must I do?' The answer came, 'Go to your neighbor and borrow for your present need.' I hastened away to do His bidding. . . .

"That afternoon I did not have any money to pay the faithful old colored woman who had washed my clothes. I prayed very earnestly that God would provide so that I might pay her, because that was the way she and her little grandchildren lived. So just after six o'clock a very dear friend came and paid me a small sum for some work I had done the week before. It was not quite enough to pay the laundress, but I said, 'Thank you, dear Lord, I will give her this; it will help her to get some of the things she needs.' She came in a little while, and I gave her all I had, because I owed it to her.

"Monday morning came, and everything was gone. The tempter said, 'Well, what about it?' 'I am still trusting God,' I said to him. 'And what if He fails?' he asked back.

"The morning mail came and brought what looked like a letter. I opened it to find that it contained five crisp new bills wrapped in a plain piece of paper. I said, 'Thank you, dear Lord.' It was just enough for the week's expenses. But the remarkable thing about it was that it was the exact amount of the Lord's tenth that I had in the bank.

"Several months later I learned whom God had used to send the money to me, but she never dreamed that she was the blessed instrument in the hands of God for bringing such an answer to trustful prayer."

Should not we who believe so profoundly in tithing as a divine institution, be admonished to greater faithfulness by the experiences of tithe payers not of our faith? Surely God gives abundant evidence that He is mindful of the faithful steward, and that in this day as truly as He did in olden times, He will fulfil the promise recorded in Malachi 3:10:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

C. A. H.

The Day of the Lord

CARLYLE B. HAYNES

Sermon Given at the General Conference, Sunday Evening, May 21, 1922

Six thousand years ago the human race joined a rebellion against its Creator, and it has remained in that rebellion ever since. Sin is a revolt against God and against His government. When mankind sinned, they took up arms against their Maker, and they have not yet laid them down.

Now, in the very nature of things, in a controversy between the Almighty Creator and a race in revolt, there can be but one outcome: either that race must return to its allegiance to God, or be utterly destroyed. This is not because of an arbitrary decree of the divine Being, but because, being perfect and His law perfect, God cannot change. "He cannot deny Himself." 2 Tim. 2:13.

Controversy Must End

The controversy between God and man cannot go on forever; there must be an end. There must be an issue to that conflict. And the victory in a controversy between God and man will be on God's side. It cannot be otherwise.

The end of this controversy will begin in a warfare which, in the Bible, is known as Armageddon. Armageddon is the death struggle of an ungodly race, old in rebellion and sin. Armageddon will mark the beginning of the time when every issue between God and man will be settled, when a race confirmed in rebellion will receive the reward of rebellion. Armageddon will mark the failure of every human effort toward self-salvation.

Failure of the Human Race

The human race has tried for six thousand years to govern itself. It has endeavored to establish some system of government by which lasting and universal peace might be maintained in this world. It has tried every system of human government that can be devised by the ingenuity of man, ranging from the most tyrannical autocracy to outright bolshevism and communism, and touching everything between; and every system devised by mankind has failed to produce universal and lasting peace.

For six thousand years one ship of state after another has started out upon its voyage, freighted with human hopes, but on the shores of time they are found scattered and broken and sunken. Man has not been successful in either creating or maintaining a government which would assure peace. The time is soon to come when, after the failure of humanity, God Himself will assume the reins of government, and take over the management of the affairs of this world, bringing in and establishing a divine government on this planet. That will be preceded, not merely by a readjustment of international affairs, but by the sweeping away of all the institutions of mankind, and the establishment of a government of heaven on their ruins. The beginning of that change will be Armageddon.

The Great and Terrible Day of the Lord

This new era, which is soon to begin, is called in the Bible "the day of the Lord." Man will have had his day and will have failed. Then the Lord will assume charge of worldly affairs. Therefore this new era is known in the Bible as "the day of the Lord," the first part of which is the millennium.

The day of the Lord, or at least the millennial part of that day, contrary to the teaching of many the-

ologians, is not a day of glory and of happiness. It is just the contrary. I read of it here in the book of Amos:

"Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

The portion of the "day of the Lord" which lasts a thousand years, is called the millennium. You will find it mentioned in Revelation, the twentieth chapter and the first five verses:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

I thank God for that. The devil is to be bound and shut up and a seal set on him, that he shall deceive the nations no more till the thousand years are fulfilled; and after that he must be loosed a little season. The prophet continues:

"I saw thrones, and they [the saints] sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

A Modern Fallacy

Here is the teaching of the Bible regarding the period known as the millennium. We might naturally conclude that it will be a good time, if the devil is to be bound; and I suppose that is what has led men to believe that the millennium will be a period of peace and happiness in this world—because the great adversary is shut up, so that he can deceive the nations no more.

To this has been added by some the teaching that the world, before the beginning of the millennium, is to be converted to Jesus Christ; that the gospel of Christ is to go to all men, and be so successfully presented that all nations will be converted and dismantle their navies and disband their armies. The Washington Conference on the Limitation of Armaments gave many good people the idea that the time was near when the world would learn war no more. A good start seemed to be made in that direction in the limitation that was set upon naval armament.

As a basis for this belief in universal salvation and a thousand years of peace through politics, Matthew 24:14 is sometimes read. This is what it says:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then [when this gospel of the kingdom shall have been preached in all the world for a witness] shall the end come."

But I direct your attention to the fact that this passage of Scripture does not declare that the gospel will be accepted when it is preached. Certainly every human being will have a chance to be saved. The gospel will be preached in all the world as a witness to every nation. It will not be accepted by the nations; but, thank God, it will be accepted by those who are honest and true, and who long for salvation. I know it will not be accepted by the world as a whole, because the Bible very plainly declares that it will not be.

Those who follow the teaching of world conversion are following a fallacy, they are being led into a great error. The word of God in no place leads us to expect that conversion to Christ will be universal. Let me read you a statement from our Lord regarding this.

The Wheat and the Tares

In Matthew 13 Christ, among the many parables there recorded, gives the parable of the wheat and the tares. You remember it, how a husbandman went out and sowed good seed in his field, and then an enemy came and sowed tares among the wheat, and went his way. When the wheat sprang up, there appeared the tares. Then the servants asked whether they should gather up the tares, and He told them not to do so, but to let both grow together until the harvest.

Beginning at the thirty-seventh verse of this thirteenth chapter of Matthew, and reading down through the forty-second, I find Christ's own explanation of this parable:

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire."

Does that look like world conversion? You read nothing there about the tares becoming wheat. You read nothing there that leads you to believe in world conversion. On the contrary, both righteous and wicked are to continue to the end of the world. The wicked will not all be converted.

When the Millennium Begins

The millennium will begin with the second coming of our Lord. You know He will come again. Among certain classes it is customary today to repudiate a literal understanding of the words of the Bible regarding the return of our Lord. But now, my dear people, permit me to read to you the words of the Lord Himself regarding His return, and then judge for yourselves whether they can ever be properly understood in any other way than literally. In John 14:1-3, I read these familiar words:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again [Notice those four words, "I will come again"], and receive you unto Myself; that where I am, there ye may be also."

In addition to that clear statement let me read the account of the ascension of Jesus, in Acts 1:9-11:

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Mark the words, "this same Jesus." Put those with the other words, "I will come again." And let me put with that still another text, in 1 Thessalonians 4:15-17.

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain [unto the coming of the Lord] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Jesus Surely Coming

Now put the three expressions together: "I will come again;" "this same Jesus;" "the Lord Himself." How can you take those words any other way than literally? What do they mean if they do not mean that Jesus is coming again? That is all there is to it. He is coming again.

Let me read John 14:1-3 from the "New Testament in Modern Speech" (Weymouth's translation):

"Let not your hearts be troubled. Trust in God: trust in Me also. In My Father's house there are many resting places. Were it otherwise, I would have told you; for I am going to make ready a place for you. And if I go and make ready a place for you, I will return and take you to be with Me, that where I am you also may be."

And Acts 1:9-11:

"When He had said this, and while they were looking at Him, He was carried up, and a cloud closing beneath Him hid Him from their sight. But while they stood intently gazing into the sky as He went, suddenly there were two men in white garments standing by them, who said, Galileans, why stand looking into the sky? This same Jesus who has been taken up from you into heaven will come in just the same way as you have seen Him going into heaven."

That is clear enough, isn't it? We do not need to put any interpretation on it. It doesn't need any.

Now let me read the other passage in 1 Thessalonians 4:15-17:

"This we declare to you on the Lord's own authority that we who are alive and continue on earth until the coming of the Lord shall certainly not forestall those who shall have previously passed away. For the Lord Himself will come down from heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air."

Moffatt's Translation

I have another version, Moffatt's translation. I don't think it is needed, but notice how clearly the thought is stated in John 14:1-3:

"Let not your hearts be disquieted; you believe—believe in God and also in Me. In My Father's house there are many abodes; were it not so, would I have told you I was going to prepare a place for you? And when I go and prepare a place for you, I will come back and take you to be with Me, so that you may be where I am."

He wants His people with Him. His coming again is also foretold in this verse in the Acts:

"On saying this He was lifted up while they looked on, and a cloud took Him out of sight. As He went up, their eyes were fixed on heaven; but just then two men stood beside them dressed in white, who said, Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken from you into heaven will come back, just as you have seen Him depart to heaven."

The verse in 1 Thessalonians in this translation reads:

"We tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord Himself shall descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first; then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord forever."

Not Coming in Secret

This scripture does not mean—no proper construction can make it mean—that when Christ comes the second time, He will come invisibly or in secret. It does mean, and can only mean, that He will come openly, bodily, visibly, literally, personally, and will be seen of men when He comes.

Some men say today that it does not mean He Himself will come back in person, but that it means He will send us His Spirit. The second coming of Christ,

as taught in the Bible, they declare, is fulfilled in the coming of the Spirit, or in the giving of His word. He is in this word, and that is all the second coming of Christ means; others say He sent us the gift of His Spirit, and that is what the second coming of Christ means; still others say that all the fulfilment these promises will ever have, is in the death of the individual Christian. Christ comes to us all when we die, or we all go to Him.

Do you think this verse can ever be tortured into that meaning? I left my home in New York City about four weeks ago, and I told my wife I was coming back in about six weeks. She understood that, and did not have any difficulty at all in comprehending my meaning. How far do you think a visitor coming tonight to see her would get if he should sit down and say,

"Well, Mrs. Haynes, where is your husband? I don't see him."

"No, he has gone away."

"Gone away? Your husband has left you?"

"Yes, he has left me, but he is coming back."

"Are you sure? Where did he go?"

"He went to San Francisco."

"Do you believe he is coming back? What did he say when he went?"

"He said he was coming back."

"Has he written you?"

"O yes, I have had letters from him."

"Don't you rather think that is what he meant when he said he was coming back—that he would write you? Has he sent you any gifts?"

"Yes, I have received a nice gift from him."

"Now, I am inclined to think that is perhaps what he meant when he said he would come back, that he would send you a gift. You don't really think, do you, that he himself is coming back?"

I think Mrs. Haynes is glad to get my letters and gifts, but I should be sorry to think she would ever accept them as substitutes for myself!

I tell you, my dear people, the church of Jesus Christ is altogether too ready to accept a substitute for the Lord Himself. I am thankful for His word. I am so glad He has written us this letter [the Bible], and sent it to cheer us on the way. I am glad for the gift of His Spirit. I am glad for all the blessings He sends. But my heart goes beyond the Bible and His gifts. I want to see Him [many amens], and I do not propose to accept anything He gives as a substitute for His own blessed self! I want to see the Lord Himself, and I praise God, He is coming back again! There is not any question about it at all.

When Jesus comes, there will be two classes of people on this earth, just two,—the righteous, both dead and living; and the wicked, both dead and living. If you will study with me a few minutes, we can get clear statements from God's word as to what will happen to each class. We need not be in confusion regarding this subject.

Will you let me illustrate the thousand years of the millennium by these chairs [placing two chairs about ten feet apart]? We will say that this is the beginning of the thousand years right here [pointing to one of the chairs]; away back there [pointing farther the other way] was the creation of the earth. Men have been living on the earth for about six thousand years. Here we reach the second coming of Christ, the beginning of the millennium, which extends a thousand years to this point [pointing to the other chair].

When He Comes

As I said, when Christ comes the second time, there will be two classes upon the earth, the righteous and the wicked. We might divide them into four classes,—the righteous dead, the righteous living, the wicked dead, and the wicked living. What happens to each class when Christ comes? I have read 1 Thessalonians 4:16 once, but I wish to read it again in this connection:

"The Lord Himself shall descend from heaven with a shout [that is, here—at the beginning of the millennium], . . . and the dead in Christ shall rise first."

What is the first event that takes place when Christ returns—the resurrection of what class?—The righteous dead. That is clear, isn't it? Right at this point the righteous dead are raised from their graves. And what about the righteous living? Mark it now:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The righteous dead are united with the righteous living, and together are removed from this earth, caught up to meet the Lord in the air at His second coming.

Taken to Heaven

Where does Christ take His people when He comes? He takes them to heaven. For how long? "They lived and reigned with Christ a thousand years." Rev. 20:4. Is that clear to you? At this point all the righteous are removed from the earth; they go to heaven, and they stay there. How long?—For a thousand years.

The Wicked Dead

Now what about the wicked? Take the wicked dead first—what about them after Christ comes? All the righteous dead are raised from their graves at Jesus' coming. Now mark this: "The rest of the dead." Who are the rest of the dead?—The wicked. "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

What happened to the wicked dead at the beginning of the thousand years?—Nothing; they were left undisturbed in their graves; they "lived not again until the thousand years were finished." If they live not again until the thousand years are finished, when will they live again? When will the resurrection of the wicked take place?—At the end of the thousand years.

Then the beginning of the millennium is marked by a resurrection, and the end of the millennium is marked by a resurrection. Do you see? At the beginning there is the resurrection of the righteous; at the end of the thousand years there is the resurrection of the wicked.

But what about the wicked living here on the earth when Jesus comes? We have found out what happens to three of the four classes: the righteous dead are raised; the righteous living are translated, both going together to heaven; the wicked dead are left in their graves undisturbed.

The Wicked Living When Christ Comes

How about the wicked living when Christ comes? Let us see. Second Thessalonians 2:8, speaking of the wicked, says,

"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

And I read in Revelation 19:11-18 this description of the slaying of the wicked at the second coming of Christ:

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

Then when Christ comes the second time, the skies open, and down the parted skies the armies of heaven follow Him. The scripture reads:

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

Depopulation of the Globe

Let us consider what happens at the beginning of the millennium, when Christ comes. Is your mind clear about it? The righteous dead are raised, united with the righteous living, and both together are taken to heaven, removed from the earth for a thousand years. The wicked dead are left undisturbed in their graves. The wicked living are slain by the brightness of the coming of Christ. How many does that account for? — All. Where are all the righteous during the millennium? — In heaven. Where are all the wicked during the millennium? — Dead, on the face of the earth. Peace! Yes, there will be peace during the millennium, but it will be the peace of death.

Now mark it: According to the teaching of God's word, there will not be on earth for the thousand years of the millennium one human being. If the word of God teaches anything about this at all, it teaches us to expect the utter depopulation of this globe.

Some statesmen in the world, keen observers and clear thinkers, have reached the conclusion that the end of civilization is about to come. I read Will Irwin's great book, "The Next War," not long ago, in which he describes the mighty engines of destruction which have been invented since the recent war. He seriously declares that if they are brought into operation in another great war, the terrible engines of destruction invented by men will utterly annihilate civilization and ruin the race.

Weapons from the Armory of Heaven

When we add to all that he has said the fact taught in the Scriptures that men will not fight alone at Armageddon, but God Himself will fight, we can realize that out of the armory of heaven there will come weapons which will utterly sweep away the enemies of God from the face of this globe.

And I assure you that another world war is coming. Make no mistake about it. We believe in peace; we admire every statesman who is working for peace; we pray that God will help each one; we want peace. But we do not blind our eyes to the statements of God's word which lead us to believe that war — war as wide as the world — is coming again; war as much greater than the recent war as that was greater than all that went before it. That will be Armageddon; and the result of it, the issue of it, will be the depopulation of this planet.

Let me read it to you. Just put down the reference, will you? You will want it. Jer. 25: 32, 33:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord [Whose slain? — The Lord's slain] shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried."

What a description! No other writer whose works I have read, ever described it like that. But God's word is the truth.

"The slain of the Lord shall be at that time from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried."

Why not? — Because there is no one to do it. There is no one left. The earth is emptied. All God's people are in heaven; the wicked are dead.

I read here in Isaiah 24: 1-3:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."

Do you believe that? It is the truth.

Here is another description of the same time. Jeremiah, standing back there so many centuries ago and looking in heavenly vision, saw the earth during the millennium, and wrote this description of it:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27.

The End of the Millennium

This is a description of the condition of the earth during the millennium. We have now learned what takes place at the beginning of the millennium, when Christ comes the second time, and the condition of the earth during the millennium. Now what takes place at the end of the millennium? We have already found one thing — "the rest of the dead lived not again until the thousand years were finished." Then what is one of the things that happen at the end of the thousand years? — The resurrection of the wicked.

By the way, it was the destruction of the wicked and the translation of the righteous that bound the devil at the beginning. This earth in its waste, desolate, ruined condition is the bottomless pit, in which the devil is bound. He is not bound by any chain of steel. There is no chain of steel that could hold him; he would break it. He is bound by the very nature of the circumstances in which he finds himself.

What is his work? What has been his work for six thousand years? — A work of deception. He has been engaged in that for six thousand years, with wonderful success; but he cannot go on with his work during the millennium, can he? And why not? — Because he has nothing to work on. The righteous he cannot reach, for they are in heaven; he cannot reach the wicked, for they are dead. He has not a thing to do, and it is a very fitting punishment that God gives him.

Whose work is this ruined world, really? Whose work are these ruined cities that are broken down? Whose work this death that prevails over all the earth? Satan's! And he is made to live in it for a thousand years, bound, shut up, so that he cannot deceive.

But he is to be loosed. If the depopulation of the globe was his binding, what would his loosing be? — The resurrection of the wicked. He then has something to work on, and he goes to work.

"The rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are

expired, Satan shall be loosed out of his prison. [How loosed?] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

What, then, is another thing that happens at the close of the millennium? — Not only the resurrection of the wicked, but their final destruction.

Well, then what? The fires that destroy the wicked, also cleanse the earth, burning out of this old earth all the works of man, all the work of sin, all the ruined institutions of mankind, purging it, cleansing it, purifying it, until it becomes the home of God's people for eternity.

The New Earth

Let me read to you John's description in the book of Revelation. He says,

"I John saw the Holy City, New Jerusalem, coming down

from God out of heaven, prepared as a bride adorned for her husband."

In that city the people of God, who have been in heaven a thousand years, will come back to their home, this earth.

Isaiah writes of the new earth in the thirty-fifth chapter.

My dear people, there is room in that city that is to come down from heaven, and in the beautiful new earth, for every person in this large audience. Jesus has died that you might be there. He has gone into the heavens to prepare a place in that kingdom that is about to come. And He has sent out His messengers, He has sent out His message to reach your ears, and to come into your hearts, so that even now you may become subjects of that kingdom which is to come.

May God so move upon your hearts that you may throw them open in response to His loving invitation, that you may be ready to meet the King who is to return and take His people unto Himself.



Paragraphs from Contributors



The Sprinkled Blood

MRS. N. A. HONEYWELL

THE plagues of Egypt are an illustration of the plagues that are to fall upon the world just before the coming of Christ. Of the ten plagues in Egypt, the first three fell upon God's people as well as the Egyptians, representing the judgments which are to be visited upon the world before probation closes, designed, as Isaiah says, to teach the inhabitants of the world righteousness. Isa. 26: 9.

Several of the Egyptian plagues were similar to certain of the seven last plagues, as the turning of the water to blood, darkness, boils or sores, and hail. Under all of them Pharaoh only hardened his heart, as the wicked who receive the seven last plagues will do.

The last plague introduced the Passover and the sprinkling of blood. We are told that "through faith he [Moses] kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." Heb. 11: 28. God had said: "Take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Up to this time God's people had been mingling more or less freely with the Egyptians. But now there was to be a complete separation. The children were to be gathered home. Every first-born child who was not hidden behind the blood would perish.

The blood was to be sprinkled in three places, and where it could be seen by all. It was not enough for the lamb to be slain, nor for the blood to be sprinkled in a secret place. It must be in evidence to show plainly just who were trusting in the blood for salvation. The herb by which the blood was sprinkled is also significant. Hyssop is a bitter herb, a symbol of purification. David says, "Purge me with hyssop, and I shall be clean." It is usually only by bitter experience that the sinner is led to feel his need of Christ. The purging is not pleasant to the carnal heart, but how necessary for our salvation! And how safe the soul that is hidden behind the blood of Jesus! Nothing can harm us there.

Christ is knocking at the door of our hearts. He desires to come in, that He may cleanse the soul from every defilement of sin. "As many as I love," He says, "I rebuke and chasten: be zealous therefore, and repent." "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law;

that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked."

The One who made us, knows us perfectly. But in order that there might be nothing lacking in the carrying out of the great plan of salvation, He came down and lived among men, taking our sinful human nature upon Himself, in order that He might enter into every heart experience. So "we have not a High Priest which cannot be touched with the feeling of our infirmities."

Then let Him enter into our most secret heart; let the blood be sprinkled there; let the healing touch be applied to the very plague spot of our souls. Let us not draw back, for "if any man draw back, My soul shall have no pleasure in him." If we draw back, we shall fail of meeting the supreme test; the cleansing will not be complete, and the sad words will have to be said of us, "He which is filthy, let him be filthy still." O the blessedness of full and complete cleansing from sin and the precious assurance of sins forgiven! Only those who have this experience will be able to endure the final test, and meet our Lord in peace.

"The sprinkled blood is speaking
Forgiveness full and free,
Its wondrous power is breaking
Each bond of guilt for me.
The sprinkled blood's revealing
A Father's smiling face,
The Saviour's love is sealing
Each monument of grace."

* * *

The Happy Medium

W. A. SWEANY

SWINGING from one extreme to another on the part of many, has caused some one to liken persons who do this to the pendulum of a clock; and truly, the illustration is appropriate.

In a commendable and much-needed effort to correct the diet, many impoverish it, to their own detriment, discouragement, and disaster, and thus become a hindrance instead of a help to others. Oftentimes well-meant effort toward plainness of dress produces shabbiness and slovenliness, and this brings into reproach and greatly retards a desirable reform. And yet full and complete instruction, in general and in detail, concerning these and all other matters, is within reach of all, in the Bible and the "Testimonies." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

Many take little or no part in Christian activities, while others, spurred on by zeal that is not according to knowledge, make themselves a nuisance and a hindrance to their fellow workers, and a stumblingblock to the object of their efforts. And yet the Master is ready to give to each one "the tongue of

the learned," that he may be able "to speak a word in season to him that is weary." Isa. 50: 4. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11.

Many persons need yet to learn that it is not only possible, but a duty and a privilege, to be sober without being sour, serious without being surly, sincere without being sad, grave without being grouchy. Moreover, it is well to know that every one may and should learn to be free without being foolish, glad without being giddy, happy without being hilarious, light-hearted without being light-headed.

As we "press toward the mark for the prize of the high calling of God in Christ Jesus," let us beware that "we stretch not ourselves beyond our measure." Phil. 3: 14; 2 Cor. 10: 14. "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself?" Eccl. 7: 16.

While it is "better to try and fail than to fail to try," it is also "better to be safe than sorry." Remember that "the better part of valor is discretion." Be aggressive, and at the same time careful. Bravery and bravado are not synonymous, neither are fearlessness and foolhardiness. "Still waters run deep," and "the empty wagon makes the most noise." Courage and calmness are like the Siamese twins—inseparable. Preserve poise and balance. In your effort to stand erect, avoid leaning backward—a most awkward and ridiculous posture. "Let your moderation be known unto all men." Phil. 4: 5.

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1: 9-11.

* * *

Pray Without Ceasing

ALLEN MOON

PRAY, but not as the Pharisees prayed, to be seen of men. Their praying led to ruin. Pray not as the heathen do, to one who is not God and can render no help; neither as those who pray simply that their own selfish interests may be advanced.

When one prays for that which is in harmony with the word of God, and prays with faith in God's readiness to fulfil His promises, let him not grow weary or disheartened because of delay. The widow mentioned in the parable of the Saviour had a just cause, but the judge before whom she brought her case was unjust. Nevertheless, though he feared not God nor regarded man, her continual coming won for her the justice which she sought. This parable was given to teach "that men ought always to pray, and not to faint."

The man who asked bread of his friend who had retired and was unwilling to be disturbed, received a sufficiency because of his continued asking. So God's children, if they continue to ask for that which they require, spiritually or otherwise, may be sure that God will supply all their need. Some of the truly faithful ones have waited long, but they fainted not, and the answer came in God's own time.

Our God is a just God, a just judge. When His children have a just cause, although the answer may be deferred, it cannot be denied.

As a safeguard against surfeiting and drunkenness and the cares of this world, the Saviour said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

* * *

The Positive Life

W. R. UCHTMAN

"THIS I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5: 16.

Paul, in writing to the Galatians, who were descendants of the Gauls,—a race of barbarians, who years before had come from the Pyrenees and settled in Asia Minor,—used very positive language, which from that day to this has never lost its convincing power. Self-control is not negative, but positive. Paul does not say, "You must not," but assures his readers that by walking in the Spirit the lower nature of temper and passions will be held in subjection. One boy answered a question as to why he did not do wrong by saying, "I must not do it, because it is not right," while another young man said, "I am too busy."

As long as a thief stands over the object he covets, and makes perpetual resolutions not to touch it, he is still a slave; but let him throw himself into useful and helpful work, and thus establish true relations with his neighbors, then the mean, degraded side of his nature loses its influence.

The plan of salvation is positive: "Take the water of life freely." The law of God is our covenant. It is positive to the believer, but negative to the doubter. The prohibitions of the law are in fact ten definite and positive promises, the very backbone of all Scripture; and this law of love was personified in the Son of God, who spoke it on Mt. Sinai and lived it on earth. He will live it in us, if we will only let Him. This is how He makes us free, and whom the Son makes free is free indeed.

* * *

The Authority of Truth

ASA T. ROBINSON

"It came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matt. 7: 28, 29.

With these words the account of the Sermon on the Mount closes. This wonderful discourse is recorded in the fifth, sixth, and seventh chapters of Matthew's Gospel. As stated in the first verse of chapter five, it was delivered from a mountain side, to a multitude of hearers. As the people hung upon the gracious words that fell from the lips of the new Teacher, the truths uttered had an entirely new meaning to them. They had listened to the cold, lifeless formalism of the Jewish ritual. To the religious teachers of the day, the word of God had no living, vitalizing power. They professed to be teachers of the law, yet no inspiration from God stirred either their own hearts or the hearts of their hearers. Their own perverted ideas and traditions were substituted for the teachings of the pure word.

That sermon from the mountain side shed new light upon the teachings of the Old Testament, which came to the hearers as a new revelation from heaven. Never before had they perceived such a depth of meaning in the Scriptures.

The holy principles set forth by Christ on that occasion have lost none of their power. "Every sentence is a jewel from the treasure house of truth. The principles enunciated in this discourse are for all ages, and for all classes of men. With divine energy, Christ expressed His faith and hope as He pointed out class after class as blessed because of having formed righteous characters."—*Testimonies*, Vol. VII, p. 270.

In setting forth the high standard of holiness and perfection of character that must be attained by the subjects of His new kingdom, Christ was not presenting to that multitude of hearers, nor to us who live in these later times, an impossible gospel. By living that life of holiness and purity Himself, and sealing that life with His own shed blood, He made it possible for His followers to live it. "Living the life of the Life-giver, through faith in Him, every one can reach the standard held up in His words."—*Ibid.* Surely such an attainment is well worth lifelong and untiring effort.

That which astonished His hearers is stated to be the fact that "He taught them as one having authority, and not as the scribes." Mark uses the same expression: "They were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes." Mark 1: 22. Luke uses a similar expression: "They were astonished at His doctrine: for His word was with power." Luke 4: 32. John gives the same thought, with a slightly different form of statement: "Never man spake like this man." John 7: 46.

The lack of authority and power in the teachings of the Pharisees was due to the fact that they did not live what they taught.

"Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23: 1-3.

The Holy Spirit can never set His seal of authority and power upon the message delivered from lips unsanctified by the truth spoken. "The gospel we present to others must be the gospel that saves our own souls." Jesus could say, "I am the way, the truth, and the life." He lived what He preached. That is the secret of the power of the living preacher now, as in that time.

I once assisted in the dedication of a meeting house in a town where a godly Seventh-day Adventist minister had raised up a church. A business man in the place told me that when this minister was seen walking down the street, the remark was frequently made, "There goes the third angel's message." He had for months preached the third angel's message, and the people had observed that his life in all outward respects corresponded with what he had been teaching.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.
When a denomination ceases to build, it has begun to die."

A Letter from the Far East

I. H. EVANS

THE following letter is from Brother P. L. Williams, who is connected with the dispensary at Nanning. He and his wife are alone, with no other foreign workers near them. Brother and Sister Thomas, their companions at the dispensary, are in the homeland on furlough. It does not require much stretch of imagination to conceive that when alone, with no other workers nearer than four days' travel through a country impassable because of war, it takes fortitude and trust in God to stay by the work. These faithful workers need the prayers of all, that the Lord will protect His own.

"Perhaps you would like to hear a few words from Nanning, Kwangsi, so I will try to give you a little idea of what has been going on here, and what may be expected any minute.

"Last year when Kwangtung armies took Kwangsi, many of the Kwangsi soldiers, to save their lives, turned traitor to their country and joined the enemy. Ever since then these traitors, especially the Kwangsi ex-soldiers and the citizens of Kwangsi, have been hunted and hated and given no rest by either side.

"Just about a month ago some trouble between the leader of the South China Republic and one of his generals caused them to call home nearly all the Kwangtung troops, leaving Kwangsi to the tender care of the traitors and about three thousand Kwangtung soldiers. Every one thought that was a good move, and that they would soon be able to make friends with the ex-soldiers and get them to join their ranks, and in this way secure the peace of the country. A bright idea, indeed, but it failed to work.

"When the Kwangtung army were making ready to leave Nanning, they cleared the city and villages of all the coolies and men that could be found, as they were needed to carry army provisions and loot. The day they made their departure the traitors came to take charge, Governor Ma staying to see that everything was in order for the Kwangsi general. On April 30 he called his staff together, and they took their leave. After Mr. Ma left, great fear came over the whole city.

"I knew not what might take place, so made what preparations I could for safety. Sabbath, May 6, rumors were spread that the soldiers were going to loot every foreign house in Nanning. (This is a great place for rumors.) On May 7 three hundred soldiers were sent out to locate the enemy. They were surrounded, and only three came back to tell the story. May 8 a letter was received from the ex-soldiers, telling of their plan to take the city on the fifteenth, no matter what the cost. On May 9 Governor Ma was invited to a dinner at one of the small towns on the river where his boat stopped, and after the meal was over, when he started to return to the boat, he was ordered not to go. Not heeding, he was fired on by the soldiers who had been sent to 'protect' him. Mrs. Ma was killed; Mr. Ma received no injuries, but was taken captive.

"May 10 three thousand soldiers were sent to the hills to watch for the on-coming ex-soldiers. The city was in an uproar, people running in every direction seeking a place of shelter. The next day seven men were taken as spies, and four were executed. The city gates were closed at night, and at no time could any one take parcels out of the city. May 12 the city gates were ordered closed both day and night. The next five days nothing unusual happened. The ex-soldiers did not come the fifteenth, so people began to relax slightly.

"This morning, May 18, everything seemed quiet. I went into the city, and found many of the stores open and doing business. Fear was leaving the people. About noon we heard a noise like thunder, and thought it that till 1:30 P. M., when we were eating tiffin. At that time the servant came in very much excited, and told me to put the flag up quickly, as the city was about to be attacked. I thought, as I had many times before, that it was just another scare; but the servant insisted, so I went out and looked, and in truth the defenders of the city were retreating on the run, and the ex-soldiers were in sight. The flag was hoisted without further questioning, and just in time; for the retreating soldiers turned about and began shooting, making the corner of our compound a place of defense. The fight is now going on.

"3 P. M. The postal commissioner ventured over to see if we were safe. It was very kind of him indeed, but very dangerous. He wanted us to go back with him, but we felt we ought to stay by the place, and besides it is more dangerous to go out than to stay where we are. Bullets are flying wild, and we are in a rather cramped position, trying to keep out of range of the lead and steel. My, I hope this will let up soon! It is just one continual cracking of guns and buzzing of bullets. Ah! the big guns on the wall are beginning to play. I wonder what next?

"4:45 P. M. *Bang! Crash!* A close call! A bullet just came through the transom over the front door and fell to the floor, glass and all, within one foot of us. I suppose our hair is standing on end, but it can't be helped; it is enough to make any one's heart stop beating. The ninety-first psalm is our main comfort. At a time like this, one learns what it means to 'pray without ceasing.'

"5:30 P. M. The shooting sounds farther away now, and there is much cheering and shouting, so I suppose the ex-soldiers are fleeing.

"8 P. M. Everything is quiet again. When we ventured out, we saw the ex-soldiers fleeing before the defenders of the city, and now the soldiers have returned and claim that they have driven the ex-soldiers off; but we know they cannot have driven them very far, and that it will be only a matter of hours till there is another attack. Three of the business men called on us about six o'clock to see if we were safe. We joined them, and went to see a family of Pentecost

missionaries who are living in a Chinese house. We found them safe, but badly frightened; and seeing that their house was riddled by bullets, we insisted on their coming to our house to stay until more peaceful times.

"Friday, 10 A. M. Last night all remained quiet, but now we can hear shooting in the distance, and it is coming nearer. We are better prepared today, as we have two rooms quite well fortified. Unless a cannon ball hits the house, we shall not be in such danger as yesterday.

"5 P. M. The battle was fought near the north gate today, so we were not right in it, although many bullets came our way. Now there is not a soldier outside the city to protect it, and the enemy are stationed less than a mile away. Everybody expects them to attack the city during the night. Thus far, after two days' battle, although many bullets struck the houses and hospital, no one has been hurt. At the hospital one bullet entered a window and went through a wicker wall, door, the end of a bed, and then fell to the floor. Praise the Lord, no one was in the bed.

"Evening after Sabbath, 8 P. M. Last evening there were more than twenty present in our parlor for vespers, and we had a real 'praise meeting,' thanking God for His wonderful protecting power over us. As we expected, the ex-soldiers made the attack during the night at the north gate, and as they entered the city there, the other soldiers fled out the south gate. It was done so quietly that we knew nothing about it till five o'clock this morning, when we were awakened by fireworks, celebrating the arrival of the ex-soldiers. Whether the people like the conquerors or not, they must put on a good front, and rejoice as if they could not be better pleased.

"Monday, May 22. The ex-soldiers have been in the city for three days now, and such a 'reign of terror' I have never seen. All the shops are open, because their owners are afraid to close, as they might be suspected of being connected with the Kwangtung troops. Men are being taken, without a word of warning or trial of any kind, and shot or killed by the Chinese *tong* method. This is one of the most cruel methods of killing. They start in by cutting the throat, but not enough to kill; then they begin to cut and hack the body, keeping on till the victim is dead. I have seen the shooting, but the other is more than I can bear to watch. Yesterday four men were cut to death within one block of our chapel.

"May 24. We are now in a country that has no leader. Every man is a law unto himself, and does as he pleases. There have been no boats in since the middle of April. Occasionally a runner comes through with some very unimportant mail; the rest we hope will come sometime. Wuchow is still held by the Kwangtung troops, so we can look for nothing till they leave Wuchow or stop fighting and make peace, as all mail and supplies come through that city.

"We need your prayers that God may be with us, and that many may come out of the darkness."

Maritzburg, Natal, South Africa

C. A. PAAP

ON July 18, 1921, my wife and I reached Durban on our return to South Africa from Australia. In 1920 my father's sudden death at Avondale, New South Wales, had necessitated our going home for a few months on account of my mother's affairs and her condition of health.

On our arrival in the Natal-Transvaal Conference we were invited to take up work in Maritzburg. This is one of the towns in Africa which first heard the truth of the third angel's message. Here a loyal company accepted the truth, and ultimately a good substantial church building was erected.

On August 14, we opened a series of Sunday evening meetings in a large hall in the center of the city. The attendance to begin with was about one hundred, which increased from week to week till we had a regular gathering of about two hundred fifty. It was manifest from the first that there was much prejudice against our people, and little inclination to listen to anything we had to say. As soon as it became known that we were Seventh-day Adventists, many of those who had attended, ceased to come. Then we experienced a



Thirteen New Believers Recently Baptized in Maritzburg, Natal, South Africa

series of ten wet Sunday evenings in succession, and this was a great hindrance to our work. During the last part of the effort we had a nice two-pole tent erected in a central position in the city, in which three preaching services were conducted weekly.

Our staff of workers consisted of two young people just entering the work, and my wife and myself. We enjoyed our work very much as a family, and the Lord blessed the efforts we put forth in His name.

Up to the time of writing we have conducted three baptismal services, and eighteen persons have been baptized. The accompanying picture shows thirteen of the number. This company includes English, Dutch, German, French, and Afrikaner people.

The series of meetings has been much enjoyed by our own people, as it is long years since any public effort had been conducted in this city.

The *Natal Witness*, the leading paper of the city, gave us from one to two columns for a number of months. Then a lively correspondence arose over the question, "Are the dead alive?" and we took full advantage of this opportunity to place before the public our attitude regarding this subject.

Next a correspondence concerning the Sabbath was opened up, and many columns of matter on both sides of this question were printed. For some time almost a whole page, once a week, was devoted by the editor to the consideration of this subject, and much interest was aroused far and near. Many letters written by persons not of our faith appeared, warmly supporting our position, and we felt that much good seed was sown.

We are laying down our work in Africa, as family affairs in the homeland necessitate our immediate return.



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. Conducted by Miss Lora E. Clement.

THE WELL-ORDERED DAY

How shall the day be ordered? To the sage
The young man spoke. And this was his reply:

A morning prayer.

A moment with thy God who sends the dawn
Up from the east; to thank Him for the care
That kept thee through the night; to give thy soul
With faith serene to His complete control;
To ask His guidance still along the way —
So starts the day.

A busy day.

Do with a will the task that lies before.
So much there is for every man to do,
And soon the night when man can work no more.
And none but he to life's behest is true
Who works with zeal, and pauses only when
He stretches forth his hand to help the men
Who fail or fall beside him on the way —
So runs the day.

A merry evening.

When toil is done, then banished be the care
That frets the soul. With loved ones by the hearth
The evening hour belongs to joy and mirth;
To lighter things that make life fresh and fair,
For honest work has earned its hour of play,—
So ends the day.

— Selected.

* * *

Are You a Hay-Fever Victim?

TIME was when the only relief offered an unhappy sufferer from hay fever was a change of climate. With the opening of the "season" for the malady, the patient was obliged to flee to the mountains or seaside, and remain there till frost made home-coming safe. But now medical science has not only discovered the cause of this widespread affliction, but a preventive which enables the victim to stay at home throughout the entire season, immune from attack.

The cause of hay fever, according to Dr. Ralph Oakley Clock, who writes on this subject in the *American Magazine* for July, is "pollen coming in contact with the mucous membranes of oversensitive persons. When you breathe pollen into your nostrils, as we all do, the cells of the mucous membrane digest the pollen just as your stomach digests the food, and the waste products of this digestion are thrown off by the tissues. The mucous membranes should dispose of the pollen—by digestion in this way, and do if they are not oversensitive to pollen. If your membranes are oversensitive, then you are one of the hay-fever victims, because your membranes digest the protein of the pollen with great rapidity, as a result of which waste products are formed which act as poisons, the tissues being unable properly to dispose of them and to eliminate them from the body."

Dr. Clock declares that despite the generally accepted belief that goldenrod is the chief cause of hay fever, this is not the case, for the simple reason that "pollen from this flower is not carried by the wind, but is distributed from flower to flower by bees and butterflies." There are, on the other hand, many plants and trees whose flowers are not at all gorgeous. Insects pass them by in favor of the more highly colored blooms, but they are provided with pollen so light that it floats in the air and is carried long distances by the wind. Nearly all these "wind pollinated" plants, particularly grasses, have very inconspicuous flowers, and these are the ones which cause hay fever. The pollen of ragweed, which is widely prevalent and responsible for a large proportion of hay-fever cases, is so light that it is often carried five miles or more. This explains why city dwellers are equal sufferers with those who live in the country.

"Taking the country as a whole," Dr. Clock states that we have four hay-fever seasons. The first one is caused by the

pollen of such trees as the cottonwood, oak, maple, elm, ash, and black walnut, and lasts from February to April. The second dates from April to June, and is due to various grass pollens. The third is known as summer hay fever, lasting through June, July, and August. Pigweed and docks are largely responsible for this. Then comes the last and longest, "the true American hay fever, which begins in August, about the 15th, and continues until the first frost." In the East this type of hay fever is chiefly due to ragweed, in the South to pigweed, and in the Rocky Mountain and Pacific Coast regions to various kinds of wormwood bushes.

"Now, if you are a hay-fever sufferer," says Dr. Clock, "you will be able to tell without difficulty which of these foregoing types you have. You must be able to fix the date of your annual visitation, before your doctor can give you the preventive treatment which, in nine cases out of ten, is successful. At least five or six weeks before your hay-fever date comes around, you should report to your physician. He will give you treatment. You cannot treat yourself. You cannot avoid pollen. The physician will begin the process of 'desensitizing' by giving you a very small amount of the pollen which causes your trouble. Gradually he will increase the amount. You will be able to stand more and more of the pollen, which is given in the form of an extract, and thus, after a brief period, you can expect your membranes to withstand pollen from the air without causing you the irritations and agony of hay fever.

"You cannot be made permanently immune. The treatment destroys your sensitiveness to pollen for only about three or four months, but this is long enough so that, year after year henceforth, even if you are a victim of true American hay fever, which runs longest of all, you can hope to escape without a single sneeze.

"When you go to your physician for hay-fever treatment, be sure you go at least six weeks before your trouble usually comes on. He will apply a simple skin test to determine just what varieties of pollen you are sensitive to, and will treat you accordingly. The treatment consists of fifteen doses of pollen 'antigen' (or extract) administered by means of a simple hypodermic injection into the arm, three times a week for a period of five weeks. It is absolutely without harmful after-effects, and causes no disagreeable symptoms.

"Hay fever is not in itself a dangerous disease, but perhaps only the victim can tell you how thoroughly disagreeable it is and what a great variety of discomforts it causes. Besides these painful inconveniences, the disease tends to make the system liable to the ravages of lung and bronchial trouble. So it is well to remember that in eliminating one's tendency to hay fever, the danger from these other diseases is being minimized at the same time."

L. E. C.

* * *

"Needle-and-Thread Discoveries"

BY "GOOD HOUSEKEEPING" READERS

A More Useful Tape Measure.—I have made my tape measure more generally serviceable by opening one end and inserting a piece of corset steel of the same width as the tape measure and five or six inches long. This stiffened end is indispensable when measuring the length of the skirt from the floor or turning up the hem, and is a comfort almost every time the tape measure is used. Furthermore, one does not have to fumble around to find the beginning of the tape measure.

When Inserting Elastic.—When running elastic, I always sew on a hook and an eye at the ends of the elastic. This eliminates sewing the elastic ends together each time it is inserted. To run the elastic through, I fasten a small safety pin in the eye and have no trouble in running it through, thus doing away with the bodkin.

Buttonholes for Rompers.—In making rompers for small children, I make two rows of stitching with the sewing machine the length of the buttonhole and so close together that there is barely room to cut between. Cut between the rows and work the buttonhole over the machine stitching. This doubles the strength of the buttonhole.



YOUNG MEN and YOUNG WOMEN



IT ISN'T THE CHURCH, IT'S YOU

R. R. NEWBERRY

It isn't the preacher's flowery prayer,
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money's spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church, it's you.

For a chain's as strong as the weakest link,
And it breaks with a heavy load;
But a church that's full of the links that pull
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

* * *

The Public's Reading Taste Low

C. A. RUSSELL

[This is the second of the five-article series, "What Shall I Read?" It is being published as Missionary Volunteer Leaflet No. 78, with a valuable list of worth-while books especially selected for young people's tastes and needs.—Editor.]

In a lecture delivered by Prof. T. W. Shannon, of the International Purity League, he said:

"Obtaining truth from one's reading is like mining for gold. One might find a nugget of gold in a tar bucket or a slop bucket, but his hand would be soiled in getting it. On the other hand, had he gone to the stream for it, he not only would have the gold, but his hands, instead of being defiled, would have been cleansed by the environment.

"So with our reading. One may find as pure and wholesome a truth in Ingersoll's writings, or in a dime novel, as could be found in the Bible, but he has been to the devil's tar bucket or slop bucket to get it, and has soiled his mind by the environment. Had he gone to the Bible, his mind would have been purified by the environment."

At a popular news stand of today such periodicals as *Snappy Stories*, *I Confess*, *Breezy Stories*, *Saucy Stories*, and other magazines of that type find a ready sale, while those like the *Literary Digest* and the *World's Work* are sold to a more exclusive class of purchasers. Generally speaking, persons who read the former do not care for the latter. How can they? In magazine printing as well as bookmaking, publishers of the first-named kind of literature go as far in catering to the perverted mental appetites of a diseased reading public as they dare go and still have their products pass muster in the United States mails.

During the last few years, books and magazine articles which would have caused the cheeks of our parents and grandparents to mantle with the blush of shame, have made their appearance and have been eagerly sought for and read.

I give here a quotation from Mr. Bailey Millard, who is on the staff of the *San Francisco Bulletin*. He belongs to the inner circle of publishers, and knows whereof he speaks. He is quoted in the *Literary Digest* for April 26, 1919, as saying:

"The Kind of Stories Some Like

"A certain widely known novelist wrote a very long and very prurient serial story. The manuscript was sent in for my consideration. I did not read it. In fact, I never read it

until after its publication. By my direction the manuscript of the novel was read by three readers, one of them a lady. All these readers declared that it was so salacious as to be absolutely unprintable. The two men were very outspoken in their denunciation of the story, and the lady blushed a deep red when she handed in her report. All agreed that the reading public would not stand for the story. So, without reading it myself, I had the manuscript returned to the author. That was in 1905.

"Would you believe it? that story was published in 1916—eleven years afterward—by the proprietor of our magazine, on the recommendation of my successor, and the public not only stood for it, but ate it up and wanted more. But they could not get more from that particular author, for he was dead.

"Now what had happened to make this story more acceptable to the magazine reading public in 1916 than it was in 1905? It was very simple. Any old-time editor will tell you that the gradual decadence of taste on the part of the great mass of magazine readers, due to the gradual feeding into them of rotten stories, has not only made readers less easily shocked, but also actually eager to embrace these fleshpots.

"What shall I say of this literature and the prevailing demand for and the consumption of it? What shall any one say? One word covers it all—it is a debauch."

* * *

Optimism Plus Enthusiasm

ALBERTA HILCKMAN

To make life a success, we must couple optimism with enthusiasm, for optimism without enthusiasm is like faith without works.

Billy Sunday says, "I notice that it's a fire engine and not an ice wagon that gets the right of way." Enthusiasm is the push, the life, the "pep" that makes things go. Without it, work is drudgery. Enthusiasm puts the keen interest into work that makes it worth while and makes it succeed. It is like a magnet—it makes things come its way.

Traced to their source, "optimism" means the best, and "enthusiasm" is derived from *en-theos*, "in God." That life is nearest to success that is nearest to God.

* * *

One Reward of Economy

R. A. BECKNER

THE ability to save a dollar is not always economy, but rather the ability to get full value for each dollar spent.

In a school I once attended there was a young man about sixteen years of age whose relatives all lived so far away that he was left to a large extent with the management of his own affairs. Soon after the middle of the school year his money gave out, so he dropped his classes and went to work. His people might have helped him in a financial way, but felt that it would be better for him to work out his problem for himself. He entered school at the beginning of the next year determined to see it through. He learned how to plan his expenditures and to buy only the essentials; so that, by putting speed into his work, and faithful hours at it, he was able to earn his way through the next four years with only a very little outside help, not even enough to cover the expense of clothing.

Soon after graduation he was called to go to a mission field. The wages were low, expenses were not light, and calls were many. Most of his fellow missionaries found themselves unable to make ends meet. But the lessons of economy learned while working his way through school stayed by this young man, enabling him somehow to get along and stay out of debt, and he often wonders if the lessons in economy were not of more value to him than those represented on his diploma.

We prize much that which costs us much in effort and endeavor. If you want a well-balanced, practical education, earn it while you learn it. True economy and thrift will fit you to give service when other workers find it impossible to minister to their fellow men at all.



EAST PENNSYLVANIA CAMP-MEETING

THE East Pennsylvania biennial conference and camp-meeting were held at Emmanuel Grove, near Allentown, June 29 to July 9. The blessing of God was manifest in the gathering throughout. A spirit of love and kindness pervaded the camp, and all seemed to be of good courage. As the West Pennsylvania camp-meeting was held at the same date, the union laborers divided their time between the two camp-meetings.

The brethren and sisters greatly enjoyed meeting Elder W. A. Spicer the day he spent on the camp-ground. His words of courage and his excellent sermons stirred their hearts. He spoke several times during the day, and hope and faith in the rapid consummation of the work could be seen in the very expression of the people. All were sorry that he could not remain during the entire meeting.

On the last Sabbath Elder J. L. Shaw preached at the morning service. Hearts were touched, and at the close of the meeting practically the whole congregation renewed their consecration, not only by giving themselves to the Lord, but also by contributing \$1,729 to missions. In addition to this a call was made during the week for assistance in the home work, and in response \$916 was given in cash and pledges.

The brethren and sisters were glad to welcome Elder F. W. Spies back to his home State. For many years Elder Spies has been laboring in the South American field, and he gave many interesting experiences in connection with his work there.

Prof. A. W. Spalding, secretary of the Home Commission of the General Conference, gave inspiring studies on the Christian home and social purity to the parents, while Dr. Louise Wurts, on furlough from Brazil, had charge of the meetings for the young women, and Dr. H. S. Brown held those for the young men. Elder C. E. Andross also gave efficient and appreciated help in these meetings.

Elder J. A. Leland presented some interesting figures in his report relative to the progress of the work in East Pennsylvania. In 1920 there was received in tithe \$72,664.90, or \$40.71 per member; during 1921, \$63,398, or an equivalent of \$36.05 per member. The shortage in 1921 was partially covered by a special offering of \$6,000 to the conference operating fund. Strong, aggressive work has been carried on in all departments, as revealed in the reports of the departmental secretaries.

During the first few days of the camp-meeting, the time in the young people's department was given over to the consideration of the educational program for the youth. Prof. E. G. Salisbury and G. R. Lehman, of Washington Missionary College, did excellent work in inspiring the young people with a desire to attend the college at Washington. Surely there is no problem in the work today of more importance than that of safeguarding the children and youth.

Dr. Brown, medical secretary of the Columbia Union Conference, gave several earnest talks on the importance of health reform and medical missionary work, and urged that this become a part of our daily lives.

The hour set apart for the religious liberty work was occupied by Elder R. F. Farley, of the Shenandoah Valley Academy, who gave a stirring address on "Liberty of Conscience Endangered in America."

In addition to the English services, daily meetings were held with the German people. These were reported to be of special interest.

The most important and helpful meetings were the prayer bands, in which earnest men and women, boys and girls, met in small companies to engage in prayer that the blessing of God might rest upon His people.

Elder Leland was unanimously re-elected president, and W. E. Fortune secretary-treasurer. All the departmental heads of the conference remain the same for the next conference term.

We rejoice that the work of God in East Pennsylvania shows so many signs of prosperity. May the work continue with ever-increasing vigor until every honest soul receives a saving knowledge of the truth.

F. H. ROBBINS.



CAMP-MEETINGS IN WESTERN CANADA

THE blessing of God which attended the recent series of camp-meetings held in the prairie provinces of Western Canada, is another evidence that we are living amid the refreshing showers of the latter rain.

Manitoba

Manitoba pitched its camp in a shady grove on the banks of the Red River, in close proximity to the beautiful city of Winnipeg. Money being scarce, and the membership of the conference small, the attendance was proportionately small. However, the two hundred present had come with an earnest determination not only to obtain a blessing for themselves, but to carry an overflow back to their home churches, and they were not disappointed.

The only disappointing occurrence in the entire meeting was the refusal of the president, Elder G. H. Skinner, to accept nomination for another term. Elder L. C. Shepard, home missionary secretary of the Western Canadian Union, was chosen as Elder Skinner's successor, and entered upon his duties immediately. Elder Skinner had served the Manitoba Conference most efficiently for a number of years, faithfully guarding its finances during the recent crisis, and was greatly beloved by the people. He, felt, however, that a transfer of responsibility would make for still further advancement of the cause, and urged a change in the presidency. Like Elijah of old, he cast his mantle of blessing upon his successor, leaving a harmonious feeling in the conference—an earnest of the victory and success that will attend the missionary leadership of Elder Shepard as he ear-

ries both workers and laity forward in a continuous campaign for the winning of souls.

Saskatchewan

The well-organized camp of the Saskatchewan Conference presented a most picturesque view to travelers passing through the city of Saskatoon. One familiar with Biblical history could but recall the experiences of ancient Israel as they, pursuing their journey toward Canaan, pitched their tents occasionally in the wilderness to listen to divine instruction. Though unseen by human eyes, the pillar of fire rested over the Saskatchewan camp. God came preciously near to His remnant people. The preaching of the Word was with power, both in the young people's meetings and in the general audiences. Many souls burdened with sin found victory in Christ, and those already serving Him, but who had been wounded in their conflict with the enemy, found healing in His blood.

A change of leadership was thought best in this conference also. Elder J. G. Walker, with his years of experience in executive work, had served well at his post. Saskatchewan, however, with its variety of nationalities, its rigorous climate and vexing financial problems, is a most difficult field, and puts a severe tax upon the strength and vitality of the executive. The brethren therefore thought that the burden of the presidency should be placed upon the shoulders of some strong young man able to endure the rigors of the climate and to carry the burden of the work. Up to the time of writing, no one has been secured for the place. Elder Walker will continue to carry the administrative work until his successor has been found.

Alberta

Below the college campus, among the trees on the shore of a charming lake, the workers of the Alberta Conference prepared the camp and invited their brethren from far and near to come in and enjoy a ten-day convocation. Knowing of the successive crop failures and the financial stringency of many of the believers, they dared not hope for an attendance of more than two or three hundred. Imagine, therefore, their joy when over half a thousand flocked in to partake of this annual feast of spiritual blessings, several testifying that God had in a special manner opened the way for them to come.

From six in the morning till nine o'clock at night, every day was a feast of good things. The president had a well-prepared program, and insisted that every meeting begin on time and that the speakers concentrate and close on time, which is no small factor in the success of any meeting. Love, unity, and good will among the brethren could be felt in every quarter—a condition that always opens heaven and brings abundant spiritual blessings.

No changes were thought advisable in Alberta, except a few minor adjustments on the executive committee. Elder J. J. Reiswig, who with the co-operation of his workers had brought the conference through two years of financial stress, at

the same time making marked advance in all branches of soul-winning endeavor, was unanimously re-elected president. The only change in the departmental staff was that Brother S. M. Ryan was released from ministerial work among the churches to conduct efforts for the general public. The work of home missionary secretary was temporarily placed upon Brother G. F. Ruf, the educational and Missionary Volunteer secretary.

Foreign Nationalities

Western Canada is a veritable foreign field itself, eighty-five different languages being spoken within its boundaries. Definite efforts have been conducted and churches raised up in but four of the nationalities, — German, Scandinavian, Russian, and Ukrainian. Believers from among these foreigners were present at each camp-meeting and conducted meetings in their respective languages. Prof. T. Kurtichanov, of the Broadview Theological Seminary, joined the local workers in speaking to the Russians and Ukrainians; while Elder J. T. Boettcher did especially strong work among the Germans. The Scandinavian brethren were somewhat neglected, the Home Missions Bureau having no general men free to send to them. However, the Lord came precious near to the local preachers as they labored for their people.

The Germans, Scandinavians, and Ukrainians gave a total of \$2,778 in response to the call for foreign missions, and \$1,138 was given by the English. Considerable foreign literature was sold. The tract societies will do well to carry a larger stock of miscellaneous literature at future camp-meetings, for if it is on display, our laity are always pleased to get books and papers for their foreign neighbors.

Winter Work with Literature

Never were the prospects brighter in the colporteur work. Western Canada has done well in the past, and at the present each conference reports a strong army of these self-supporting missionaries in the field. Heretofore it has been mostly a summer campaign, the work ceasing as soon as the students go back to school, but this is being changed. Brother G. A. Campbell and the local leaders are determined to rally an army of regular, all-year colporteurs — men and women who fear God but are not afraid of snow or cold. A most encouraging response to this plan was found in each conference. A number of consecrated farmers are shaping their home affairs to attend the fall institutes and enter the canvassing field. Whenever the roads thaw out sufficiently for the postman to deliver mail for the Canadian government, certainly the servants of the King of kings should have the courage and loyalty to go from house to house with the message of salvation.

Outstanding Observations

Workers visiting Western Canada become profoundly impressed with the large number of earnest, devoted, and modest young people in each conference. Thank God for the academies, the college, and the sanitariums which the leaders in Western Canada have instituted for the education and training of this army of future recruits for the mission fields. Not only this, but the believers in those provinces delight in giving to the cause. In the days of prosperity they were foremost in turning over thousands of dollars to the mission treasury. Recent years of drouth

and the low prices have cut off their surplus, but not their willingness to sacrifice.

Manitoba's little handful of two hundred pledged to home needs and foreign missions \$3,000; Saskatchewan's three hundred, about \$4,000; and Alberta's five hundred, more than \$6,000. Adding to this British Columbia's pledges, brings the total up to \$15,000 for the union. These good gifts supplemented as they will be by the faithful members who could not come to camp-meeting, cheer the hearts of the struggling workers. Elder A. C. Gilbert, who carries on his heart the entire burden of the field, is strongly encouraged with the spiritual and financial blessings of this series of camp-meetings in Western Canada.

J. H. McEACHERN.

* * *

THE SOUTH WISCONSIN CAMP-MEETING

MADISON, the university city of Wisconsin and the capital of the State, is the headquarters of the South Wisconsin Conference. On the outskirts of this beautiful municipality where the county fair ground is situated, the annual camp-meeting of this conference was held from June 22 to July 2.

On account of the meeting's being held so late in the season, the attendance this year was not quite so large as that of one year ago. This being the year when the administrative affairs were to be particularly considered, each forenoon from one to two hours was devoted to the consideration of the work of the conference. Many interesting and helpful plans were formulated by the constituency; and the election of the same officials to continue the work of administering the conference business during the next two years, was carried by the unanimous consent of the delegates present.

The reports presented by the departmental secretaries, together with that of the president, showed that despite stringent financial depression and obstacles of other character which had to be overcome, the work in the conference had made encouraging progress. The workers are a loyal band who are pressing the battle to the gates; and the Holy Spirit bore witness in commendation of the work by giving the laborers fruit for their labors.

There were at this meeting a number of interesting features which were indicative of progress and development. The colporteurs' symposium, held one afternoon, brought light, cheer, and blessing into the hearts of all God's people present. A great uplift was received as those present listened to the thrilling experiences recited by the men and women who tramp from day to day the dusty roads and hard pavements to seek out with our books and magazines the honest men and women. Surely the Holy Spirit was present as the different ones reported the mighty manifestations of God's Spirit in their behalf as they sought out the hungry and the needy, and ministered to them the gospel of grace through the blessed pages of truth.

Not merely one or two were brought into the truth through these faithful colporteurs in certain sections, but we were told that with little additional help whole companies were brought into the full message. One colporteur was the means in the hands of God of bringing seven-

teen persons into the light of the message. It was indeed interesting to hear them tell how the sick were healed as they prayed for them, how the poor and discouraged were cheered, and how souls longing for Christ were found and made to rejoice in the light of God. We sincerely believe that a camp-meeting which does not give an hour or two to a colporteurs' rally is missing a great blessing.

God helped His servants as His word was preached to the people. The ministers declared the counsel of God for these last days to the hungry flock, and the Holy Spirit was present to witness to the messages borne by sending conviction to the hearts of those who attended. Some who had been away from God for years returned to the Father's house, while others made their first start for the kingdom. Every branch of the work of God was given proper consideration, and all who attended from the General, union, and local conferences did everything possible to make the meeting a success.

On the last Sabbath the brethren and sisters expressed their appreciation of the blessing of God by giving of their means for the furtherance of the work in the fields beyond. More than \$6,000 was contributed to the mission fields in the Sabbath school and at the close of the consecration service.

The people went to their homes and the workers to their fields with the resolve that by the help of the Holy Spirit the coming years shall be filled with greater earnestness, more devotion, and stronger zeal for Christ and His truth than ever before. We trust that this may be so. May the Lord richly bless the work in the South Wisconsin Conference.

F. C. GILBERT.

* * *

TWO YEARS IN KANSAS

AFTER two years of labor in Kansas, the writer is responding to a call, voted at the time of the General Conference, to take up work in the Columbia Union. When formerly in this union, for a number of years he had borne administrative responsibility while engaging in heavy city efforts, and he looked forward to participating in strong educational and evangelical efforts in the Kansas Conference. But during this time the problems have been mostly financial. The time spent in Kansas has been sufficient to acquaint him with the devotion, the faithful and consecrated labors of the brethren and sisters in that conference.

We feel grateful to God for His sustaining help in the financial crisis of the last two years, during which Kansas not only held its own, but as the figures will show, made some encouraging gains.

In mission funds the record of 1920 was nearly 100 per cent in advance of the record of 1919. The total mission offerings in 1919 were \$39,470.56; in 1920, \$75,841.74, or a gain of \$36,371.18. In 1921 Kansas raised \$1 for missions to every \$1 tithe — a record not common.

The financial crisis which came may be indicated by the following figures on the tithe for the last three years:

1919	\$81,944.09
1920	86,940.00
1921	61,818.95

While a liberal increase in gifts to foreign missions was being registered by the devoted brethren of the Kansas Con-

ference, the accompanying table will show something of what was taking place at the same time in the Kansas Sanitarium:

	Loss	Gain
1919	\$16,000	\$.....
1920	8,000
1921	25,000

During the same period our Sabbath school offerings were as follows:

1919	\$17,939.65
1920	30,267.62
1921	25,062.75

Besides these endeavors, due credit should be given to the devotion and earnest efforts of our Kansas brethren in Harvest Ingathering work. For a number of years records of Harvest Ingathering endeavors have been followed in other conferences and other unions, but there has not been witnessed a stronger consecration to this branch of the work nor better results than were seen here. The results were as follows:

	Amount raised	Amount per capita
1919	\$ 8,944.38	\$3.11
1920	24,466.74	8.57
1921	30,739.58	8.79

In 1921 we went forward with the repairs, the new buildings, and the equipment of the Kansas Sanitarium. Although the institution had a debt of \$55,000, the building was not provided with sufficient room for producing adequate revenue, and the many losses practically made the institution incapable of earning its way.

We began in earnest the reconstruction and equipping of the building, to provide more revenue-producing rooms. And what has been the result? The beautiful new annex of thirteen rooms, with private bath, started the middle of April, 1921, was ready for dedication the last of July. The operating-room was thoroughly remodeled, making it one of the best in any institution. The old, unsightly cement steps which formed the approach to the main building were torn away, and a new covered entrance supporting an excellent sun parlor was erected. The business office was enlarged so as to provide an extra room for the business manager, thus relieving the cramped condition of the one-room business office. The attic of the nurses' dormitory was transformed into a pleasant third story, affording nine additional rooms. The insanitary lake in front of the building was obliterated, and the entire grounds of the institution were laid out in a more attractive way.

Perhaps the most interesting item of all was the remodeling of the inadequate kitchen by building on another room and covering all with a sort of tiling, and installing steam cookers, nickel-plated urns, and other equipment designed to diminish labor and control heavy kitchen losses. Besides this an omnibus was purchased to operate between the sanitarium and the city.

The resources of the institution increased from \$94,311.72 at the close of 1920, to \$135,487.68 at the close of 1921. Liabilities increased from \$54,917.85 at the close of 1920 to \$72,283.68 at the close of 1921. The entire value at the close of 1920 was \$39,393.87; it is now \$63,204. The gain of \$24,810.65 was partly an operating gain of \$1,012.84, and partly a capital gain of \$23,797.81. To offset the increase in liabilities, we have \$16,000 of uncollected accounts from the business of the period, most of which

are good and collectible, plus a gift of \$5,000 soon to be transferred to the sanitarium books.

During this same time commendable efforts have been made to place the academy upon a stronger footing and to develop the church schools in the conference. Mention of the excellent work done in the home missionary department and in the selling of our message-filled literature should also be made. We trust the financial crisis has passed, and that the improved conditions of the institutions and to a certain extent the lessening of obligations, will permit the Kansas Conference to move forward as a strong factor in giving the truth to the people within its own borders and in preparing workers to give it to territories beyond.

As we leave for our new field of labor, we feel bound by ties of Christian love to those who have prayed and earnestly labored to advance the work in this field.

B. G. WILKINSON.

Appointments and Notices

CAMP-MEETINGS FOR 1922

Atlantic Union Conference	
Eastern and Western New York, Union Springs	Aug. 10-20
N. New England, Randolph, Vt.	Aug. 17-27
Maine, Auburn	Aug. 24 to Sept. 2
Central Union Conference	
Colorado, Denver	Aug. 10-20
Nebraska, Epworth Lake Park, Lincoln ..	Aug. 17-27
Kansas, State Fair Grounds, Hutchinson ..	Aug. 24 to Sept. 4
Missouri, Springfield	Aug. 24 to Sept. 4
Columbia Union Conference	
West Virginia, City Park, Parkersburg ..	Aug. 10-20
Ohio, Mount Vernon	Aug. 17-27
New Jersey, Elizabeth	Aug. 24 to Sept. 3
Chesapeake, Baltimore, Md.	Aug. 24 to Sept. 3
District of Columbia	Aug. 24 to Sept. 3
Virginia, Newport News, Va.	Aug. 31 to Sept. 10
Eastern Canadian Union	
Ontario, Hamilton	Aug. 24 to Sept. 3
Maritime, Halifax	Sept. 7-17
Newfoundland, St. Johns	Oct. 13-22
Lake Union Conference	
N. Michigan, Cedar Lake	Aug. 17-27
Illinois, John Hill Park, Decatur	Aug. 24 to Sept. 3
W. Michigan, Emmanuel Missionary College, Berrien Springs	Aug. 24 to Sept. 3
Chicago, Brookfield, Ill.	Aug. 31 to Sept. 10
Northern Union Conference	
Iowa, Chautauqua Park, Des Moines	Aug. 17-27
Pacific Union Conference	
California, Oakland (Fruitvale) ..	Aug. 10-20
S. California, Los Angeles	Aug. 31 to Sept. 10
Arizona, Phoenix	Sept. 9-16
C. California	Oct. 19-28
Southeastern Union Conference	
Cumberland, Knoxville, Tenn.	Aug. 17-27
Cumberland (colored), Knoxville, Tenn.	Aug. 17-27
Carolina, Charlotte, N. C.	Aug. 24 to Sept. 3
Carolina (colored), Charlotte, N. C.	Aug. 24 to Sept. 3
Georgia, Atlanta	Aug. 31 to Sept. 10
Florida, Orlando	Probably Nov. 2-12
Florida (colored), Orlando	Nov. 2-12
Southern Union Conference	
Alabama (colored)	Aug. 24 to Sept. 3
Kentucky, Louisville	Aug. 10-20
Kentucky (colored), Louisville	Aug. 31 to Sept. 10
Tennessee River, Nashville	Aug. 17-27
Louisiana-Mississippi, Jackson, Miss.	Aug. 24 to Sept. 3
Southwestern Union Conference	
Oklahoma, Enid	Aug. 17-27
Oklahoma (colored), Oklahoma City ..	Sept. 8-17
Texico, Clovis, N. Mex.	Aug. 24 to Sept. 3

NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION

The regular annual session of the Nebraska Sanitarium and Benevolent Association will be held in connection with the annual camp-meeting at Lincoln, Nebr., August 17-27. The first meeting is called for Wednesday, Aug. 23, 1922, at 11 a. m.
D. P. Wood, Pres.
R. T. Rhoades, Sec.

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MISSISSIPPI CONFERENCE ASSOCIATION

The regular annual session of the Mississippi Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Jackson, Miss., Aug. 24 to Sept. 3, 1922. The first meeting will be held at 9:45 a. m., August 29. All accredited delegates to the conference from the Mississippi churches will be delegates to the association meeting.
W. R. Elliott, Pres.
N. L. Taylor, Sec.

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LOUISIANA-MISSISSIPPI CONFERENCE

The annual session of the Louisiana-Mississippi Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Jackson, Miss., Aug. 24 to Sept. 3, 1922. At this time officers will be elected, and such other business transacted as may properly come before this conference. Each church should elect its delegates at once, and send the list to the conference secretary. Each church is entitled to one delegate for the organization and an additional delegate for each ten members or fraction thereof. We have the promise of good help from both the union and General conferences, and expect a rich spiritual blessing at the meeting.
W. R. Elliott, Pres.
N. L. Taylor, Sec.

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LOUISIANA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual session of the Louisiana Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting at Jackson, Miss., Aug. 24 to Sept. 2, 1922. The first meeting of the association will be held at 9:45 a. m., August 28. All accredited delegates to the conference from the churches in Louisiana will be delegates to the association meeting.
W. R. Elliott, Pres.
N. L. Taylor, Sec.

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ILLINOIS CONFERENCE

The second biennial session of the Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting at John Hill Park, Decatur, Ill., Aug. 24 to Sept. 3, 1922, for the purpose of electing officers for the coming biennial period, and to transact such other business as should come before the conference. The first meeting of the conference will convene at 9:30 a. m., Friday, August 25.

W. A. Westworth, Pres.
H. E. Moon, Sec.

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ILLINOIS CONFERENCE ASSOCIATION

Notice is hereby given that the twenty-eighth biennial session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting at John Hill Park, Decatur, Ill., Aug. 24 to Sept. 3, 1922. All regular delegates of the unincorporated body are delegates to this meeting of the association. The first meeting will convene at 9:30 a. m., Monday, the 28th. Officers for the coming biennial period will be elected, also such other business as may properly come before the meeting will be transacted.
W. A. Westworth, Pres.
D. E. H. Lindsey, Sec.

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NEW JERSEY CONFERENCE

The third biennial session of the New Jersey Conference of Seventh-day Adventists will be held in connection with the camp-meeting to be held in Elizabeth, N. J., Aug. 24 to Sept. 3, 1922. The purpose of this meeting is to elect officers for the ensuing term, and to transact such other business

as may properly come before the meeting. The first meeting will be called Friday, August 25, at 9:15 a. m.

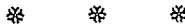
O. O. Bernstein, Pres.
E. J. Stipeck, Sec.



NEW JERSEY CONFERENCE ASSOCIATION

The third biennial session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting to be held in Elizabeth, N. J., Aug. 24 to Sept. 3, 1922. The first meeting will be called Monday, August 28, at 10 a. m. The purpose of this meeting is to elect officers for the ensuing term, and to transact such other business as may properly come before the association.

O. O. Bernstein, Pres.
E. J. Stipeck, Sec.



ONTARIO CONFERENCE

The nineteenth session of the Ontario Conference of Seventh-day Adventists will convene in connection with the camp-meeting, Aug. 24 to Sept. 3, 1922, at Hamilton, Ontario. The purpose of this meeting is to elect officers for the coming year, and to transact any other business which may properly come before the conference. Each church is entitled to one delegate for its organization, and one for each fifteen members.

D. J. C. Barrett, Pres.
Mrs. Grace A. Jones, Sec.



CHANGE OF DATE OF COLORED CAMP-MEETING IN OKLAHOMA

This is to notify our colored brethren and sisters of the change of date for their camp-meeting to be held in Oklahoma City. The date now set is September 8-17.

E. R. Potter, Pres.



KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association Corporation, controlling the Kansas Sanitarium and Hospital at Wichita, will hold its annual meeting at Hutchinson, Kans., on Thursday, Aug. 31, 1922, at 10 o'clock, for the purpose of electing trustees for the ensuing term, of receiving reports, and of taking up such other business as may come before the association. Delegates to the camp-meeting are delegates for this association.

C. G. Bellah, Pres.
L. C. Christofferson, Sec.



A NEW DEPARTURE IN MEDICAL EDUCATION

The College of Medical Evangelists at Loma Linda has made rapid strides in its advancement along medical lines. Indeed, its progress has been phenomenal and a matter of surprise to observers everywhere. It has a good reputation for the thoroughness of its work, and its graduates have already gone to various parts of the field, where they are doing valiant service for stricken humanity. It has received all the recognition which could be hoped for by so young a school. But the management feels that the missionary phase of the work is not all that it should be, and they are anxious to do their part, so that the work may meet the mind of the Lord.

The instruction given through the spirit of prophecy states the great present need of medical evangelism, and indicates that in the near future this need will be more urgent than now. Thousands are to be trained to meet this demand.

Nearly every worker should receive some medical training before taking up field work. Some ministers and other laborers now in the field should lay plans to secure this training. While we are instructed to maintain our regular courses, and shall continue to do so, we are also told that not all should be required to stay in the school for the same period of time; that many should get a speedy but thorough preparation, and then enter the actual field work.

This instruction will be found in "Counsels to Teachers," page 465 and onward, and in "Testimonies," Volume IX, page 172.

These facts have been repeated in special messages sent to Loma Linda, and the

faculty is now endeavoring to put into operation a plan to carry out more fully the instruction given.

Our regular one-year Medical Missionary Course will be continued, but the list of subjects taken has been so changed that some of our colleges have agreed to recognize it as one year's work in a regular college course for the degree of Bachelor of Arts. The course will extend throughout the full twelve months. Eight months of the time will be spent at Loma Linda, and the remaining four months at the White Memorial Hospital in Los Angeles. None can enter this course without first completing twelve grades of school work. When such have taken one year at Loma Linda and three at one of our colleges, they will receive the B. A. degree from the school where they take their last year's work, and will be ready to enter the field work at once as medical missionaries.

Since the "Testimonies" make some medical training so imperative, many of our college students should avail themselves of this opportunity.

A Special Medical Missionary Course

This course will extend through a period of nine months, and will be given entirely at Loma Linda.

No specified amount of grade work will be required to enter, and no diploma will be issued, but a statement will be given showing all work satisfactorily completed.

This course will be especially adapted to persons who, for lack of time, means, or schooling, are not able to enter and complete any of the regular courses in our schools. In it are offered two lines of Bible study: one line of general history from the Bible viewpoint, and special studies in the "Testimonies." One Bible class will meet in the evening at 7:30, thus giving opportunity to those who may be busy during the day.

With these studies will be combined some of the most practical lines of medical training.

This course is designed especially for that large class of workers who are to do a great work in the message, but without diplomas. Many of our ministers and Bible workers, church elders, and those who are anxious to help swell the loud cry of the third angel's message, but feel the need of some medical training so that they may better minister to both the souls and the bodies of men, should enter this course.

Another feature in this course is that it is entirely elective, so that each person can select just what he most needs and take just as few or as many studies as he feels able to carry and as time will allow.

These courses will open September 10, and as the time is short, applications should be sent in as soon as possible. Any one desiring further information can obtain the same by sending request to the Registrar, College of Medical Evangelists, Loma Linda, Calif. We earnestly request our friends to assist us in getting this information into the hands of those who should have it.

We trust that all our faithful lovers of the message will remember the Loma Linda medical school and its work at the throne of grace.

R. S. Owen, Bible Teacher.



PUBLICATIONS WANTED

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

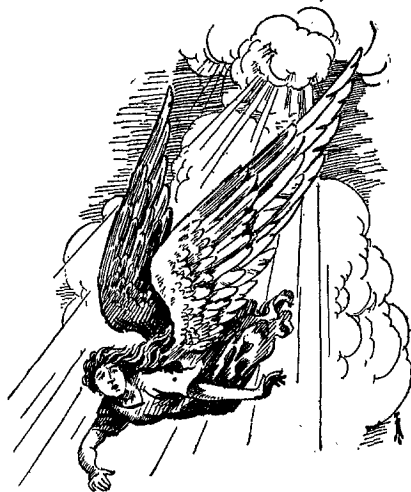
Mr. Harrison Hack, South, Ky.

George Hargett, 309 Oak St., Passaic, N. J.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

Mrs. George B. Gatling, Thomson, Ga. Continuous supply of Life and Health, Instructor, and Present Truth.

Mrs. C. A. Burt, Care F. O. Brown, Mendota, Mo. Continuous supply of Instructor, Little Friend, and tracts and magazines.



**"Repeat the message,
repeat the message.**

Tell My people to repeat the message; and the power of God will witness to the message in a remarkable manner."

An angel came down from heaven with the above commission, repeated "over and over again" to believers. *Present Truth* is fulfilling this commission. It is repeating over and over the plain, simple message, in clear, connected, topical form—the full gospel message; and the power of God is witnessing to it as promised "in a remarkable manner," as will be revealed by the responses published from time to time in the following panel.

Response from the Field

HOW CAN I SECURE "PRESENT TRUTH"?

Present Truth receives daily letters which illustrate how readily even parts of the simple message as it appears in this little paper, appeal to the hearts of men and women today. We have never seen anything like it before. This is indeed high noon in the time of the end for teaching the message to all people. The following letter fitly represents scores of others:

"Dear Sir:

"Will you please let me know how I can get *Present Truth* and what it will cost me? I am very much interested in the kind of reading it contains. The way I came by it is, I found a part of one page of Volume IV, No. 3, which contained your address. So, inclosed I send two cents in stamps, for which please let me know at once how I can secure *Present Truth*."

Keeping Up an Interest

The following letter is from a colporteur:

"This is the section where last year I sold many 'Bible Readings' and took over 100 *Present Truth* subscriptions. The presence of these papers has maintained an interest in 'Bible Readings' and in the message taught by *Present Truth*. Six families in this territory wanted me to take them to church last Sabbath afternoon, and three of these families have opened their homes for Tuesday night prayer meetings."

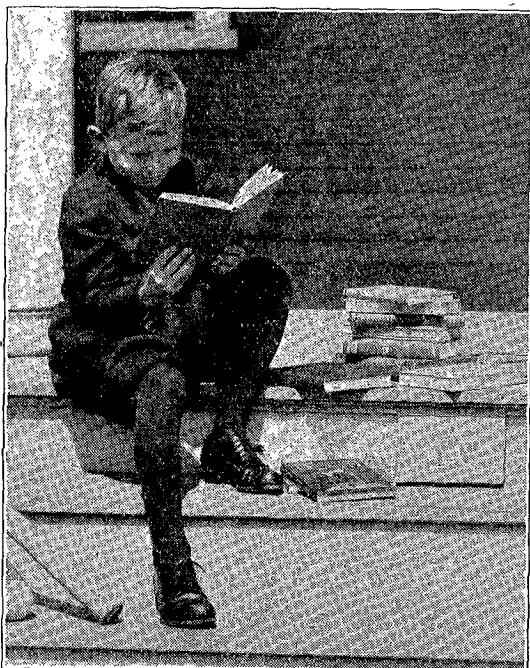
HOME AND SCHOOL

An Announcement

BEGINNING with the September (1922) number, the magazine *Christian Educator*, which for thirteen years has upheld the principles of true education among Seventh-day Adventists, becomes

HOME AND SCHOOL

A Journal of Christian Education



Under this name, as the joint organ of the Educational Department and the Home Commission of the General Conference, it will continue to inspire and guide teachers of our elementary church schools in their work for the children, and also extend its instruction and help to parents in the home.

Warren E. Howell, secretary of the General Conference Educational Department, continues as editor, and Mrs. Flora H. Williams as associate editor. For the Home Commission, its secretary, Arthur W. Spalding, formerly editor of the *Watchman Magazine*, is added to the staff as an associate editor. The magazine will be strengthened by the work of contributors already popular with our reading public, and capable of giving practical help to both parents and teachers.

INTERLACED INTERESTS

The interests of the home and the school are closely connected. Teachers need the intelligent cooperation as well as the sympathy and support of the parents of their pupils; and parents will find a more intimate connection with teachers and with

the work of the school helpful in meeting their own purposes and responsibilities.

HOME AND SCHOOL will aid both parents and teachers in finding common ground and in working hand-in-hand for the physical, mental, and spiritual development of their children. Every article written for parents will be found by teachers to bear upon their problems, when they rightly conceive the broad scope of their work. And much if not all of the particular help given to teachers through the columns of HOME AND SCHOOL will be of use to fathers and mothers in the home.

WHAT IT CONTAINS

Besides topics of common interest to parents and teachers, there will be special departments, such as, "Father and Son," "Young Mothers," "Parent-Teacher Association," "Teaching Suggestions for the Month," and a question-and-answer page, "I Was Wondering," to which readers are asked to contribute both by question and by comment.

And then there is "Editorial Etchings," in which the editors take up everyday matters of concern, and say some things very briefly.

THIS FIRST NUMBER

We pick out of this first (September) number a few titles that suggest things you would like to read about:

- "How Are You Starting the Race?"
- "It Pays to Be Cheerful"
- "Stories and Story-telling"
- "Youth and the Home"
- "Mind Wanderings of Uncle Radio"
- "Preparing the Children for School"
- "What Does the Teacher of Geography See?"
- "Blackboard Lessons for Beginners"
- "Get Two Hoes"
- "The Front Side of Don't"
- "Teacher Says"
- "Christian Cradle Songs"

WHO NEEDS IT?

Every Seventh-day Adventist father and mother should have HOME AND SCHOOL, and read it and study it.

And other parents, your neighbors, also need it. There is no better avenue of approach to the hearts of men and women everywhere than through the interests of their children and their home life.

Every teacher in our ranks needs HOME AND SCHOOL. Church school teachers will find it not only valuable as an instructor in methods, but as a source of inspiration in their work. And teachers in our secondary schools and our colleges also need it; for there is no institution which does not hold vital relations with the home, and the problems of every one find their origin and the chief place of solution there.

INCREASE IN VOLUME

Heretofore there have been published only ten numbers of *Christian Educator* each year. Now, however, HOME AND SCHOOL will be issued each month, twelve full numbers, with the same number of pages in each, and at the same price, \$1.50 a year; in clubs of five or more to one address, \$1.25 each.

Send your subscription to your conference tract society office.

REVIEW & HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., AUGUST 17, 1922

EDITOR FRANCIS MCLELLAN WILCOX

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O. MONTGOMERY W. H. BRANSON
W. W. FLETCHER M. LUKENS

CIRCULATION MANAGER L. W. GRAHAM

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.

SEVERAL important changes in the personnel of workers at headquarters have been made in the last few months. Prof. O. M. John and his family left a few days ago for College View, Nebr., where Brother John will take the presidency of Union College. Mr. and Mrs. C. C. Pulver left about the same time to take charge of the Columbia Union office, which is to be located hereafter at Harrisburg, Pa.

In the way of arrivals we note that of Elder H. T. Elliott, who has been called to the assistant-secretaryship of the Missionary Volunteer Department. Also that of Prof. H. A. Morrison, who comes to take the presidency of Washington Missionary College.

While we shall miss the old workers and follow them with our prayers in their new fields of labor, we heartily welcome Professor Morrison and Elder Elliott, who have come to connect with the work at our headquarters.

* *

OUR WORKERS RELEASED

WORD received from Sister F. F. Oster tells of their release after being arrested at Batum, Georgia, while en route to Persia, their former field of labor, as reported in the REVIEW two weeks ago.

Elder Oster and his family were a little time ago in the quiet North Pacific, but with Persia, their old field, left year after year with no worker of ours on account of the troubled political state, Elder and Sister Oster could have no rest in spirit. Recently the European Division arranged for their return to Persia. We are thankful to Sister Oster's mother, Mrs. W. B. White, for sending on to us a personal letter describing first experiences on the road to the border of Persia. These personal letters to the home folks tell things just as they are. The letter is dated "Batum, Russia, May 22, midnight." Sister Oster says:

"You will wonder why I am writing at midnight, so I will explain at once. We are prisoners here, held for we don't know what, and I don't know how to while away a few hours better. Frank and the children are asleep, but how any one can sleep under such circumstances is more than I can tell.

"We left Constantinople Friday evening, and had a most pleasant voyage

[over the Black Sea], except that Francis has been sick. We arrived here at 4 P. M. yesterday, but were not allowed to land till this morning. As soon as we landed, they looked at our passports, then hustled us over here without a word of explanation. All day long we have hoped to be released, and when evening came we became very anxious. Frank fixed up the older steamer chair for a bed for Winton, and Francis is on a cot which we begged from a guard because he is so ill. Frank tried to have me sleep, but I can't. Baby is in his gocart. The other prisoners are sleeping in corners and anywhere and everywhere they can find a place.

"We pray constantly that Francis may soon be better. A train left tonight for Tiflis. How we wanted to go on it! Another goes Thursday. If we only knew why we are being detained! I expect it is an experience we need.

"THREE DAYS LATER.—The day after writing the above we were set free. We so wonder why we were held. Early in the morning a soldier with a long bayonet on his gun led Frank off to an officer. He was asked many questions. Three times he was put through such an examination, then they brought him back under guard. I was so glad to see him return alive. That afternoon Mr. Eckerman, of the Near East Relief workers, found an officer whom he knew, and asked why we were imprisoned. He said he did not know. He assured us he would get us out within an hour. Very soon he came for us and took us away."

Suffice it to say they found quarters in the town. The little boy's fever subsided. They got their goods through the customs, and in due time were off for Persia and new experiences.

Thus the message is being carried on. Stand by it, brethren and sisters, with your prayers and with your means and with your sons and daughters. There is nothing else for us in this world but to push on with this message. It is the only thing Seventh-day Adventists have any right to live for, and it will take all we have and are to fulfil the task that must be quickly done in this troubled world.

W. A. SPICER.

* *

OUR SCHOOLS

FROM nearly every quarter there comes to our schools encouraging word of the prospects of a large attendance for the next school year. Prof. B. F. Machlan, of the Atlantic Union College, reports that the prospects before that school are most encouraging. From every quarter of the union he is receiving letters from earnest young men and women who desire to enrol as students for another year. This is the first year for this school as a senior college, and we earnestly hope that its attendance will justify its elevation to the senior grade. The Atlantic Union has many more than enough young men and women to send the enrolment up far higher than it has been in the past. We trust they may have a spirit to dedicate their lives to the work of God, and to seek in this institution that training which will enable them to become efficient laborers.

Prof. H. A. Morrison reports a similar prospect before the Washington Missionary College. This is Brother Morrison's first year as president of this school. He brings to his work a long and successful

experience in connection with Union College, and we believe that the Washington Missionary College for the coming year, with a strong faculty of instructors, will make a successful bid to the scores of young men and women in the Columbia Union who are seeking a college education.

What we have said of these two schools we are sure could be said as well of Emmanuel Missionary College, under the direction of Prof. Frederick Griggs, so well known in our educational work; of Union College, under the direction of Prof. O. M. John; of Walla Walla College, in charge of Prof. W. I. Smith; and of Pacific Union College, under the direction of Prof. W. E. Nelson. We have confidence in every one of these heads of schools, that they are men of God. We have confidence in the faculties of instructors who have been brought together in our colleges, and we can heartily recommend these schools to the young men and women of this denomination as institutions where they will be able to obtain a liberal education in the arts and sciences, and a special preparation for work in connection with this closing movement.

And all we have said of these senior schools we can say with the same confidence of our junior colleges and of our academies, which are doing such noble work in preparing the youth of this denomination for a part in the Lord's great work. May God bless our schools and the earnest efforts of their Christian teachers during the coming school year.

* *

CHANGE OF HEADQUARTERS IN INDIA

AFTER long and continued search, covering several years, for headquarters for the India Mission Field in a reasonably cool location, we are pleased to hear that thirty-one acres of land have been secured on the outskirts of Poona, a semi-hill station in the mountains of western India, a few hours' ride from the heated city of Bombay.

A number of war buildings located on the land have been purchased at from 5 to 20 per cent of their cost three years ago. These buildings are being demolished, and with the stone from their own quarry, under direction of Brother Mackett, the building work is starting.

J. L. SHAW.

* *

NEW PUBLICATIONS FOR ITALIANS

ACCORDING to the latest census, there are more than 1,600,000 Italians in the United States. Up to the present time only a small amount of literature has been available in their language. Now "Our Day in the Light of Prophecy" and "Steps to Christ," uniform in style with the new Crisis books in English, are ready in Italian. Prices on each are the same as the English.

Our English-speaking believers should lead in distributing these books, for experience has proved that they have good success in selling to Italians, even though they cannot speak the language. Do not neglect the Italians in your vicinity longer. You owe them a knowledge of the truth. Offer it in the attractive form of these new books. You can order them through your tract society.

S. N. CURTISS.