

# The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, January 18, 1917

No. 3

THE GOSPEL TO ALL NATIONS

## He Cometh!

**THE LORD COMETH!** *The heart of many a one thrills at this. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the church, not like a flood of water, which is gradually lost in the sand beneath, but like a stream, which, the nearer it draws to its destination, rolls onward with greater power.*

*How many a prophetic omen has there been that the grand moment of jubilee is not far distant! We already perceive signs of the publication of the gospel in all the world; that of the shaken foundations of Mohammedanism; . . . that of the decline from Christ and his Word, extending through the world; and that of the powerful errors of an anti-Christian spirit, acquiring domination over the cultivation of genius; of the idolization of men, and of many more similar signs.*

*Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig trees are full of sap, and the summer is at hand." The Lord cometh! O that he were already here! — Krummacher.*

ISAIAH

ROMANS

THE

ESTIMATED

JUSTIFIED

FREE BY HIS GRACE



## Note and Comment

### Results of High Living

ONE of the results of high living was illustrated recently in the arrest of a young man in the city of New York, who stole from his employers more than \$100,000 to purchase luxuries which he could not secure on his modest salary of twenty-five dollars a week.

There are many throughout the land who, while not engaged in theft in the same reprehensible way as this young man, are nevertheless indulging their cravings for luxuries far in excess of their income. To do this, some have mortgaged their homes; while to secure the desires of their hearts, others have borrowed money with no prospect of paying. All these are doing the same thing. The principle is identical. The man who borrows money for the purpose of satisfying his inordinate desires, with no reasonable prospect of being able to return it, is in principle quite as much a thief as the young man referred to above.

Simplicity should mark the lives of the children of God. They should learn as far as possible to live within their means, and this can be done to a much greater extent than many imagine. There is a wide difference between what we actually need and what we desire. Let us learn to recognize this difference.

### "Why Support a Denominational Paper?"

IN answer to this question the editor of the *Western Recorder* gives the following excellent reasons why Baptists should support that paper. These will also apply equally well to the support of our church paper, the REVIEW AND HERALD:—

"First of all, it is the greatest earthly missionary agency. It would be practically impossible to originate or maintain missionary enterprises without the aid of the religious paper. It disseminates missionary information, and keeps the matter of missions before the public more effectively than can be done through any other medium.

"It affords a channel of communication between the churches that cannot be established by any other means. Without the religious paper, it would be impossible for any one to be informed concerning the work of the churches. The denominational paper would justify its existence if it did nothing else but give the news of the kingdom.

"The religious journal gives the best methods of work, and thus enables workers to render better service. It brings to the worker the methods and results of our most successful workers, thus giving him useful knowledge that he could acquire in no other way.

"It promotes a unity of faith and a bond of brotherhood that are indispensable to denominational progress. Without them, our churches would quite

naturally tend to a selfishness born of solitude. The denominational paper is the most practical remedy for the contracted vision.

"It is one of, if not the greatest conservators of the faith once for all delivered to the saints. It can expose and refute error more successfully than any other agency. Naturally, the heretic hates and fears, above all things, the denominational paper. The publicity of the press shows him in his true colors, and minimizes his power for evil.

"It is exceedingly helpful in solving the practical problems that confront our churches and pastors. The denominational paper gives us the benefit of the experience of others in solving like problems.

"It increases our knowledge in the Bible, and stimulates a desire to study the Scriptures. It is a perpetual advertisement for spiritual things.

"It is the friend and helper of every kingdom interest, and yearly gives thousands of dollars' worth of space, for which it makes no charge, and hopes for no earthly return."

### Monarchs Only Men

ACCORDING to the *New York Times*, a unique historic ceremony was carried out when the body of the late Emperor Francis Joseph of Austria was deposited in its final resting place in the Crypt of the Capuchin. This ceremony is thus described:—

"The ceremony was anciently designed to impress the monarch's successor that, in spite of all pomp, a sovereign is merely a mortal. The funeral procession will be halted at the entrance to the vault by a challenge from within:—

"'Who is there?'

"The reply will be made:—

"'His Most Serene Majesty, the Emperor Francis Joseph.'

"The challenger will then reply:—

"'I know him not.'

"Responding to a second challenge, the announcement will be made:—

"'The Emperor of Austria and Apostolic King of Hungary is outside.'

"Again the challenger will answer:—

"'I know him not.'

"When, for the third time, the voice within asks who demands admission, the master of ceremonies will reply:—

"'A sinful man, our brother Francis Joseph.'

"The portals will then open, and the procession enter."

Regardless of his position, man needs to recognize that he is but mortal after all. Herod Agrippa failed to recognize this. In his pomp and pageantry he gave to the assembled multitude an oration, and in subserviency to their monarch they cried out in adulation, "It is the voice of a god, and not of a man." But the painful and pathetic death of Herod a short time after this proved indeed that he was a man, and subject to human ills, even though he permitted to be ascribed to him godlike powers.

Rank and position, wealth and influence, in this world do not change a man's nature, nor do they necessarily affect his character. God looks not on the out-

ward show and demonstration, but on the heart. Beneath the royal robe and diadem he sees poor, weak, fallible humanity. The mightiest potentate of earth must find salvation in Jesus Christ in precisely the same way as his humblest subject. His position will not commend him to God. He must sense that he himself is a sinful man in need of God's saving grace, and by simple, child-like faith appropriate the riches of the grace of his Redeemer.

### Health Fundamentals

UNDER this head *Clean Living* for November, a journal published by John Dill Robertson, M. D., commissioner of health in the city of Chicago, prints the principles of health adopted by the medical convention of Seventh-day Adventist physicians held last June in Madison, Wis. These excellent principles are worthy of rereading, hence we reproduce them here as given in the above-mentioned journal:—

"Here are some health principles which were adopted at a recent convention of medical men held in Madison, Wis. They are deserving of careful study and due observance:—

"1. The control of appetites and passions; self-control instead of self-indulgence.

"2. The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion.

"3. Abstinence from the use of alcohol and tobacco, tea and coffee, flesh meats, rich and highly seasoned foods, irritating spices and condiments.

"4. The limited use of sugar and pastry foods.

"5. Simplicity in variety and amount, and in the scientific combination and preparation of foods.

"6. Proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

"7. Sufficient and appropriate exercise, especially for those whose work is sedentary.

"8. Abstinence from the use of poisonous drugs, above all, avoiding the patent medicine habit; and an intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological stimuli and therapeutics.

"9. Strict cleanliness of person and premises.

"10. Proper and sufficient hours of sleep and relaxation.

"11. Proper and sufficient ventilation of churches, schools, dwelling houses, and especially sleeping-rooms.

"12. Activity in the warfare against flies, mosquitoes, and all other disease-producing and disease-carrying insects."

I do not know what future days are holding  
Of joy or pain for me.

Beyond the veil my coming hours enfolding  
I cannot look and see.

Nor do I ask for prophet's sight revealing  
The future's hidden way.

I ask but strength to meet what fate's concealing

Beyond today's today.

—Will M. Maupin.

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 94 TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 18, 1917 No. 3

## EDITORIAL

### How Providence Overruled; Incidents of the Opening of Turkey's Doors

THE pioneer missionaries in Turkey had firm faith in an overruling and ever-watchful Providence. They saw the Lord's hand intervening again and again at critical times, when it seemed certain that their work would have to be abandoned. Thus it was in 1826, in Syria. There was disorder and violence in Beirut, where Dr. William Goodell and his associates were holding on to maintain the gospel standard. Greece and Turkey were at war, and the Maronite Catholics in Syria and the Armenian Catholics in Constantinople were determined to drive out the Protestant missionaries before a foothold should be gained. In his "Forty Years in the Turkish Empire," Dr. Goodell tells how he saw the Lord overrule the wrath of men to his own praise just at this critical juncture. He wrote soon after the event:—

"Had not God sent terrible judgments upon the people, it is impossible to say to what extremities they would have proceeded against us. A deep plot was laid to drive us all from Beirut. The Maronite bishop had arrived, and had prepared an excommunication for every Maronite who should permit his house to be hired by us; and he was endeavoring by bribery and intrigue to bring the Greek bishop and the Mohammedan rulers to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. But God in his holy providence sent the Greeks here at that very moment; the bishop had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands by the earnest request of the owners."—Page 93.

The headquarters of the growing mission work were later transferred to Constantinople. In 1839 the rage of the opposition had reached the point of uncontrollable fury. The Greek patriarch, the Armenian bishop, and the sultan, as caliph of the Moslem religion, joined to quench the little light of Protestant truth being kindled. Dr. Goodell wrote at the time:—

"The attention of all these rulers, civil and ecclesiastical, has for several weeks past been directed almost exclusively to ourselves and our brethren at the other

stations, their aim being nothing less than to effect our entire removal from the country. Whole kingdoms are moved against us for this purpose, and the ferment is sometimes so great that all the elements seem to be in motion. . . . In the meantime, we would lift up our hands and say, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.'"

It was a crisis in the history of missions. The forces of the enemy determined upon immediate expulsion of the missionaries. Dr. Cyrus Hamlin, who had just joined Dr. Goodell, tells how the news came:—

"The news fell upon us like thunder unheralded by lightning. I was in Dr. Goodell's study, for discussion of our affairs, when Mr. Brown, the secretary of the legation, entered. After the usual salutation by Mr. Goodell, in Turkish, 'Né war? né yok?' (What is there? What is there not?),—the usual way of introducing conversation,—'Guzelik yok,' replied Mr. Brown ('There is no goodness') instead of the usual reply, 'The goodness of God.' 'What is the matter?' said Mr. Goodell, alarmed at the manner more than the matter of the reply."—*Among the Turks.*

Then the secretary showed them the official dispatch ordering the missionaries out, and stated that while Commodore Porter, the ambassador, was negotiating for delay, he had no hopes of a reversal of the order. Then it was that the missionaries betook themselves to special prayer to the living God, whose servants they were in Turkey. Then, as the memoir of Dr. Goodell says, "God himself suddenly interposed, and by a series of striking providences arrested the hand of persecution." Dr. Hamlin says of the deliverance:—

"While we were waiting in this suspense, the sultan himself died, July 1, 1839. His entire fleet was betrayed into the hands of the pasha of Egypt. . . . The Ottoman army, of eighty thousand men, was almost annihilated at the battle of Negib, near Aleppo, in northern Syria, . . . a startling series of events which struck every heart with dismay. . . . The young sultan, Abdul-Medjid, ascended the throne of his father; a new ministry displaced the old; the patriarchs were changed, and consequently the bishops; we looked for our enemies, and they were not to be found. Dr. Goodell had said, in the darkest hour, in his own

peculiar way, 'The great Sultan of the universe can change all this; and lo! it was done. 'God blew and they were scattered.' The evangelistic work was resumed with new courage."

The doors that threatened to swing shut were thrown yet more widely open, and the victory then gained has been held through all this generation of missionary advance. Of course it was God's hand that intervened, overruling wars and calamities for the opening of barred gates and the advancement of his work.

W. A. S.

### Faith

FAITH knows; it brings assurance into the heart. Through faith we understand, and can lay hold upon the deep and hidden things of God.

Man, because of unbelief, has arrived at many strange and inconsistent conclusions. By discounting the Mosaic account of creation and accepting the uncertain theories of evolution, he is led to look for his ancestry back through apelike forms now extinct, rather than to believe that man was made in the image of God, as the Word declares.

But men say, Why should I believe in something I do not understand?—Because this is the way to understand great mysteries. Besides, we are continually believing things we do not understand. All modern navigation is built on the fact that a tiny rod, called the magnetic needle, if allowed to turn freely, will point toward the north. Today thousands of ships are crossing a trackless sea, their sole guide being that mysterious thing called the compass.

So far no one has determined with absolute certainty just why it points north. Why not south, or east, or west? To be sure, there are scientific explanations. Learned men say it is the magnetic pole. But what is the magnetic pole? Who has seen it, and examined and analyzed it? The expression "magnetic pole" is used to cover up the ignorance of scientists. It is a name for a mystery, for something they do not understand, or about which they know but little. This is true also of a great many other things that must be treated in the same way even in this age of scientific investigation.

However, regardless of the mystery lying back of the compass, the great

liner heads out from harbor into the open sea, with a cargo of human souls and with millions of dollars in precious cargo, for some distant port. On all seas ships traverse uncharted waters, by calm and by storm, guided by the quivering needle in the compass.

What if the sailor, because he cannot comprehend the mystery behind the compass, should refuse to weigh anchor and set sail? But he believes that the compass, even though he cannot understand fully its mystery, will guide him with unerring accuracy across the trackless ocean.

So with the Bible. It is the unfolding of a great mystery,—the mystery of the gospel. By faith we can lay hold of the great and incomprehensible truths of the plan of human redemption, and be saved.

Scientists talk about the power of gravitation. When asked what gravitation is, they reply that gravitation is that force by which all bodies are drawn toward one another, and held in their orbits. When asked what that force is which holds all the heavenly bodies in their orbits, they reply that that force is gravitation. Gravitation is a word coined to hide their ignorance on the question, and when asked to explain, they reason in a circle to cover up the fact that the mystery is beyond them.

But faith knows and understands this question. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

Not only do we understand by faith how things were made, but also how the worlds are held in their orbit. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

All things are upheld "by the word of his power." The same word that brought all things into existence, decreed their orbits, and upholds them in this trackless movement through space. And it is by this same invisible power that the child of God is redeemed, and kept amid the temptations and delusions of the enemy.

Truly our daily prayer should be, "Lord, increase our faith. Help us to believe thy word." It is thus that we can experience the joy of salvation, and know the sustaining power of the Saviour in sorrow and trial, and against all the assaults of Satan.

G. B. T.

### Did Christ Establish a Hierarchy?

THERE are two prevalent views as to the nature of the church which Christ established. According to one conception, the church is an organization, a hierarchy. According to the other, the church primarily is a body of persons who hold the same doctrines as true.

If a man be asked to show that the church to which he belongs is the true church of Christ, the form of his answer will depend on his view of the nature of the church. One will try to show that the ordained leaders of his church are the successors of the ordained leaders of the church in the apostolic days, that there has been an unbroken ecclesiastical succession from those early days. Another will aim to prove that the doctrines held by his church are the doctrines held by the church in the days of the apostles.

Which view is correct? Did Christ establish a hierarchy, or did he not?

As far as the Scriptural record is concerned, Christ spoke of the church only three times, in fact on only two occasions. Both of these are found in the Gospel of Matthew. In the sixteenth chapter and the thirteenth verse we find that after the feeding of the four thousand, Jesus asked the disciples, "Whom do men say that I the Son of man am?" When they had answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets," he again asked them, "But whom say ye that I am?" Then Peter expressed for all the other disciples the belief in the divinity of their Lord and Master, answering, "Thou art the Christ, the Son of the living God." Peter's loyal statement of this belief for which he afterward met martyrdom, won for him the name Peter, a *stone*,—a name by which he is better known than by his birth-name of Simon.

In view of this statement of the disciples' belief in Christ's divinity, he said, "Upon this rock I will build my church [Greek, *ekklesia*]." This Greek word is from *ek*, out, and *kaleo*, to call. It therefore means by etymology the assembly of those called out, the elect.

A short time afterward, when the disciples were contending over who should be greatest in the kingdom of heaven, Christ set a little child in their midst, and told them that unless they became as little children, they could not enter the kingdom of heaven. Having uttered woes upon those who should offend one of his little ones, Christ told the disciples that wonderful parable of the lost sheep, showing how it was not the Father's will that one of his little ones should perish. Having pointed out that offenses must come, Christ then gave instruction as to how to deal with the

offender if he were a member of the church. He said:—

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:15-17.

The matter of church membership was thus allowed by Christ to rest on the judgment of the church itself, not on the decision of any ecclesiastical hierarchy. Indeed this second and last occasion on which Christ speaks of the church, fails to disclose the establishment of anything resembling a hierarchy.

In the Jewish system there were priests whose duty it was to offer sacrifices for sin on behalf of the sinner. Christ called these men priests, for the record in Matt. 8:4 is that he said to the leper he had healed,—

"See thou tell no man; but go thy way, show thyself to the priest [Greek, *hierous*], and offer the gift that Moses commanded, for a testimony unto them." (Paralleled passages, Mark 1:44; Luke 5:14.)

In the Christian system there is only one priest, the Lord Jesus Christ, who pleads his own sacrifice for the sinner. Christ never ordained any man to be a priest (*hierous*) on earth, neither did his apostles ordain any priest. Yet that there might be order in the church of Christ, under the direct guidance of the Holy Spirit, a simple, but for that time a sufficient, organization was perfected. Leaders in the several churches were called elders (Greek, *presbuteroi*). We find the first record of this name as applied to the leaders of the Christian church at Jerusalem, in Acts 11:29, 30:—

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

The first record of the ordination of elders is given in connection with the missionary journey of Paul and Barnabas, who revisited, while returning to Antioch, the churches they had raised up.

"When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." Acts 14:23-26.

# Bible Studies

## The Second Coming of Christ — No. 3

THE signs which have been seen in the sun, moon, and stars prove that the coming of the Lord is near at hand. We will next consider the conditions to be found in the physical world just before the end, and determine if these conditions have already been fulfilled.

### Signs in the Physical Earth

The Lord tells us, as recorded in Heb. 1:10, 11, that the earth shall "wax old as doth a garment," and already do we see that which indicates that it is in its declining years. Earthquakes, failure of crops, and many other physical phenomena show that the earth has lost its freshness of youth and its strength of maturity, and that now it is fast hastening toward its final dissolution. The constantly increasing sterility of the soil is a matter of no little concern to agriculturists, and when we come to compare its power of production today with its power centuries ago, the difference is indeed startling. Herodotus, in describing the great fertility of the soil of the ancient province of Babylon, says:—

"Of all the countries that we know of there is none so fruitful in grain. It makes no pretensions indeed of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield two hundredfold. The blade of the wheat plant and barley plant is often three or four fingers in breadth. As for the millet and sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country."

Christ incidentally teaches the enormous yield of the soil in his day. In the parable of the sower, he says that the ground "brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold." This no doubt was a fair statement of the yield of grain at that time. The range was between thirty and one hundredfold.

If grain in the days of Herodotus yielded two hundredfold and in the days of Christ one hundredfold, what shall we think of the yield of today, when twenty-, fifteen-, ten-, or even fivefold in some parts of the world is considered a bounteous harvest? Surely there has been a great change, indicating a marked decrease in the producing power of mother earth. The earth is indeed waxing "old as doth a garment." We are in the days of its decline.

The frequency and increase of earthquakes have been very noticeable during the last few centuries, and more especially during the last few decades.

Nelson's Encyclopedia, Vol. IV, under the article "Earthquakes," gives the following list of great earthquakes of his-

tory. This table shows the marked increase of destructive earthquakes during the last hundred years:—

YEAR	PLACE	LIVES LOST
1038	China	25,000
1057	China	25,000
1169	Sicily	15,000
1268	Cilicia	60,000
1290(?)	Peking	100,000
1293	Japan	30,000
1531	Lisbon	30,000
1556	China	500,000
1622	China	20,000
1692	Jamaica	3,000
1693	Sicily	60,000
1703	Yeddo (Japan)	266,000
1724	Lima	18,000
1731	Peking	100,000
1737	India	150,000
1755	Lisbon	50,000
1755	Northern Persia	40,000
1783	Messina, Calabria	60,000
1797	Quito	41,000
1812	Caracas	12,000
1822	Aleppo	22,000
1828	Japan	30,000
1851	Italy	19,000
1857	Calabria	12,000
1860	Mendoza	12,000
1868	Peru-Ecuador	25,000
1875	Colombia-Venezuela	5,000
1880	Manila	3,000
1883	Krakatoa	35,000
1886	Charleston	27
1888	China	5,000
1891	Japan	7,000
1892	Peru	25,000
1896	Japan	26,000
1897	Assam	1,500
1905	Kangra	15,000
1906	San Francisco	500
1906	Valparaiso	1,000
1907	Jamaica	1,000
1907	Turkestan	14,000
1908	Messina-Reggio (?)	150,000
1910	Costa Rica	1,500
1911	Turkestan	200
1911	Luzon	1,500
1912	Turkey	3,000
1912	Mexico	1,300
1913	Guatemala	
1915	Italy	30,000

This report of course does not record the thousands of minor earthquakes which have occurred during this period, but only the most destructive ones.

The remarkable increase of these phenomena surely indicates that important changes are taking place in the physical world, changes which must soon result in final catastrophe.

Many of these earthquakes have caused mighty ocean upheavals. Islands have entirely disappeared, and where before was watery waste, islands have arisen as if by magic. Our Saviour, in his great prophetic discourse before referred to, speaks of these ocean disturbances: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

By "the sea and the waves roaring" reference, no doubt, is made to the great ocean disturbances and tidal waves which during the last few years have caused much loss of life and property, and also much widespread alarm. The

It seems, therefore, that in each Christian church elders were ordained, but the work of these men was not to offer sacrifices but to act as leaders and advisers in the several local churches.

It is unnecessary to pursue our investigations further, or to show, as we might, that all other offices in the church arose in a similar manner. Truly, Christ did not establish a hierarchy, neither was the organization which sprang up in the apostolic church of any such nature. We do not read that Paul received ordination from Peter. The early church knew nothing of an unbroken succession of ordination. That which bound believers together was their personal belief in Christ and in the Holy Scriptures.

L. L. C.

### Dignity in Religious Services

WHILE we should be careful that we do not put form in place of the real spirit of public worship, we should seek to conduct the services of the Lord's house with becoming dignity. Of old the children of Israel were taught to come into the presence of the Lord with carefulness and with solemn awe. We are inclined to rush into his presence with too little regard for the sacredness of his house, and to engage in his service with a spirit of lightness and flippancy.

While cheerfulness should always characterize the services of the sanctuary, at the same time they should be carried forward with that order and dignity appropriate to the house of God and to the hour of prayer. This spirit should be carried into the general announcements, into the singing of the hymns, the Scripture reading, the prayer, the taking of the collection, the sermon, and every feature of the service. Everything of a coarse or familiar nature should be avoided. Every preparation should be made beforehand. This will enable the services to be conducted with order and decorum, in a way they never can be when hastily arranged.

We like the old-time custom, seen in many places years ago but now largely fallen into disuse, of every worshiper's quietly bowing his head in a word of silent prayer on taking his place in the church. It would cultivate, we believe, a worshipful attitude of mind on the part of the one engaged in it, and on the part of beholders as well. We like the plan employed in some of our churches of the audience taking their seats after the closing song and benediction, bowing their heads a moment in silent prayer, then putting on their wraps and quietly leaving the church.

And how refreshing it is to see in our services members of the same family occupying the same seat. It is not always possible to do this, but we believe the practice should be followed when at all consistent.



accounts given of some of these tidal waves are graphic and thrilling, but more startling and terrible must they have appeared to those who witnessed or felt their fury. In the Boston *Evening Record* of Sept. 30, 1913, Mr. Alfred Weston describes the great earthquake and tidal wave which visited the western coast of South America in 1868:—

"About 5 P. M., Aug. 13, 1868, the United States gunboat 'Wateree,' store-ship 'Fredonia,' Peruvian corvette 'America,' an English bark and two other merchant vessels were riding in apparent safety at their respective anchors in the commodious and beautiful bay of Arica, Peru, when, without any previous warning, a strange and unnatural commotion disturbed the surface of the erstwhile placid waters of the harbor.

"All hands on board of the 'Wateree' knew from former experience that the disturbance predicated a dreadful earthquake, with the inseparable and terrifying tidal wave; therefore preparations at once were made for safeguarding both vessel and crew. . . .

"These precautions hardly had been completed before a heavy subterranean rumbling shook the vessel violently from the stem to the stern, which, together with the dangerous swaying of the masts and the rattle of the rigging, filled the hearts of both officers and crew with an indescribable terror and a demoralizing consternation.

"Looking shoreward, it was seen that the city had suffered severely from the upheaval, insomuch that not a single house was left standing anywhere in the city. At intervals the city was wrapped in dense clouds of dust that rose from large fissures in the streets, while great rocks were continually hurled from Moro's crest into the sea. During the occasional rifts in the dust clouds, it was seen that people were rushing aimlessly and frantically about the streets adjacent to the beach.

"As the vibrations of the upheaval grew more violent, the water of the harbor became a roaring, seething torrent, the terrific rising of which completely submerged the ruins of the city and inundated the surrounding lowlands and adjacent plains. Meanwhile the vessels in the harbor tugged at their anchors and swirled about their cables.

"As the sea ebbed and flowed, it swept all sorts of débris into the harbor, until it was literally choked with a flotsam that included, among other strange and gruesome things, houses and dead bodies.

"About seven o'clock a mountainous wave of the rapidly rising sea lifted the 'Wateree' upon its foaming crest with such force that the cables parted as easily as they would have if they had been made of straw instead of iron, and the vessel was carried landward with the speed of an express train. At the same time the store-ship 'Fredonia' was capsized, broken apart, and every soul on board was swept overboard. Only four of her officers and two of the crew were saved.

"The corvette 'America' was also thrown upon her beam ends, and about all of her officers and crew were drowned, including her captain and surgeon. The English bark and the two other merchant vessels were also wrecked. The 'Wateree' was carried so far inshore by the flowing sea that when

it receded it left the vessel high and dry, about fifteen hundred feet from the beach.

"In the general mixup the 'Wateree' lost her paddle boxes, boats, bulwarks, besides being so much injured otherwise that the government sold her at auction, as it was found that it would cost more to float the vessel than it was estimated that she was worth. . . .

"Callao, Pisco, the Chincha Islands, and Arequipa also suffered more or less injury from the devastating upheaval. At Arequipa not a house was left standing, though the population exceeded one hundred thousand."

"The sea and the waves roaring" constitute a sign of the end. In describing some of these phenomena, almost the exact words of Scripture are employed. The portent of these conditions is thus viewed by the poet Cowper:—

"The world appears  
To toll the death bell of its own decease;  
And by the voice of all its elements,  
To preach the general doom. When were  
winds

Let slip with such a warrant to destroy?  
When did the waves so haughtily o'erleap  
Their ancient barrier, deluging the dry?  
Fires from beneath and meteors from above,  
Portentous, unexampled, unexplained,  
Have kindled beacons in the skies. The old  
And crazy earth has had her shaking fits  
More frequent, and foregone her usual rest;  
And nature seems with dim and sickly eye  
To wait the close of all."

#### Signs in the Social World

As the wicked antediluvians scoffed at the message of impending doom, and as the devoted cities of the plain turned derisively from the pleadings of Lot, so will many in the last days turn from the heaven-sent omens of threatening destruction, and find in the pleasures of sinful indulgence that gross delight and fascinating association which shall drown the cry of stifled conscience, and render them willing captives to the arch-deceiver. Says our Saviour in speaking of this time:—

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

There is no sin in eating and drinking, buying and selling, or planting and building, when properly done, nor in the consummation of the marriage relation when entered into according to the ordinance of God. The sin in these things in the last days will lie in their perversion, and the excesses attendant upon their celebration. Do these words of the Saviour point out the condition of the world today? Every observing reader can answer the question in the affirmative. This is an age of feasting and drunkenness, and of marrying and giving in marriage. Today as never before is there the mad rush for riches,

and so engrossed are the minds of men with such things that there is little time for sacred things to engage their attention. What shall we eat? What shall we drink? and Wherewithal shall we be clothed? are the questions that concern men most today, to the exclusion of everything of an eternal nature.

We need only to open our eyes to see in the conditions surrounding us a duplication of the conditions existing in the days of Noah and the days of Lot. Says the prophet: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16:49.

In the days of Noah drunkenness and gluttony benumbed the sensibilities and led to a disregard of the property rights of others and of the laws of chastity. God was forgotten. "Every imagination of the thoughts of his [man's] heart was only evil continually." Gen. 6:5. We would not go so far as to say that these conditions have met a complete fulfillment, but we do say that the world today is on the high road to this same goal.

According to statistics published by the United States Census Bulletin on Marriage and Divorce, during the twenty years from 1887 to 1906 an average of one marriage in twelve ended in divorce. Quoting these figures, Judge W. H. Thomas, in the *Christian Statesman*, says:—

"If the number of divorces in proportion to the population had been the same in 1905 as it was in 1870, the number of absolute divorces reported in 1905 would have been only 24,000, whereas it was, in fact, 67,791. In 1906 the actual number was 72,062, while the ratio of 1870 would have resulted in only 24,398. From 1860 to 1870 there was one divorce to one thousand of our population. From 1870 to 1880 there were two divorces to each one thousand of our population. From 1880 to 1890 there were three divorces to one thousand of our population. From 1890 to 1900 there were four divorces to one thousand of our population. In 1905 there were three times as many divorces in proportion to the population as there were in 1870."

Commenting on these figures, the editor of this publication justly observes:—

"This condition is more pronounced today than ever before in history. It is appalling, even of contemplation, when confronted with the figures, to be compelled to admit the inroads of this cancer in the body of the American family, for these figures not only indicate but they show that should the increase of the recent past continue for one hundred years, more marriages would end by divorce than by death."

The home stands as the great bulwark of society. With destruction threatening this citadel of strength, what can we hope for the future of society? The only fruit which the disregard of the marriage relationship can bear is that of blasted hopes, ruined characters, pauperism, drunkenness, and adultery. And these conditions in society generally are

rapidly on the increase. The saloon and the brothel have come to be recognized as great twin evils, the one a necessary accompaniment of the other. And it is a blot on the much-vaunted civilization of the twentieth century that civilized governments should hope to benefit through the revenue which comes from the licensing of either of these great systems of iniquity.

So far has the spirit of greed extended that we find the officials of large municipalities and men ranking high in political and professional life, aiders and abettors of systems which prey upon the morals of the community and barter for gain the souls and bodies of mankind. A striking evidence of this was given recently in one of the great Eastern States by the appointment of a vice commission by the governor to investigate the social conditions of one of the large metropolitan cities on the Atlantic coast. The findings of this commission were most astonishing. Referring to this report, the *New York Times* says:—

“No names are mentioned in the report, although men in all walks of life—ministers, lawyers, bankers, and business men—are implicated. The names, the members of the commission say, will always be kept secret. If revealed, it is asserted, the divorce courts would be clogged with business. Many of the men charged with continued immorality, are leading figures in the church life of the city.”

Regarding the social standing of some of the men engaged in this nefarious business, the report declares:—

“There is nothing more reprehensible than some of the practices of a number of esteemed and prominent business and professional men. The practices of the red-light district are pale and mild compared to the acts of some of these so-called ‘Christian gentlemen.’”

That similar conditions exist to an alarming extent at the present time in many other cities is too evident to need demonstration. The particular city investigated is no worse than many others, and we refer to the findings of this commission only to point the lesson as to the conditions which exist in the world, conditions which the Scriptures of truth declare will exist just before the coming of the Lord.

Speaking of the great increase of crime, the *Detroit Free Press* makes the following pertinent comments:—

“The appalling frequency of what may be called unnatural crimes is often the subject of remark these days. . . .

“These are not the crimes of the uneducated and unintelligent, but of those who have had social and educational advantages. Another frightful fact is the youth of the offenders. . . .

“There is a moral and spiritual decline in the youth of today that is bearing fruit in crime. Society is suffering from a moral disease which springs from a constant contemplation of evil and evil effects. We look to laws to defend human life, but laws cannot overcome the moral derelictions of society itself.”

But why multiply figures and recite particular instances of the prevailing iniquity? The daily press is too full of the recital of crime for us to need additional evidence of conditions obtaining in the world. We mention these conditions only to deplore them, only to point out their significance as signs of the times. The Scriptures of truth declare that when such conditions are found, we may know that the coming of the Lord is near. Regarding them in this light, their very existence should be an incentive to greater earnestness.

### Questions

1. What statement is made in Heb. 1: 10, 11, regarding this earth?
2. In what ways may we expect a fulfillment of this statement?
3. What does Herodotus say of the fertility of the soil in his day?
4. How does Christ incidentally speak of the fertility of the soil in his time?
5. What decrease in the productiveness of the earth is seen today?
6. What can be said of the growing frequency of earthquakes during the last one hundred years?
7. How great has been the destruction caused by some of these terrible upheavals?
8. What phenomena does the Lord say should occur in the sea as signs of the last day?
9. Describe the terror inspired and the destruction caused by some of the great tidal waves.
10. To what time does the Lord liken the last day?
11. What were the great signs which characterized the days of Noah and of Lot?
12. In what manner can eating, drinking, buying, selling, etc., become sins?
13. What does the prophet say was the sin of Sodom?
14. How vile had the human race become in the days of Noah?
15. What can you say of the great increase of divorces in the United States during the last few years?
16. How do writers describe the great inroads made by the social evil, and of the influence it is exerting?
17. How does the editor of the *Detroit Free Press* regard the tendency of these days?
18. Why do we need to take account of these conditions?



### Is It Right to Go to Theaters?

W. T. BARTLETT

WE are often met with the query, “Do you approve of theatergoing, or do you think that it can in any way be upheld?”

This is a comprehensive question, and it is perhaps hardly fair for one who does not go to the theater and knows little about it to condemn it wholesale. Each person must decide the question for himself. We shall content ourselves with suggesting a few questions, the answers to which ought to assist in reaching a conclusion:—

1. Does the questioner aspire to be numbered among the disciples of Christ, and to hear him say at the last, “Well done, thou good and faithful servant”? A person’s attitude toward a great many difficult questions will depend largely on what he desires to do with his life, whether he has eternity in view or is mainly concerned about the present life.

2. Is the theater dominated by the spirit of Christ? Is the dramatic pro-

fession one to which a Christian could consistently devote his time and talents, and follow it to the glory of God? Does it tend toward holier living? Does it raise the moral standard in communities? Or is the theater dominated by a worldly spirit? If so, the apostle John seems to supply a decided answer: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” 1 John 2: 15-17.

Gen. Sir Horace Smith-Dorrien has lately been complaining that the tone of the modern stage is largely destructive of moral purity, and is partly responsible for the excessive waste in the army due to immorality.

Of course all theaters may not lay themselves open to this charge. Our questioner may know of some where the tendency is in an opposite direction, where the influence is decidedly uplifting and morally helpful. We do not remember hearing of any such ourselves, but as already stated, we are not well informed on the subject.

3. Does the theater sober and steady the mind, making it more capable of grappling with the problems of life; or does it excite the imagination?

4. Is it a healthy experience—an experience of character-building value—to allow our emotions to be played upon for mere temporary enjoyment? The emotional side of our nature has its proper function. It furnishes a powerful agency for moving the will to definite and sustained action; but if we allow the emotions to be trifled with, and used merely for pleasurable excitement, they lose their power to bring the will into strong operation. It is well known that much novel reading, which in its effect on the emotions has something in common with theatergoing, unfits a person for practical life.

5. Can the Christian go to the theater with a prayer that God will bless it to him as a pure and innocent enjoyment? Does theatergoing deepen love for prayer and for the Word of God?

6. Even admitting that it would be quite proper for you to go to theaters, would it be expedient? In other words, would your example be distinctly helpful to weaker characters, who might be influenced by your course? 1 Cor. 10: 23, 24.

“It is good,” says Paul, “neither to eat flesh, nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak.” “Happy is he that condemneth not himself in that thing which he alloweth.” “ whatsoever is not of faith is sin.” Rom. 14: 21, 22, 23.



LIFE should be considered a measure to be filled, and not a cup to be drained. —Arthur T. Hadley.

## GENERAL ARTICLES

### Another Thought or Two

J. G. LAMSON

WHEN the children of Israel came back from captivity, under the leadership of Nehemiah, the rebuilding of the city of Jerusalem became the type of the upbuilding of the church of God, of Zion, the city of our God.

Just as any city is not composed merely of buildings and streets and lots and parks, so Zion is much more than the dwellings and mansions which Jesus has gone to prepare. By far the most important part of Zion is its inhabitants.

The Saviour will permanently dwell there; and not only will he dwell there, but he cannot be satisfied till he sees of the travail of his soul in the glorious multitude of inhabitants saved from a land in which they are strangers and pilgrims, and made citizens of the heavenly country and dwellers in the city of God forever.

But so many of us think of all that as being entirely in the future. True, the glory and immortality are reserved for the future, but the kingdom of Christ is more than outward show. It is more than the breaking of the nations with the rod of iron. It has its grandest work and office in the hearts of men, and Christ's kingdom is "within you." From this we are warranted in concluding that the building up of Zion is dependent on the men and women who are to compose it. God cannot build it alone. He must have the willing aid of those who choose to help by letting him become King in their hearts. Every believer is a "lively stone" in the temple not made with hands. Every family comprises a happy part of the rapidly building city of Zion.

To belong to the church of God is much more than joining an association of well-meaning individuals bent on doing something more or less praiseworthy. To join the company who are looking for a soon-coming Saviour is much more than attaching oneself to a group of worshippers. To enter into fellowship with those who have been scorned and scoffed at, and who will yet feel the mighty hand of oppression, is far greater than to become a member of any club or lodge or clan or guild, no matter how laudable may be its "motto" or its profession, or how sacrosanct its ritual.

To join the remnant people of God is to enter on the noblest, the most thrilling, the most glorious work ever made possible to man, and the victor in the conflict now beginning and soon to rage with ever-increasing intensity till "eternity" makes an end of "time," will be crowned with a royal diadem before which the medals of earthly governments become infinitesimal in their nothing-

ness. These are given for proficiency and bravery in taking life; those are given for bravery and success in saving life.

But before the crown is the cross; before the victor's palm is the conflict; before one can dwell in Zion, it must be built, and the building of it is the work of each individual soul.

The question to be settled is, Shall Christ be enthroned in me? Shall he be permitted to occupy the citadel of my heart? If so, then I shall help rebuild Zion. For like the walls of Jerusalem in Nehemiah's day, the walls of Zion are thrown down; there are large swelling heaps of confusion and débris, long reaches of broken walls, great breaches in the towers and bulwarks. And each of us, as a candidate for citizenship in Zion, is to be a "repairer of the breach," "restorer of paths to dwell in." We are to become so faithful in the business committed to us that "repairers" and "restorers" shall be our official title—titles far better than "miners" and "sappers."

### Life Insurance

W. C. JOHN

OCCASIONALLY we meet those whose minds are not entirely clear on the question of life insurance. The alluring promises which appeal to the well-meaning head of the family have often led to the investment of his earnings in a way which in the end may not be for the best, when the question is considered from the standpoint of God's purposes.

The instruction given in the Testimonies may have seemed extreme in some of the statements made; but recent investigators of the problem of life insurance have unconsciously substantiated the statements made by Mrs. White in so remarkable a way that serious-minded Christians should be caused to think carefully on the subject. In "Testimonies for the Church," Vol. I, page 550, we find the following paragraphs:—

"Life insurance is a worldly policy which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel, 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.' As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our heavenly Father. Even the hairs

of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world.

"God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which he has intrusted to them to use in his cause, to advance his work. But few will realize any returns from life insurance, and without God's blessing even these will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks the means which he has intrusted to them to use in his cause."

Let us compare this counsel with the observations made by Justice Louis D. Brandeis, of the Supreme Court of the United States, in his recent book, "Business a Profession." It is well known that Mr. Brandeis, before his elevation to the Supreme Court, was ranked among the most able lawyers of the nation, and that for many years his talents were devoted to searching out and correcting abuses found in large business concerns and corporations. The accuracy of his investigations and the skill with which he untangled the intricacies of muddled high finance, gave him a national reputation. Many reforms in the business world are the direct result of his activities.

In an address before the Commercial Club of Boston, Oct. 26, 1905, Mr. Brandeis made it clear that three large insurance companies of the United States had reached a financial position where they were able to furnish the money necessary to finance the great manufacturing and transportation trusts and to help the men who dominated in the monopolization of business. Concerning this state of affairs Mr. Brandeis says:—

"When such facts are considered, it becomes obvious why the financiers who control these great insurance companies, with their huge quick capital, exercise a predominating influence over the business of the country. The economic menace of past ages was the church—the dead hand, which gradually acquired a large part of all available lands. The greatest economic menace of today is a very live hand—these great insurance companies, which are controlling so large a part of our quick capital.

#### "How Power Intrusted was Abused"

"Such is the power which the American people have intrusted to the managers of these large companies. How has it been exercised?—Substantially as all irresponsible power since the beginning of the world: selfishly, dishonestly, and in the long run, inefficiently. The breaches of trust committed or permitted by men of high financial reputation, the disclosure of the payment of exorbitant salaries and commissions, the illegal participation in syndicate profits, the persistent perversion of sacred trust funds to political purposes, the coöpera-



tion of the large New York companies to control the legislatures of the country,—these disclosures are indeed distressing; but the practice of deliberate and persistent deception of the public which the testimony discloses, though less dramatic, is even more serious.”

**“Inefficiency in Management**

“But the management of these companies has been not only selfish and dishonest, it has also been singularly inefficient; and it is by this inefficiency that the policyholders have actually suffered most. The losses of policyholders through exorbitant salaries and syndicate operations, though large in the aggregate, are small as compared with the loss from bad management. The test of success in the life insurance business is of course to furnish insurance of absolute safety at the minimum cost. The size of a life insurance company is no evidence of success; it is evidence of energy; it is evidence of business skill. But the writing by the — of \$1,578,931,833 of insurance and the control of \$442,061,529 in assets, is, in itself, no more evidence of success as an insurance company than the display of a \$12,000 rug in the office of its president. In life insurance, success is proved by a small pro rata expense account, a large percentage of return upon absolutely safe investments, and a small per cent of lapsed and surrendered policies.”

“The pro rata cost of conducting the insurance business and taking care of the savings invested in these three insurance companies was seventeen times as great as the expense of caring for savings invested in our 188 savings banks.

“It was also shown that the mortality of life insurance policies is very much greater than the mortality among policyholders. In the — Company for the year 1904 only one policy in twelve came to a natural end. . . . In the — Company the condition was even worse. There 82,963 terminated by death and expiry; 945,640 by lapse, and 45,361 by surrender; that is, only one policy in thirteen came to a natural end.”

The reason that so many policies lapse is because “men are induced to take out life insurance by misrepresentation, or by promises which are not realized; and the extravagant conduct of the business renders the cost of the life insurance so great that the insured cannot continue to carry it.”

“How many wage earners would insure in these companies if they were told that for every dollar they pay, forty cents will go to the stockholders’, officers’, and agents’ salaries, or for other running expenses? How many wage earners would assume the burden of premiums if they knew that there is but one chance in twelve that they will carry their policies to maturity?”

With these facts before us, we can readily see the dangers which beset the Christian when he attempts to deal with institutions whose purposes are shown to be selfish, and often unscrupulous and dishonest. It is not for us to criticize the legitimacy of life insurance for

those who are depending upon the powers of this world for their support; nor do we assume that those who are directing these large corporations are all dishonest or dishonorable. The fact is, the temptations and opportunities which the control of such vast sums of money offers, and the natural weakness of the human heart which grasps for power and riches, make it difficult for the best-intentioned men to do right always.

Let us heed the Testimonies because they are full of light, and though we cannot always see clearly the reason for the counsel given, in due time we shall perceive it, and thank God for his timely warnings.



**Our Present Duty and the Coming Crisis**

(Concluded)

MRS. E. G. WHITE

(From the REVIEW of Jan. 11, 1887)

BRETHREN, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph’s new tomb, closed with a great stone, and sealed with a Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God’s wrath shall strike through the hearts of his enemies, his people have the assurance that they are safe in his hands. In patience they are to possess their souls.

Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel’s vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of his designs, can carry forward his great work harmoniously. That which appears to finite minds entangled and complicated, the Lord’s hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord’s work. We need to trust him, believe in him, and go forward.

The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God’s hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, “I girded thee, though thou hast not known me.”

Men are not to take credit to themselves for the success of their labors. The clear, sharp thought, the wisdom to plan and execute, are of the ability that God giveth. God is the Master Worker; men are only the instruments in his hand. It is his mind that is working through all who yield themselves to his control. While we are to act our part by improving to the utmost every talent committed to us, we have nothing which we have not received of God, and we should give him all the glory.

The important future is before us. To meet its trials and temptations and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out his presence from his people if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by my Spirit, saith the Lord of hosts.” If the Lord had a company of workers who would rely wholly upon him, he would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

In the time of trial just before us, God’s pledge of security will be placed upon those that have kept the word of his patience. If you have complied with the conditions of God’s Word, Christ will be to you a refuge from the storm. He will say to his faithful ones, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” The Lion of Judah, whose wrath will be so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God’s law, but light and mercy and deliverance to those who have kept his commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. “He shall send his angels with a great sound of a trumpet, and they shall gather together his

elect from the four winds, from one end of heaven to the other."

Brethren, you to whom the truths of God's Word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary," and "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

### The Law of the Spirit

R. D. QUINN

IN Paul's epistle to the church at Rome, the capital of the world, he was called of God to give a very complete exposition of the gospel and the plan of redemption. In the very first chapter he declares that he is not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believes. Rom. 1:16. Salvation from sin and sinning is the one central thought and theme of this wonderful epistle. After showing clearly that sin is the transgression of the law, and that where no law is, there is no transgression, and that all have sinned and come short of the glory of God, the apostle comes straight out with the all-important question, "What shall we say then? Shall we continue in sin, that grace may abound?"

We love to think of how "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We like to think of such scriptures as these: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Around these beautiful promises of God's long-suffering and forgiveness the hearts of Christian people love to linger.

By and by there comes a temptation to feel secure in his love, notwithstanding their mistakes, shortcomings, and sins. They reason like this: "God will forgive if I do make mistakes. I believe he will forgive me my shortcomings, and finally in his own good time I shall come to be what he wants me to be. So although I know that I am not what he wants me to be now, finally I shall be saved. I know that God will forgive me for these little things, for his grace is abundant."

Now, dear reader, is this the way we should feel? The Lord would have us consider this subject very carefully. The apostle inquires, "What shall we say then? Shall we continue in sin, that grace may abound?" Let his answer to this question ring home to every heart: "God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2.

From the sixth chapter of Romans Paul continues the subject into the seventh. In this chapter he is speaking of an experience characteristic of a vast majority of believers. They delight in the law of God after the inward man, but how to perform that which is good they find not. What is the difficulty in Romans 7? It is the experience of a believer struggling with all his might to overcome internal sin without being filled with the Holy Spirit. Some have thought that this is a chapter of Paul's own experience. Whether or not this is true, a careful reading of the chapter ought to convince any one that the man whose experience it gives was as determined as any one could possibly be, and yet he utterly failed, and cried, "O wretched man that I am! who shall deliver me from the body of this death?"

It will be noticed that in this passage, Rom. 7:6-25, the name of the Holy Spirit does not occur once, nor does the name of Christ, but the law is mentioned nearly twenty times, and the little pronouns I, me, and my, occur more than forty times. This scripture is a revelation of the sinfulness of the believer, and of his own desperate efforts to overcome. It is the experience of practically every child of God until the larger vision dawns upon his pathway.

When this life of sinning and repenting has reduced the believer to a state of utter demoralization and wretchedness, and he cries, "Who shall deliver me?" the answer comes quickly, "I thank God through Jesus Christ our Lord. . . . For the law of the Spirit of life in Christ Jesus hath made me free

from the law of sin and death." The believer passes on into the glorious eighth chapter, where the Spirit does for him what the flesh could not do in that it was weak. In the first sixteen verses the Spirit is mentioned fifteen times. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [crucify, put to death, kill, and count dead] the deeds of the body, ye shall live." Verse 13. It is the Holy Spirit that gives us the victory day by day, hour by hour, and moment by moment, when the heart is opened wide to receive him.

It will be recognized that the seventh and eighth chapters of Romans both relate to the experiences of believers. Life in the eighth chapter is infinitely more to be desired than life in the seventh chapter, yet many of God's people live all their lives with Romans seven as their standard. They reason that Paul was writing his own experience of weakness and failure in this chapter, and they do not want to try to be better than Paul, and so the call to a higher plane of Christian living is set aside. But Paul was not content to live there. He said, "O wretched man that I am! who shall deliver me?" If we are going to be like Paul, let us be like him in everything. This up and down, hot and cold, sinning and repenting experience did not satisfy the ardent apostle. When he came to the end of Romans seven, and to the end of himself, he cried to God in the agony of his soul, and the Lord showed him the way of deliverance. He said, "The law of the Spirit of life in Christ Jesus hath made me free." This second verse of Romans eight is the key to the overcoming life.

Some have thought that the Spirit was only for the favored few, or for those who could stand the strain of a whole night in prayer, and that they did not have the Spirit unless they could feel its power. But the words "the law of the Spirit," in Rom. 8:2, make it clear as to how the Spirit may be received. Certain conditions are to be complied with. Any one may have the Spirit by obeying "the law of the Spirit." The first sixteen verses of the eighth chapter of Romans tell us what these laws are. If we would have the Spirit, we must walk not after the flesh, but after the Spirit. Verse 1. We must mind the things of the Spirit, and not the things of the flesh. Verse 5. We must be spiritually minded instead of carnally minded. Verse 7. We must be dead to sin. Verse 10. Then we shall be led of the Spirit. Verse 14. In fact, as many as obey the law of the Spirit and are clean and pure in heart and life will be filled with the Spirit.

South Lancaster, Mass.

If the gifts of God depended on man's faith, the manna would have vanished very quickly. But day after day, through fret and sin and cowardice, God held to his purpose, as he always does, for the long-suffering of God is our salvation.—G. H. Morrison.



# THE WORLD-WIDE FIELD



## Work in Patagonia

A. G. NELSON

THE Patagonian mission consists of the extreme southern part of South America, the island of Tierra del Fuego, and the Falkland Islands. It is nearly the size of Peru, or about one third the size of the entire Argentine Republic. Its inhabitants number about 75,000. It is perhaps the greatest sheep-raising country in the world, this being almost the only occupation of its people. There are millions of sheep on the large, extended prairies. The people of the south are for the most part transients, as they are working people employed on the sheep farms. Over sixty per cent are foreigners.

In March, 1914, we went to Punta Arenas to begin work, and our energies have been devoted almost entirely to that city and two or three small towns. Punta Arenas is the largest town in this mission, and is the distributing point for all Patagonia. It has a population of about 20,000. Our first work was taking subscriptions for *Salud y Vida*, which we delivered to the subscribers each month, thus becoming acquainted with the people and gaining their confidence.

We found many opportunities to minister to the sick. It seemed that our home would become a dispensary, and that all our time would have to be devoted to medical work; but it soon became evident that we must refrain from much of this kind of ministry. One poor man whom the doctors declared a hopeless paralytic received much benefit from our treatment. Many watched his improvement, and some became much interested in our work. Through their influence one of the doctors sent for me to give him treatments. We gained his confidence and good will, and he offered to send us patients for massage. The paralytic was our first convert.

One day a neighbor asked us to visit a sick woman who was about to die. The doctor had said there was no hope, as she had rheumatism of the heart, and would die in a few days. The distressed husband begged me to do something for her if I could. The priest had just been there, and said that she would probably not live four days. I felt impressed that there was yet help, so we sought the Great Physician for wisdom and guidance. It was a great responsibility, but the Lord blessed, and soon a change for the better was seen. She wanted to sit up, and to the great amazement of all, she was out of bed in a short time.

During the last nine months of 1914 our time was given almost entirely to canvassing and medical work. As we became acquainted with the people and gained their confidence, the way opened

for Bible studies. At the close of 1914 we had one Sabbath keeper and a number of interested readers.

During the first nine months of 1915 we devoted most of our time to Bible work. In February three persons took their stand for present truth—a mother and two boys. The husband began to keep the Sabbath in April, and engaged in the canvassing work for several months. Two others joined us that same month, thus making four children and three adults. These four children are boys from eight to thirteen years of age, and they are very active little missionaries. They have sold and given away thousands of pages of reading matter. They were always in attendance at the meetings and took an active part, bearing testimony or leading in prayer as opportunity was offered. Their circumstance lives were a rebuke to their worldly schoolmates, who often made them subjects of ridicule and abuse.

During the winter our Sabbath school had a membership of twelve, but later several went to the camps. Our meetings were conducted in English, as all the believers are English, with the exception of one native, who accepted the truth just before we left.

Nearly all the literature which we have sold in Patagonia has been Spanish; but we have also mailed thousands of pages to the English of Patagonia. At present we are sending out four hundred of the Present Truth Series of the REVIEW every month, more than one hundred of which are sent to the Falklands, with the hope that this will help to open the way for work there.

One of our greatest problems in Patagonia is how to reach the scattered people. The camps are from three to five hours apart. Here are the superintendent, and possibly one or two families. The shepherds are generally two single men living in shanties. There may be only a trail leading to the shanty, which is closed except at night when the shepherd returns. Of course, the colporteur is the best one to reach these people with the truth. Our request for means with which to buy a colporteur outfit has been granted, and during the summer, while the season is favorable, we expect to work with the colporteur wagon.

The Falkland Islands have never been visited by a worker. They are British, containing 2,400 English-speaking people scattered over twelve islands. Stanley is the largest town, having about five hundred people. The only occupation of the islands is sheep raising.

For the year 1915 our literature sales amounted to about \$765. Nearly all the towns of our field have been canvassed, but we have accomplished nothing as

yet in the country. It is difficult territory, being so sparsely settled. We believe that in the lonely shepherd shanties of those wide-extending pastures of Patagonia, there are souls praying for light and help, as in the days when the shepherds on the hills of Bethlehem saw the vision of angels. Will not these souls rejoice when the canvasser brings them the silent messenger announcing that the Messiah is about to return?

We are thankful to our heavenly Father for his blessings and mercies since we began work in Patagonia. We have seen his guiding hand amid perplexities, and felt his comforting Spirit in our trials. His rich blessings and cheering presence have often come as surprises to us. Obstacles have sometimes proved the best means to his glory, as we have endeavored to carry forward his work. We want to be so faithful in doing our part that many sheaves may be gathered from Patagonia at the time of harvest.



## School Work Around Lake Titicaca

J. M. HOWELL

JUST about the time the schools were opening in the States, we up here on the roof of the world were closing a very interesting school year. In fact, it was so interesting that we had little time to think about other things.

The public school work here in Peru is very much behind the times, so much so that it reminds me of what I have read about the first schools in the United States. Each pupil is not only permitted but expected to study aloud. Approaching a school, one is reminded of a large factory running at full speed. And the order maintained makes one wonder how the pupils learn anything at all. Each child's seat is just where he happens to choose to sit.

These practices made our work doubly hard, because the effort to keep order took about half the time, and even then good order could not be had. However, before the school year closed, the pupils began to realize that to study quietly and to do things systematically were for their own good, and we are hoping they will bear this in mind the coming year. At first, they thought they could not study hard without studying aloud. One boy came to me and said, "Brother, we used to study hard; why won't you let us now?"

The entire enrolment in the school at Plateria was one hundred and eighty-six, with a daily attendance of one hundred and twenty-five. The majority of these were doing first-grade work, and none would be considered above the third grade. It is very hard for them to learn, for they are Aymaran Indians, compelled to study in the Spanish language. However, they made great progress. In the whole school there were only eleven that failed to pass the final examination. The grading of schools here is very different from that in the States. Instead of eight years' work in the lower schools, we have only five, and in those five the children are required to do practically

as much work as in the eight there. It is needless to say that they cannot do the work so thoroughly.

Besides the one school at Plateria, we had four in Peninsula, about fifteen miles from Plateria. These four schools had an enrolment of one hundred and fifty-seven, and were taught by four native brethren. These brethren, although having but little education, did very good work. All the children in these schools were in the first grade. Then there were two schools near Colini, about fifty miles from Plateria; and although the priests worked hard to close them, and did close one for three weeks, the teachers report good success.

The smallest school of all was at Cochi-Esquinas, about twelve miles from the mission. "Cochi" is an Aymaran word, meaning "corner," and true to its name, it is in the corner, settled back among the mountains. In this place, although so near Plateria, the people seemed to be the most prejudiced. When the school was first started, some of the pupils were caught in the road and whipped. Then near the close of the year a priest, accompanied by three other persons, one of whom claimed to be the school inspector, paid the school a visit, and abused and threatened both teacher and pupils. The teacher is a good straightforward Christian, so their abuse had little effect. They demanded that the school be closed, and after making further threats ended their visit. A few days later, Brother Stahl, accompanied by others, visited the place. What was their surprise to find about four hundred Indians gathered with the intention of killing our brethren and destroying their homes. The school building had already been destroyed. By the Lord's blessing further trouble was averted, and so our brethren are still alive. God still cares for his Indian children.

Now the teachers are all coming to Plateria for a three months' summer school,—as we speak of it in the States,—in order that they may be able to do better work in their schools another year. Had we the teachers and the means, we could have thirty schools instead of eight. These schools are the means in the Lord's hands of securing an opening for the preaching of the word. "The harvest truly is great, but the laborers are few."



### Annual Session of the Argentine Conference

O. MONTGOMERY

THIS meeting was held in the city of Parana, Entre Rios, October 19-29. The brethren were fortunate in securing the use of a very desirable building half a square from the main plaza of the city, on one of the best streets, where the meetings were held. The assembly hall had a seating capacity of between two and three hundred. The rest of the building provided room for the kitchen and dining-room, and accommodation for several of the workers and delegates

Two other splendid houses near by were secured for dormitory purposes, so that all who came were well cared for. The splendid service in the kitchen and dining-room, under the direction of Sister Baer and Brother and Sister Johnson, contributed not a little to the success of the meeting.

Besides the workers of the conference, there were present at this meeting, J. W. Westphal, G. E. Hartman, and A. R. Sherman of the Austral Union, and the writer.

The instruction given was of a very practical and spiritual nature, and was designed to impress the hearts of all with the solemnity of the times, and with what God expects of his people today. Besides the regular meetings for the whole congregation, there were special services for the young people, under the direction of Brother Sherman; parents' meetings, directed by Sister Habenicht; children's meetings, under the care of Sister Casebeer; and colporteurs' meetings, of which Brother Sherman had charge. In each of these departments splendid work was done.

About three hundred of our people attended this meeting. Two automobiles made frequent trips from the school and sanitarium, thus enabling many of the workers and students to attend the meetings, at least part of the time.

The only changes made in the officers of the conference were in the election of Brother E. T. Saviano as field missionary secretary, and of Prof. C. P. Crager as educational secretary.

The first Sabbath was a good day. Hearts were touched by the Holy Spirit, and the consecration of the people was witnessed to by the blessing of Heaven. On Wednesday the financial straits of the conference, due to a falling off in the tithe because of the general hard times, was presented to the brethren, and a freewill offering amounting to \$5,120 (\$2,174 gold) was made in cash and pledges to sustain the work of the Lord in Argentina. The following day, at the close of the Bible study, the people gave themselves anew to the Lord, as previously they had given their money. With this double consecration, prayer was offered to God for rain upon the earth, that the drought might be broken, and for the "latter rain" of the Holy Spirit upon our hearts, that we might be prepared for service and the coming of the Lord.

A special city effort had been conducted by Brethren G. W. Casebeer and A. L. Westphal, assisted by a corps of Bible workers, for nearly three weeks preceding the conference session. These brethren carried most of the burden of the evening services during the conference, and it was arranged for Brethren Baer, Block, and Westphal to continue this effort after the close of the session. A good interest has been awakened, and the meetings are well attended by the people of the city.

Considerable pioneer work has been done in the city of Parana the past few years through the faithful efforts of colporteurs and of students and workers

from the sanitarium and the school, who have made frequent missionary trips, visiting the people and selling literature. It is hoped, therefore, that a good harvest of souls will result from the present effort, and that a company will be raised up for the Lord and his truth in this important center. Ten years ago the South American Union Conference was organized in this city by Elder W. A. Spicer, and some years later the Argentine Conference held its annual session there, but no permanent work was established in the city.

One hundred and eight persons were baptized into the faith in the Argentine Conference during the year, and two new churches were organized,—the Villa Urquiza church, with twenty-three members, and the La Plata church, with twenty-one members, both of which were admitted into the conference. The reports of the department leaders and the conference laborers were encouraging, and indicate that the blessing of the Lord attended the work the past year.



### War's Inconveniences

THE difficulties attending the shipment of goods from Europe to this country are well illustrated by the following "Explanatory Notice" sent out by a Pennsylvania florist concerning a shipment of bulbs from Holland:—

"DEAR PATRON: I feel it my duty to explain to you the cause of the great delay in filling your order. It was due to trouble in getting a large consignment of tulips and some other bulbs from Holland.

"1. The Holland army has been mobilized ever since the big war began, and there is such a shortage of help in Holland that the firm with whom I had a big contract could not get the final shipment of my bulbs off till the middle of September, two weeks later than usual.

"2. The boat had to go by the northern route, to avoid torpedoes, requiring nearly two weeks longer than by the route through the English Channel.

"3. After reaching the ocean the boat was held up for some days for examination at an English port before it was allowed to proceed on its way to America.

"4. When the boat was released, the papers referring to the bulbs were detained with other mail taken off to be censored, and were not sent on to New York till some days later.

"5. When the bulbs reached New York, the agents had to await the arrival of the papers, before they could handle the consignment and have it inspected by the customs officers.

"6. When the bulbs were finally inspected, and the tariff, ocean freights, and the numerous other charges settled, the Pennsylvania Railroad was so congested with business that the cases of bulbs lay on the dock for two weeks before they were forwarded.

"7. The railroad company loaded the cases upon a car that afterward was found to need repairs, and several days were then required to put the car in serviceable condition before proceeding.

"The carload of bulbs finally reached me about November 1, and no time was lost at my place to fill the orders and rush them to my friends."



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Assisted by Miss Lora E. Clement

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.

**Content**

ELIZABETH ROSSER

THE world was full of rivers, and on their mighty tide  
 Ten thousand ships went threading through and through;  
 Ten thousand teeming cities stood on the river banks,—  
 And I was but a tiny drop of dew.  
 But as I lay unheeded upon a blade of grass,  
 A weary bee fell near me, scarce alive;  
 With hope revived, he saw me, and drank,  
 and quenched his thirst,  
 And bore his load of nectar to the hive.

A chain of mighty mountains stood guard upon the earth,  
 And reared their heads where eagles never soar.  
 The joy of all beholders, what dignity was theirs!—  
 And I was but a pebble by the shore.  
 Of value or of beauty, no single gift was mine,  
 The beach was strewn with millions just like me;  
 Yet for a puny baby I once was made a toy,  
 And changed his fretful cries to tones of glee.

By night the silvery moonbeams rejoiced the dreamy world,  
 A myriad twinkling stars shone clear and bright;  
 By day the dazzling sunlight its golden splendor shed,—  
 I was a little taper in the night.  
 I know my ray was feeble; but in a window set,  
 All night I burned, and did my little best;  
 And ere the dawn of morning,—ah! what a joy was mine!—  
 A soul I guided home to peace and rest.

**The Common Task\***

[ SUPPOSE there are few of us who are not sometimes a little tired of doing our duty. Mere duty is now and then like jolting over a rough road in a springless cart. Other motives and incentives may, mingling with duty, give it a savor of pleasure. Even then, and when we are at our best, we have moods when we wish that we might just enjoy ourselves without being weighted by care and responsibility. I grant that these unworthy moods are transient, and that we usually maintain our actions, at least, on the higher plane approved by conscience.

To rebel against drudgery is perhaps natural. The common task jars upon the nerves.

This is less often the case in those bright years of existence that are spent in school and college than in the years that follow. Because the task is the common one and shared by all, because it is relieved by united interest in the student's alma mater, by athletic con-

tests and charming social features, it is shorn of dreariness and made delightful. Except to the hopelessly apathetic or the phenomenally dull student, school life is attractive, and is ever afterward held in tender reminiscence.

It frequently comes to pass when college days are over, and the real work of life is begun, that the monotony of the task, the trivial round of individual duty, becomes oppressive and wearisome. For one thing, it seems as if the good times of fun and fellowship were gone forever. Routine, so agreeable when timed by a college bell, is insupportable in the counting-room, the warehouse, and the office. Equally the burden of monotony bears heavily on the girl at home and on the youth who is having his first initiation into the austerities of business. To the girl the usual course of the household, the ordering of meals and their preparation, the never-ending, still-beginning toil of sweeping and dusting and polishing and arranging, the reception of friends and the paying of visits, the quiet life that has been her mother's ever since marriage, appears profitless and flavorless.

A girl wrote to me not long ago that she felt as if she could not much longer endure the strain of daily life at home, where she should have been the very pulse of the machine for her father and brothers. Her mother had died in the girl's early childhood, and now in her young womanhood she was at the head of affairs, with a complete understanding of all details and an undisputed authority in her little realm. But she found the situation irksome, and longed to fly from it to something else that would prove more stimulating and give her a feeling that she had a hand in the larger work of the world.

"I feel so out of everything," she said; and reading between the lines, I knew precisely what she meant. It is hard to feel on the outside of everything.

A friend of mine was traveling in the South one summer, and was entertained overnight at a farmhouse in Tennessee. Taking a walk in the early morning, he came upon a heap of stones, which he examined. He found them to be geological specimens, some of them rare and curious. Subsequently, talking with the daughter of the house, he discovered that they were hers, and that she had thrown them away, and had made a bonfire of her school textbooks in a moment of despondency.

**She Made a Mistake**

"What's the use?" she said. "My lot in life is to make corn bread, feed chickens, and patch trousers for growing boys. All the things I love are behind me, and there is nothing in front of me but the kind of work I despise."

Poor girl! she was little more than twenty; and at twenty, when one is blue, the blue is pretty nearly black. If anybody who reads this has to fight with blue of this variety, let me whisper that it sometimes gives way to a more beautiful tint born of the rose and opal of the morning sky. Only we must beware of despising our duty. That attitude may one day bring us to remorse.

It requires courage to toil uphill with the mist in one's face; yet one is all the stronger if one does it when one is young.

"I would not mind the work," a young man said, "if there were ever anything like praise or proper appreciation in our office; but no matter how hard a fellow works, there is no notice taken. You are blamed if you make a mistake. If you are ill or unable to do your work, you are likely to be shown very plainly that you must drop out. The work is more important than you are; and as to the manager and the heads of the firm, you are no more to them than a bit of machinery."

Possibly this is true in many cases, but let it be remembered that a machine, however valuable, may be put out of commission if one small cog be misplaced. The office boy in a large establishment may not seem to count for much; yet there are times when a great deal depends on an office boy's fidelity.

Whether or not the fact is admitted, the success of every enterprise, larger or smaller, depends upon the devotion to its interests of every one concerned, from the president and officials immediately surrounding him down to the newest clerk and the humblest messenger. All are engaged in the common task. The work, too, is more important than the workers. The work remains though the workers are changed.

The girl who threw away her specimens and burned her textbooks in her irritation at her environment and her impatience of it, made a mistake. She barred the door on an avenue that would have led not only to cheerfulness and self-improvement, but to many opportunities of usefulness in the neighborhood.

In a little village within sight and sound of the great South Bay that breaks on the shore of Long Island, there lived for several years a young woman who brought to life's common task a different spirit when her school days were ended. She came home to nurse parents in the decline of life, to take hold of homely duties, and to be one of a community where there was little culture, and where the church itself was suffering from an ebb-tide of discouragement.

This girl was gifted with unusual musical talent, and she had enjoyed fine advantages for its cultivation. She entered into the village society with a sweetness and spontaneity that were magnetic. She had a good piano of her

\* By request



own, and she invited the young people all about her to come to her home for evenings of music; but she did not scorn a poor instrument, and I have heard her play wonderfully well, bringing out treasures of melody from a piano so metallic and thin that anybody else would have thought it not much better than an old tin pan.

Hers was the common task of nursing, cheering, and diverting age and infirmity; but she fulfilled it with enthusiasm, and had a fund of gay spirits over and above the day's work, for the uplifting of the community. . . . Every member of the little fishing village owed a debt to her because, instead of fretting, she made the best of the situation in the place where she was. . . .

#### Drudgery

Will you pardon a word about drudgery? It is not by the doing of brilliant things once in a while, but the doing of ordinary things every day, in the best way possible, that the world's work gets itself done. In the present subdivision of labor it may be that there is less occasion than formerly for the exercise of individual taste and judgment, but there is still the necessity for the performance of a single duty thoroughly and well. To me there is inspiration in the thought that, though the bit of the task intrusted to one may be slight and apparently obscure, yet the aggregation of the whole, so delicate, so complex in its parts, is tremendous in its bearing on the age, and belongs to us every one. Only by drudgery do we advance. Drudgery in the schoolroom, drudgery in the home, drudgery in the mine, drudgery in the cab of the engineer, drudgery in the minister's study, drudgery in the White House, everywhere it is the dogged persistence, the holding on to one's job till it is finished, that leads to the coronation of success. You count and I count in the sum total of the universe if we take hold of our share of the common task with earnestness, sincerity, and good cheer.

Is it not our supreme mistake that we too often bring to the common task only our own feeble strength? Our dear Lord and Master knows all about work. He spent the years of his young manhood toiling in a carpenter's shop in Nazareth. There is no labor problem with which he is not acquainted. There is no laborer with whom he is not in sympathy. Why do we not oftener carry to him our discouragement and our weakness, and ask him to show us how we may work as he worked during those hidden years? Out of those years he stepped into the busier and more toilsome life of the years that preceded Calvary. We know how he went about doing good, healing the sick, giving the blind their sight, blessing the children, comforting the sorrowful, and teaching men the way to heaven. If we are his, he is living in us; and as we perform our share of the common task, we show the world the face of Christ who dwells in our souls. . . .

No doubt it is grand to walk with the victors on the heights. One day it may be our turn to join that procession. But there are beautiful spots down in the valley, and the plant called heartsease flourishes there for those who are content and happy in doing whatever the Lord directs. John Bunyan knew what he was doing when he put into the mouth of the lad trudging through the Valley of Humiliation the lilt of a song that ran on this wise:—

"He that is down needs fear no fall,  
He that is low, no pride.  
He that is humble ever shall  
Have God to be his guide."

—Margaret E. Sangster.

#### Ripe Olives

L. A. HANSEN

THE president of a certain large club in California happened to sample a new brand of ripe olives, and was so pleased with them that he ordered several cases sent to the club at once. A few days later he notified the dealer that he would have to return the olives, as the club members did not take well to them. He acknowledged that the olives had an unusually good flavor, and that they were of a fine quality. The only objection to them was their color; they were not uniformly dark, like those they had been using.

And hereby hangs another story. It seems that the public expects a ripe olive to be black; therefore the black uniform olives have the best sale, even though they be very poor in texture and inferior in flavor and general qualities. It is not difficult to meet this popular demand, as olives, even though green, can be made uniformly dark by certain methods in processing.

The claim has been made by some olive growers that a large percentage of olives sold in California as ripe olives are in reality not ripe olives. We heard it stated that this was true of seventy-five per cent of so-called ripe olives. It is said that certain growers strip their trees in November and December, taking the ripe, medium ripe, and green fruit. By exposure to air in the processing vats, or by electrolysis, the olives are colored uniformly black.

The natural color of even the ripest and best olives is not uniform. The blossom end of the fruit is always darker than the stem end, and fully ripe fruit may have a fairly light color. The fruit on the inner branches and on the north side of the tree will not be so ripe as that more exposed to the sun. It is a saving of time and labor to gather all the fruit at once. Besides, green olives bear handling better than ripe ones, and can better bear delay in processing.

The several advantages in processing green, partly green, and ripe olives at the same time, and the ease with which they may be uniformly colored, may have led to supplying the market with this kind of olives. Thus the public has become educated to expect it, rather than that the demand has called for it.

Be that as it may, it is becoming known that there is a difference in ripe olives as they generally go.

A tree-ripened olive is far superior to the other kind. It has a flavor that can be developed only in the ripening process. The oil content, which goes so largely to making the real food value of the olive, is developed in the last stage of ripening; hence it is lacking in an olive that has not matured on the tree. A ripe olive may be distinguished by its peculiarly rich flavor, tender flesh, and rather free pit. It may be black, or it may be brown.

The announcement is made by the California Health Department that green olives which by processing have been made to appear ripe, and which are labeled or sold as ripe olives, will be regarded as mislabeled under the Pure Food Act. This will be a good service in behalf of those who appreciate the high food and medicinal qualities of ripe olives.

Some olive packers are making a fight for a standard that calls for a true product, and are supplying it. Our Central Purchasing Bureau is in touch with a good source of supply, and will furnish information regarding the same, on request.

#### More Sure than Eyesight

MRS. D. A. FITCH

IN the first chapter of his second epistle the apostle Peter tells us there are some things more sure than eyesight. He is speaking of spiritual things; but may not the same thought be applied to material matters as well? For example, a direct line may appear to lie all its length at an equal distance from a house, fence, or other object, known to be straight, but only accurate measurement will correctly decide the question.

A housekeeper may be extremely "fussy" about many things in the home, and yet accurate measurement not be required to determine that the bedspread is not evenly placed, that the tablecloth hangs somewhat askew, or that just a slight tilt of a wall picture would so adjust it that the effect would be more pleasing to the mechanical eye.

Perhaps were one to gain access to the linen closet, there would be found a medley of sheets, pillow slips, tablecloths, and napkins in no kind of order except *dis-order*.

Love of order, accuracy of measurement, artistic taste in arrangement, and all their accompanying pleasures, may be gained by almost any one who will but make the necessary effort to obtain the qualifications which help so much in home making.

A "good housekeeper" may not be the best of home makers, but the real home maker will be an excellent housekeeper. Lack of order and tidiness in the home has frequently been largely responsible for a drunken father or son.

THINK all you speak, but speak not all you think.—*Delarem*.



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### The Southwestern Union Conference Meeting

It was my privilege to spend two weeks in the Southwestern Union Conference, in company with Brethren J. W. Christian and A. F. Harrison. We spent one Sabbath in Oklahoma City, where I was glad to meet our brethren and sisters in their church, and to have the privilege of speaking to them Sabbath forenoon and afternoon.

On Sunday night we reached Ft. Worth, where we held a meeting with our brethren in their neat, commodious church. This building is some little distance from the center of the population, but when we arrived, a good audience was assembled, and I was pleased to talk to them that same evening. Ft. Worth is a growing city, and is worthy of a strong effort in the near future. There ought to be a vigorous campaign carried forward in behalf of present truth. We hope the conference will be able greatly to strengthen the work in this place.

After the service Sunday night, we started for Amarillo, west Texas, reaching there the following day about noon. We were taken at once to the office of the West Texas Conference, where we had the pleasure of meeting Brethren C. J. Buhalts, president of the conference; J. S. McMullen, secretary and treasurer; and R. B. Coberly, president of the New Mexico Conference; and other brethren. We held one meeting at Amarillo, and left early the next morning for Clovis, N. Mex., reaching that place about eight o'clock in the morning.

The committees of the New Mexico and West Texas Conferences met here in joint session in the new church building, in which is also conducted a church school for the Clovis church. We spent two days in council here, talking over plans concerning the uniting of the New Mexico and West Texas Conferences. Not a discordant note was sounded by a single worker. The new conference formed by uniting these two was given the name of the Texico Conference. Elder R. B. Coberly was elected president, and Brother J. S. McMullen, secretary-treasurer. Elder C. J. Buhalts was called to take the presidency of the Mississippi Conference.

This new conference is launched with a good deal of courage on the part of all. Its tithe will be somewhat in excess of ten thousand dollars a year. It will have a number of workers. Its book sales will probably reach beyond twenty thousand dollars. It is practically out of debt, and has a working capital sufficient to carry its force of laborers without embarrassment. I greatly enjoyed my stay at this place. The brethren were very kind to us, and did everything they could to make our stay comfortable and enjoyable. The evening meetings which we held in the church were well attended.

From Clovis we returned to Ft. Worth, and at once proceeded to Keene to spend

the Sabbath. I had the privilege of speaking five times to the church and school, and once at Cleburne. It gave me great pleasure to meet the faculty and students of the school at Keene. Prof. W. E. Nelson is conducting a splendid school, and we were greatly impressed with the strength of the young people in attendance, and believe that many of them will yet be workers in the cause of God. This school is making constant improvements. The brethren have set themselves the task of completely liquidating its indebtedness, which is a little in excess of thirty thousand dollars. Keene Academy is now a junior college, offering fourteen grades of work. It is really making splendid progress.

Early Sunday morning, in company with Elders J. W. Christian, David Voth, and W. A. Sweany, we drove to Dalworth, where we held meeting at ten o'clock Sunday morning. It was a great pleasure to meet the brethren and sisters in this place. They have provided themselves a neat, commodious church and a church school building. We greatly enjoyed our stay here, but had to hasten to Dallas, for a meeting at two o'clock. Brother Sweany took us from Keene in his automobile on this trip. We had the privilege of speaking to the church in Dallas, and were glad to have the privilege of talking with them concerning the work which binds our hearts together.

I never ride through the great State of Texas but that I am impressed with its magnitude. It does seem to me that the Southwestern Union Conference gives promise of being one of the strong conferences in the Division territory. Elder J. W. Christian has the hearty support of his colaborers. The brethren all seem united in prosecuting the work, and there are signs of growth and progress everywhere. We trust that the blessing of the Lord may be upon the work in this field. The future will demonstrate the possibilities of an aggressive, earnest, cooperative campaign in extending the work in the Southwestern territory. We look for growth and progress.

I. H. EVANS.

### Colored Work at Detroit, Mich.

As another year is now in the past, we do well to recount some of the many blessings that have been showered upon us as members of the Lord's church.

The membership of the church on Hastings Street has grown from forty to fifty-two. Only four of these new members have been received by letter. We expect, however, to grant some letters shortly to members wishing to unite with churches in other places.

Sister Bush, until recently our Bible worker, and the writer, assisted by other church members and friends, have extended the call of salvation to many people, but only a few have responded. "Many are called, but few chosen."

We have a live Sabbath school and a progressive young people's society. In the Sabbath school more than fifteen cents of the mission goal of twenty cents a week per member was raised.

Our church school of sixteen pupils is doing good work under our competent teacher, Mrs. Ida A. Parker-Ford, but we are still greatly in need of a church and school building of our own. This we hope to have before the close of 1917.

Our financial showing for the past year is as follows: Tithes, \$1,085.05; church expenses, \$259.94; Harvest Ingathering, \$194.75; Sabbath school, \$189.72; all other offerings, \$171.21; total, \$1,900.67.

It must be remembered that "when we have done our best, we are still unworthy servants, and there is much land yet to be possessed." Feeling sure that the good hand of our God is with us, "we press toward the mark for the prize of the high calling of God in Christ Jesus."

W. H. GREEN.

### The Work in Pittsburgh

IN the conflict between good and evil there is a notable contrast between God's work and that of Satan. The terrible struggle among the nations of Europe for supremacy and worldly power manifests to what extent Satan has inspired in the hearts of men the spirit of evil. His operations are not confined alone to war; they permeate every avenue of life. From the mighty array of evil against God it would seem that his work would almost stop. But the battle of the Lord against sin goes steadily on, and the gospel is being heralded in the cities, villages, and country places, and is penetrating the dark corners in heathen lands.

Inquiry has been made concerning the work done in Pittsburgh during the year 1916. The Pittsburgh English church was without a regular pastor for two years. At the Loma Linda Council it was arranged for Elder D. A. Parsons, of Los Angeles, Cal., to come to Pittsburgh to take charge of the city work. Elder Parsons, with his family, arrived here the latter part of December, 1915, and by January, 1916, he had begun work in good earnest.

The Columbia Union Conference convened in Pittsburgh in March, and at this time it was decided to rent the large Pitt Theater in which to hold Sunday night meetings. The first meeting was held March 12, with a good attendance. The series consisted of thirteen Sunday night meetings. In connection with the theater meetings Sabbath services were held in a large auditorium in the heart of the city, and these were well attended by those not of our faith.

Elder A. G. Daniells spoke three Sunday nights at the theater, presenting his themes in a clear and convincing manner. Elder B. G. Wilkinson continued the lectures to the close of the series, and the work was greatly strengthened by his efficient services. Elder Parsons and others conducted the Sabbath services.

Dr. D. H. Kress and other workers spent three weeks visiting many of the interested business men who attended the meetings in the theater. About three thousand names were handed in by persons who desired literature on the themes presented. Much publicity was

given our work through the daily press. Elder Parsons lent valuable assistance in advertising the meetings, and in contributing articles for the newspapers. About five thousand dollars' worth of literature was sold in the city during the summer by a band of student colporteurs and others, about twenty in all. Brother H. K. Christman supervised this part of the work.

Two tent meetings were held during the summer, one for the white people, conducted by Elder Parsons and the writer, and the other for the colored people, conducted by Elder A. N. Durrant. These meetings, with the faithful work of our eight Bible workers and the earnest prayers of our people throughout the conference, were important instrumentalities in binding off the Pitt Theater effort. Elder J. P. Gaede, who has charge of the German work in the city, and is pastor of the Allegheny English church, held cottage meetings and did Bible work during the summer.

The meetings made a favorable impression on the people throughout the entire city. Those who have accepted the third angel's message express much appreciation for the truth. They are people of sterling integrity and moral worth, and will be a real help in the up-building of the Lord's cause.

Last March we set our goal to win one hundred souls for Christ in the city of Pittsburgh by the close of 1916. To date, the Lord has given us eighty-six baptized, four taken into the church on profession of faith, twenty who are keeping the Sabbath but have not as yet united with the church, and many others who are studying the message. Of this number twenty-eight are colored, and came into the truth through Elder Durrant's tent effort.

Elder Parsons has accepted the presidency of the West Virginia Conference. We are sorry to see him leave, but are thankful that God has given us another efficient man. Elder F. A. Harter, of the Eastern Pennsylvania Conference, will take Elder Parsons' place in Pittsburgh.

In all our work, we endeavored to maintain good organization. We thank God that he has heard our prayers and blessed our humble efforts. We trust that this is only the beginning and foundation of a strong work in Pittsburgh. We solicit an interest in the prayers of our people, that the work begun may grow and be crowned with success.

F. H. ROBBINS.

### South Lancaster Academy

THE date Sept. 13, 1916, will go down in the annals of South Lancaster Academy as one of its red-letter days, because of the inspiration it gave to those who were privileged to witness the opening of the school. Not only was every one of our two hundred and fifty new chapel seats filled, but every available place was occupied by those seated in chairs or standing. There were few visitors, and it was evident that the academy was going to experience a heavy enrolment. We are pleased to tell the REVIEW family that in the academic department alone we have an enrolment of over three hundred and fifteen. Add to this the more than eighty children in the normal department, and you will see that our faculty has the care of about four hundred young people. To God be

all the praise for this large student body, which we understand is the second largest in the North American Division.

School had not been in progress many weeks when we were pained to learn of the failing health of the mother of our normal director, Mrs. A. M. Bourdeau, which made it necessary for Mrs. Bourdeau to resign her position, that she might take care of her mother. Mrs. Bourdeau had done most excellent work in this department, and was beloved by her associate teachers and the students. It was with feelings of deep regret that we saw her leave us, but we knew she must go to answer the call of duty. Prof. L. O. Machlan, the educational secretary of the Atlantic Union Conference, is now our normal director, and is rendering valuable service.

Since the opening of school our students and faculty had looked forward with great expectation to field day, October 17, in the Harvest Ingathering campaign for missions. With courage in their hearts and papers in their hands, many of the students and teachers went forth to gather what means they could for the Lord's treasury. The Lord blessed the efforts put forth. Four young women went to Boston and received over eighty dollars. The companies that went to Worcester, Leominster, and Fitchburg were likewise blessed. Needless to say we were all spiritually energized the next morning in chapel by the accounts of the soul-stirring experiences of different ones. Not only did the students go from door to door, but they wrote many letters.

We greatly appreciated the assistance of Elder A. E. Sanderson, the home missionary secretary of the Atlantic Union Conference, who was with us for a few days before we went out. His chapel talks on service and his instruction on field work and missionary correspondence, were a great stimulus to the students. On field day Elder Sanderson went out with the specially timid ones, and inspired them to good results. To date, the South Lancaster Academy students and teachers have gathered over \$475 for missions; and we hope to bring in \$500.

This article would not be complete if it did not relate what the week of prayer did for the academy. We were privileged in having Elder G. B. Thompson with us for the whole week, and God certainly blessed his efforts. The very first meeting Elder Thompson held with the students—the Friday evening students' meeting—seemed an augury of what God was intending to do for us. Elder Thompson spoke on prayer, and while he was speaking, all could feel the Spirit's presence in a very unusual way. When he finished speaking, opportunity was given for the students to testify. The keynote of their testimonies was that they had looked forward to the week of prayer to receive a blessing. Truly, when we pray for a blessing, God will not disappoint us. These dear students were not disappointed; for after the meeting some of the young men and women who had not been enjoying a real Christian experience remained for an after-meeting, and with tears streaming down their faces, broken-heartedly they confessed to God and expressed their desire to lead a new life. It was a joyous occasion. Victories were won.

The same spirit was prevalent during the entire week. I wish the REVIEW

family might have attended our last chapel exercise on Friday morning. It would have been a great inspiration to see practically the whole student body signify their desire to walk closer to God and less in the ways of the world. Some gave their hearts to God for the first time. On Sabbath following the week of prayer, seventeen students were buried with their Lord in baptism. More will follow in a few weeks.

The parents of our students have sent them to the academy to get a stronger hold on heavenly things. As teachers we want them to get this stronger hold, and we are happy to be able to say that many are doing so. As teachers we realize our solemn responsibilities. Will you not pray for us and for our students, that God will greatly bless this institution, which is one of the oldest in our educational work, and that he will send many workers from its halls into his vineyard?

WILLIAM G. WIRTH.

### Our Foreign-Born Neighbors — No. 2

IN the former article, I dealt briefly with the change in volume and character of the immigration in the last quarter century, and mentioned a few of the difficulties these people from southeastern Europe present, in comparison with the old immigration from northwestern Europe.

In this article I shall further describe some of the existing conditions among these newer immigrants, and hope that the appeal will lodge in the heart of some one who will feel it not only his duty, but his real Christian privilege, to lend a helping hand to our foreign-born brethren and sisters.

It is a well-known fact that most of these people who have come by the millions to America in recent years, have settled in the cities and industrial centers. The city does not improve the native, neither does it improve the foreigner. Rousseau said, "Cities are the graves of the human species," and it is true that American cities are the graves of much that is good and virtuous in the foreigner as he comes to us with the odor of European soil on his garments. When these foreigners invade a section of our cities, they immediately become the prey of both foreign-born and native-born parasites, who feed upon their weakness, ignorance, superstition, and vanity.

When we consider that the average income per annum of foreign-born men with families in our cities is \$452, we can clearly see that they have to exercise rigid economy. Even on such small wages, they are bent on saving money, and for this reason they will live under conditions and amid environments that are not only injurious to physical health, but a most serious menace to spiritual life.

Where cheap rent is to be found, there the foreigners live. Their desire for cheap rent often brings them into the red-light districts, where the temptations are many, and the standards of morality very low. When, therefore, the simple, strong, innocent boys and girls come across from the little farm at home, and are placed in a neighborhood that is foul with the breath of lust and vice, we cannot wonder that many of them lose their innocence, their purity, their honesty, yes, more, their faith in the living God.

Even with the cheap rent, foreigners pay on an average higher rent per room than the native-born. Yet they live in the oldest and most dissipated parts of the city, and occupy houses that are wholly unfit for human habitation. In dark alleys, basements, cellars, attics, and hallways, in places unfit for horses and cows, there you will find these people of the new immigration. Sometimes even the houses are not safe. In a town on the Hudson a row of houses stood near a dam that was under construction. The excavators came too near the row, and in a moment forty occupants of those houses were buried under the ruins. Nearly all of them were foreigners.

Foreigners crowd together in one house, living like one family. In a tenement house in South Chicago there were three hundred men living, most of whom "batched." A Ruthenian with his wife and two children shared one room with seven boarders. Another family that runs a boarding house on a large scale put forty-two people in four rooms, each room thirteen by thirteen feet, and twenty-four in another room fifteen by eighteen feet. In Aurora, Ill., a two-family house is occupied by sixty Roumanians. We also know of instances where the beds work double shift.

These conditions are not confined to one or two cities alone, but are general throughout the country.

#### Accidents Among Foreigners

In our industrial plants, mines, lumber camps, tunnels, etc., the foreigner is handicapped, the prime cause being his ignorance of the English language. Still, had it not been for the foreigner, such undertakings as the Hudson tunnel; our extended railroads, cutting through mountain sides; and our enormous skyscrapers, would probably never have been accomplished. The foreigner soon learns the "hurry-up habit" of America, and is anxious to please; so at times he takes chances on his life. A foundry in Pennsylvania has a record of one life every day, when running full blast.

In a coal shaft in one of our Eastern States, where the labor force was almost totally foreign, the man in charge wanted to make a record. "Get out the coal, and hurry," was his command. One day a boy came and told him that a fire had started near by. "That's a mistake," the foreman said. "Go ahead and break the record." In half an hour a terrific explosion occurred. The wheels were stopped, but too late. Not one escaped. The manager made a record, a record so gruesome that ninety million people felt the shock the following morning.

Some one has given this advice to America, but it is seldom heeded: "Put man first and tonnage second, and many accidents will be prevented." It is true that America has kept the wheels of industry spinning, but it is equally true that she has kept the wheels of the hearse running, too. America has made a record, and so has the recording angel in heaven. In the last decade, seventy-five hundred foreign-born men have been killed in the coal fields in Pennsylvania alone. But they are only foreigners, people say, and it is soon forgotten. Yet what will it mean when the records of heaven are opened on the great judgment day? Every great industrial calamity in the life of America, in the last decade, has fallen heaviest upon the foreigner.

The foreigner has just as much feeling as a native-born. A foreign-born woman's heart will ache fully as much as that of her native-born sister.

#### Cleanliness

Cleanliness is not a virtue among these southeastern Europeans. Their ideas of personal cleanliness and hygiene are very vague. Their homes, too, lack that touch of cleanliness that is so necessary to preserve the health of the family.

This great nation is trying to banish disease from barn and farm. Laws are being passed requiring strict food inspection, and debarring medicines that destroy life rather than preserve it. We all say that such legislation is wise and good; but no other poison is so deadly as that which comes from human filth; none so contagious, so fatal, so fever-breeding, as that contracted and developed in damp, dark, unsanitary rooms. Every year, America pays a fearful price in human health, happiness, and life, because so many despise the foreigner, and say, "Leave him in his dirt." We have yet to learn that the moment the foreigner enters this country, he is one of us for good or for evil. These people, therefore, must be taught the simple principles of healthful living. They are teachable if only some one who has enough love for them will show them how. In this respect, the social as well as the religious worker has an unlimited field,—a field that will yield good fruitage, for these people will respond to the assistance and help rendered.

These southeastern European people live on very meager food. A proverb says, "The Greek can live on the smell of an oiled rag." A low standard of living is the rule when the foreigners first come. Here also is need of much education and help. The foreigner cannot be expected to resist his craving for stimulants until he is taught to eat nourishing and wholesome food. On the other hand, the American, as a rule, is extravagant in the question of eating. The health commissioner of Chicago, Dr. John Dill Robertson, made the remark recently, that "America could feed another nation of equal size upon what she throws in the garbage pan."

Thousands of the immigrants who come here have been raised in one large room, where all the members of the family, and any visitors that happened to drop in, ate and slept,—a room that in winter time was shared by the pigs, rabbits, chickens, and geese.

Foreign-born mothers are in need of much help and instruction in the way of healthful living and child-caring. A social worker in Chicago says that Italian mothers generally are afraid of having the crown of the baby's head washed, lest the softer parts of the skull be hurt; the consequences of this fear are often serious. Of course, most of this fear is due to ignorance and superstition. The foreign-born mother loves her child just as devotedly as does the American mother, and does her utmost to protect it. A physician in Omaha tells how, on one occasion, he found a baby sleeping on the floor, and a cat tied to the leg of the table. Wondering why, he inquired, and was informed by the mother that she did this to keep the rats away from her child.

Foreigners will respond to kindness if only the right kind of influences are brought to bear upon them. Consecrated women who would go to the assistance

of these benighted people, would not only influence the foreign-speaking mothers and wives in America, but also those in Europe, and would speed on a brighter day for the nations that now lie in darkness and the shadow of death. The scarcity of faithful Christian men and women accounts for this drifting of so many foreigners to dissipation.

Who among us can wash our hands, and say we are not guilty? We do not do our duty toward them. They are our brethren and sisters just as much as our nearest relatives. Christ shed his blood for them as well as for the rest of us. How often we have felt to exclaim, Were there but ten righteous men or women in most of our foreign settlements, they could be saved!

We have been admonished over and over again through the Spirit of prophecy to do more for these people. I will quote one brief extract:—

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*"Testimonies for the Church," Vol. VIII, p. 36.*

The foreigner is made up of good and evil, just like the rest of us. All he asks is a chance to do better. He is patient, long-suffering, persevering, untiring, and endures hardships and inconveniences that most of us do not realize, and his meekness should encourage us to do more for him.

Brethren and sisters, there are foreigners all around your home. What are you doing for them to brighten their lives, to lighten the burden of the mothers, to bring cheer into the lives of the little ones? Are you telling them about this wonderful truth that has shone into your own heart? Certainly you did not receive this light to be used for yourself alone. Go and give it to those who live nearest you, and see if God will not repay you a hundredfold.

We are God's stewards, intrusted by our absent Lord with the care of his household and his interests. He has returned to heaven, leaving us in charge, and he expects us to work, watch, and pray, lest coming suddenly, he find us sleeping.

STEEN RASMUSSEN.



#### Windsor, Ontario

We have been connected with the work in Ontario for eight years, and now we leave to labor in the Indiana Conference. During the time we have been in Ontario, the Lord has blessed us wonderfully. We have not lost a day from sickness. As a result of our labors, about two hundred have accepted present truth and been admitted to church fellowship.

In October a church was organized in Windsor by the conference president, with a membership of twenty-four, eleven of whom were baptized between August and November. We have great reason to thank the Lord for all his blessings to us, and for bringing all these dear ones to a knowledge of the truth.

MATT. J. AND MRS. ALLEN.

## The Buffalo, N. Y., Colporteurs' Institute

THE Western New York colporteurs' institute was held in Buffalo, November 23 to December 3. Brethren V. O. Cole, Atlantic Union field secretary, and E. E. Covey, field secretary of the Western New York Conference, were in charge. Brother Joseph Capman, the field secretary of the Ontario Conference, also assisted in the work of the institute.

Besides the regular instruction, there were held daily morning studies conducted by Elder M. N. Campbell, president of the Eastern Canadian Union Conference, Elder H. W. Carr, president of the Maine Conference, and the writer. The studies were designed to deepen the consecration of the workers, and were attended not only by the colporteurs, but by the members of the Buffalo church, who also were greatly profited by them.

Thirty-two colporteurs were in attendance. They were, in the main, of a matured age, as the accompanying cut will show. They were men and women who

One admirable feature of his work is that he left his customers in such a state of mind that they were glad for him to return and talk with them concerning the truths taught by the book which he had sold them.

It is expected that the company of colporteurs now in Rochester will finish working the city by April 1 and then they will go on to Buffalo.

In North Tonawanda, Paul Baroudi, a Syrian colporteur, has succeeded not only in selling a large number of books, but in winning nine of his countrymen to the third angel's message. He is hopeful that several others will soon take their stand for present truth.

K. C. RUSSELL.



## Field Notes

FOURTEEN new believers were recently baptized in Toronto, Ontario, and a new church of twenty-eight members was organized at Windsor, Ontario, recently.



COLPORTEURS' INSTITUTE AT BUFFALO, N. Y.

were there for the sole purpose of fitting themselves for efficient service in the closing of this work.

One new and interesting feature was the written examination during the closing days of the institute. This examination, which all seemed to enjoy, demonstrated that the colporteurs understand the true principles that characterize a really Christian canvasser. From the very first, it was the aim of those in charge to conduct the studies with the idea of training the colporteurs for city canvassing. This feature was given much careful and prayerful thought by those in charge, in view of the fact that the training of canvassers in the past has been largely for work in country territory. The methods of gaining admittance to the homes of the people, and also of securing a hearing, are very different from those to be used in country canvassing.

Immediately following the institute, under the leadership of Brother E. E. Covey, the field secretary, a good-sized company of colporteurs who had attended the Buffalo institute went to Rochester, and were organized for thoroughly working the city.

On the twentieth a gloom was cast over the company by the sudden and unexpected death of Brother E. W. Hampton, one of the most highly esteemed and respected colporteurs. He was taken suddenly ill in the forenoon, and died of heart failure at half past two of the same day. His picture can be easily recognized as that of the oldest colporteur in the accompanying group. He has left an excellent influence with the people wherever he has worked.

THE church building at Guilford, Conn., was dedicated to the service of God December 17.

ELDER C. T. EVERSON reports the baptism of ninety-two persons since the beginning of 1916, in Manhattan, Greater New York.

R. T. EMERY reports the organization of what is known as the Ellicott church among the believers east of Colorado Springs, Colo. The membership is twenty-five.

WRITING from Tsungwesi Mission, Africa, Mrs. F. B. Jewell says: "Last Sabbath was a blessed day for us. Twenty-one were baptized by Elder M. C. Sturdevant."

A FEW weeks ago a Sabbath school of ten members was organized at West Frankfort, southern Illinois, and several weeks later one at Vienna, with a membership of thirteen. Elder P. C. Hanson reports the baptism of two persons at Bloomington, and Elder C. W. Curtis four at West Frankfort.

A SABBATH school was recently organized at Hartland, Maine. This makes three newly organized schools added to the conference since camp meeting, our number now being twenty-two. Brother Maurice Bailey writes encouragingly of the onward progress of the work in Foxcroft. A missionary society has been organized, and a systematic effort for distributing literature in which all can engage, is being planned.

## Educational Department

FREDERICK GRIGGS - General Secretary  
W. E. HOWELL - Assistant Secretary

### Among the Schools

CANADA is an important part of the North American Division Conference. Lying somewhat apart from the main lines of travel through "the States" (as they say over there), maintaining its own government, and being comparatively young in development, this vast territory, stretching from the Atlantic to the Pacific and from the Great Lakes to the Arctic Ocean, is not so well known to our readers as other parts of the Division Conference. That it is growing more rapidly in population and wealth than ever before, no one will question. That our denominational work is taking on promising proportions in this flourishing part of the British Empire, is a matter for gratitude and encouragement.

As one approaches the western gate to Canada, at Portal, N. Dak., he is reminded that he is about to leave his native soil by the call of the customs guard, "Get your baggage ready for inspection." In these war times, with Canada herself one of the belligerents, not only the baggage but the traveler himself is examined. If he can assure the guard that he is half French and half English, and his baggage bears no suspicious evidence, the chalk mark "Passed inspection" is easily won. If he is Teutonic in name or look, the task is not so easy.

Crossing the forty-ninth parallel, the train sweeps northward through vast stretches of prairie. The landscape is so free from trees or other vegetation, and the air is so clear, that on a cloudless day one can see eighteen or twenty miles in every direction over this extensive wheat belt, with nothing but houses, barns, and straw piles to break the line of the horizon at this season of the year.

Into this fertile region, a high tide of immigration has been rolling for several years — from "the States," from eastern Canada, and from Europe. Into the free, open life of this cosmopolitan population, but nevertheless thrifty and progressive, the light of the third angel's message has penetrated, and won souls of every nationality to a share in the blessed hope of our Lord's early return.

The Dominion of Canada is divided into two Union Conferences, dividing at the border line between Ontario and Manitoba Provinces — the Eastern Canadian and the Western Canadian. In the latter are Manitoba, Saskatchewan, and Alberta Provinces, and British Columbia, each with its local conference. As in other fields, the pioneer work of the preacher is followed up by the teacher. Our oldest school in this Union is Alberta Industrial Academy, located at Lacombe, Alberta, carrying twelve grades of instruction, and designed to become the training school of the Union, with fourteen grades.

#### Battleford Academy

Our youngest school in western Canada, as also in the North American Division Conference, was opened November 1 at Battleford, Saskatchewan. Elder A. C. Gilbert and his associates



were fortunate in securing property which was formerly used by the Dominion for a government industrial school for the Indians. The entire farm of five hundred and sixty-five acres and buildings, numbering sixteen all told, have been leased for one cent an acre annually, for ten years, with an option on ten additional years at the expiration of that time. There is good prospect, however, that the first lease will be extended at once to twenty-one years.

Important alterations and improvements have been made in the buildings, including electric light and steam heat, and this has been done without incurring any debt. The buildings are all substantially constructed, and include the residence of the former governor of the Northwest Territory, the site having been chosen for its central location and the beauty of its situation. Separate buildings provided separate quarters for each industry taught the Indian youth, and will be equally serviceable for developing our own. I found Elder Gilbert in his overalls, working tirelessly with a corps of workmen to put on the finishing touches to the improvements before severe winter weather set in. The students were just beginning to move into the main dormitories when I left.

That this school has not been opened a day too soon is evident from the large number of students that flocked in during the first month. The brethren had hoped for sixty and possibly seventy-five the first year, but eighty-six had already enrolled, and two or three a day were coming in when I was there, three from eastern Saskatchewan going in on the same train with me, with two others left waiting in the Saskatoon station. All these students registered for the full year, some for two years, and one for three years. They evidently mean serious business, and I have never seen a body of students more hungry for education. Among them are Canadians, English, Germans, Russians, Roumanians, Serbs, Galicians—and Americans ("Yankees," in the provincial dialect).

The school carries ten grades, with a Russian class of eight taught by Sister Babienko. Among the teachers are Prof. C. B. Hughes (principal), Mrs. Hughes (preceptress), Claude Degering (preceptor), and Harold Clark (also conference educational superintendent). The students are more mature than the average of ten-grade schools, and give promise of furnishing valuable recruits to the Union training school, and ultimately to the field force of laborers in the growing work of western Canada.

#### Eastern Canadian Mission Seminary

This is the training school, of fourteen grades, for eastern Canada, the more conservative but equally thrifty part of the Dominion. It was first established at Lorne Park, Ontario, then moved to Oshawa, about forty miles east of Toronto, near the shore of Lake Ontario. In this new location it was first called Buena Vista Academy, but in view of its development into a training school it was last year rechristened Eastern Canadian Missionary Seminary. It is quartered in a new main building, very substantially constructed, and situated on a beautiful eminence overlooking Oshawa, a growing industrial town of about nine thousand population.

The attendance is not quite so large as last year, owing partly to war conditions, and partly to inability to work the territory well last summer. But they have a vigorous, promising body of students, which will doubtless increase considerably in number next year. Following a Union committee meeting held here, said by the members to be the best they have ever had, the seminary board went into session and laid plans for strengthening the faculty next year. The Union committee had already planned to strengthen the educational work in the field. The faithful work of the principal, Prof. F. A. Spangler, and of Prof. H. S. Miller, and other teachers, is putting a good mold on the students, while Mrs. Spangler is developing several graduates in the normal department.

Connected with this seminary is the French department school of the North American Division Conference. It is taught this year by Mrs. Finch, who also acts as educational superintendent of the Ontario Conference. The board has invited Brother Jean Vuilleumier to take charge of this department next year. He is well known to our readers as one of our oldest French laborers, and will do strong work in developing workers for this nationality. Quebec City and the province of Quebec are very largely French, Montreal, where Brother Vuilleumier is now laboring, containing 400,000 French in its 600,000 population. In Montreal, one feels almost as if he were in Paris itself, its general aspect is so Frenchy. Street-car crews, policemen, porters, and other public service people are nearly all French, while one hears this language as the predominating one everywhere.

Here is a large field for cultivation, and the seminary at Oshawa affords more favorable conditions for the education and training of French workers than any other school among us. Young men and women of French nationality should be encouraged to come here from all parts of the Division Conference, as are the Germans, Scandinavians, and Russians to their respective schools in the Middle West. Truly we have a large foreign field at our very doors, and in our commendable zeal for the heathen in foreign lands, we should not overlook the foreign-speaking populations that, in the providence of God, have come in large numbers to the very land where the message was born and cradled.

W. E. HOWELL.

#### Honduras and Its Openings

EIGHTY miles from a railroad, over a rough mountain trail, in a beautiful little valley, is the little town of Siguatepeque, where we have spent nearly six years striving to hold up the standard of truth, and we are thankful to say that we are beginning to see results. The workers here are Mr. and Mrs. H. E. Loftin, Mrs. Snow, and myself.

As a means of self-support we opened a school, offering the common branches as taught in the States. For a while this did not furnish much support, for locusts and dry weather did not add much to the attendance; but we trusted God and claimed his promises for bread and water. When we had only tortillas and corn gravy, we thanked God for them. Friends in the States kept writing, "Why do you stay down there when

things go so hard? You would better come home. We will divide with you." Why did we stay? I will tell you. We felt that we were winning the confidence of the people. The result has proved us right. In the school home we now have two sons of one of the wealthiest men in Tegucigalpa, the son of a lawyer in Tegucigalpa, two children of the ex-governor of this department, five children of merchants on the north coast, and two that are living with us.

These children all have Bibles, and seem to enjoy getting their Sabbath school lessons as well as any children I ever saw. They can sing more songs from "Christ in Song" than most of the children in our church schools. Every night except Friday and Saturday they study from six to seven, then we sing a few songs, and have a short Bible study and prayer before retiring. All are very orderly. Every one attends Sabbath school. Our Sabbath school has twenty members.

Scarcely a day passes that we do not have from one to six calls for medical aid. For a distance of twenty miles in every direction, people come to us for advice and medicine for the sick. These people all take back with them something to read. About five years ago a young man who lives thirty miles from here, came to me for a remedy. I furnished him what he wanted, and gave him some reading matter. He kept on coming. Finally I was able to visit his home; there I found the father a paralytic. He had been unable to leave his bed for more than twenty years. I talked with him about the truths of the gospel, and afterward kept him supplied with good reading matter. Later I visited the family several times, and on these visits the father was not content unless I was by his bedside discussing present truth with him. His family said that no one could enter the house without hearing some point of truth. Last year he died in the blessed hope of meeting his Lord at the first resurrection. He told his family that he could not leave them much of this world's goods, but he could leave them the books that had brought pardon and peace to his soul, and begged them to study and be ready to meet him when Jesus comes. Mrs. Snow and I visited the family three days after the father had been buried, and did what we could to strengthen their hope. They live in a stick house in the jungle, near Lake Yojoa, but we feel that their souls are just as precious in the sight of God as are the souls of those who have more of this world's goods.

This is indeed a hard field, and things go slow; but our courage is good. One time one of our ministers visited us, and as we were parting, he said: "I thank you, brethren and sisters, for the pleasant time I have had. I have thoroughly enjoyed it, but I hope I shall never have to make such a muleback trip again: it is awful." Some one must work the hard places, and we are glad that we can fill a place that is too hard for others. Pray that this little light up here in the mountains of Honduras may keep shining.

KARL SNOW.

"A SINGLE expression of appreciation and encouragement will at times turn a human life toward an upward path."

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

### The Senior Bible Year

#### Assignment

- Jan. 21. Ex. 14-15: Through the Red Sea; a song of triumph.  
 Jan. 22. Ex. 16-17: The Sabbath honored; victory over Amalek.  
 Jan. 23. Ex. 18-20: Jethro; Sinai; the law spoken.  
 Jan. 24. Ex. 21-23: Laws: warnings; promises.  
 Jan. 25. Ex. 24-27: A willing offering; the sanctuary.  
 Jan. 26. Ex. 28-29: The priesthood; offerings.  
 Jan. 27. Ex. 30-31: The Sabbath a sign.

#### An Appreciation

Twenty-odd years ago, with the Holy Spirit as my guide, I entered at the portico of Genesis and went into the art gallery of the Old Testament, where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old.

Then I passed into the music-room of the Psalms, where the Spirit swept the keyboard of my nature, and brought forth the dirgelike wail of the weeping prophet, Jeremiah, to the grand, exultant strain of the twenty-fourth psalm, where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, as he played for King Saul in his melancholy moods.

Next I passed into the business office of the Proverbs and into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Solomon, where the lily of the valley and the rose of Sharon and the sweet-scented spices perfumed my life.

I stepped into the prophetic-room and saw telescopes of various sizes, some pointing to far-off stars or events and others to near-by stars, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night.

From there I passed into the audience-room, and caught a vision of the King from the standpoint of Matthew, of Mark, of Luke, and of John. I then went into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church.

From there I went into the correspondence-room, where John, Paul, Peter, James, and Jude sat at their desks penning their epistles to the church.

Then I passed, last of all, into the throne-room of Revelation, and saw the King sitting high upon his throne, where I fell at his feet and cried, "God be merciful to me a sinner!"—*Selected.*

#### The Formation of the Jewish Nation

The books of Exodus, Leviticus, Numbers, and Deuteronomy tell the story of the chosen people from Egypt to Canaan. It was during this time, and by the events here recorded, that the children of Israel were molded into a nation. The outline of this history is as follows:—

1. Egypt and the exodus. Exodus 1-12.

2. Journey to Sinai. Exodus 13-18.
3. At Mt. Sinai. Exodus 19-40; Leviticus.
4. Journey to Canaan. Numbers; Deuteronomy.

#### The Book of Exodus

"The entire contents of the book of Exodus are summarized in an excellent way in the word of God to Israel spoken through Moses concerning the making of the covenant: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.' Ex. 19:4-6. Here reference is made to the powerful deeds of God done to the Egyptians, to his deeds of loving-kindness done to Israel in the history of how he led them to Sinai, to the selection of Israel, and to the conditions attached to the making of the covenant, to God's love, which condescended to meet the people, and to his holiness, which demands the observance of his commandments; but there is also pointed out here the punishment for their transgression. The whole book is built on one word in the preface to the ten commandments: 'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.' Ex. 20:2."—*International Standard Bible Encyclopedia, Vol. II.*

## Home Missionary Department

E. M. GRAHAM	General Secretary
F. W. PAAP	N. Am. Div. Secretary

### Home Missionary Work in the Southwest

THE work of organizing the forces in the churches of the Southwest has been progressing for some months. During the last year and a half I have had the pleasure of visiting most of the larger churches and many of the smaller ones. We find our people quite willing to take up work in their neighborhoods when they see clearly their duty and the possibilities.

In the fall we encouraged our church members to enter heartily into the Harvest Ingathering work. Success attended their efforts. One of the sisters set her goal at \$25. The first day she secured more than \$30. One sister collected more than \$40. One small company composed almost entirely of women, set their goal at \$100, and they more than reached this amount. All the conferences of this Union have exceeded last year's record.

Another work that has been encouraged is the sale of our small books. At the Oklahoma camp meeting I presented this matter to our brethren, and in about fifteen minutes we sold nearly fifty copies of the Home Workers' Prospectus.

The Present Truth Series has been used quite freely and systematically, and has been a great blessing to the churches. The sale of small books and magazines has enabled many to pay for materials

used in missionary work. This has encouraged them to do more than they otherwise would.

I have recently made a tour of New Mexico with the conference president, in behalf of our departmental work. Much interest was manifested, and already results are seen.

We confidently expect a greater development of the home missionary work among our churches. Surely these campaigns of education will bear fruit.

W. L. ADAMS.

### What Idle Hands Do

THE German chancellor recently made the following statement: "Hands that are idle assist the enemy." This is true, for help not given, weakens the nation, and thereby gives the other side an advantage.

It is just as true in God's work that hands that are idle assist the enemy. "Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks."—*An Appeal to Our Churches,* p. 20.

Surely none of Christ's people can wish to stand in such a position as this, and yet we find on an average about one fifth of our people reporting the work they do, with few signs to show that the other four fifths are doing much to win souls to Christ.

What is the trouble with that four fifths of our membership? Some say they have no time. It takes all their time and energy to earn their living, to provide for their families, to attend to their social obligations. Is it not to such as these that the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares" (Luke 21:34), is spoken?

At the beginning of the Harvest Ingathering campaign a sister determined that she would make God's work first. She was a busy woman, rather frail, with a husband and four children to care for. But she set apart one day each week for collecting her pledge of \$5. Some weeks later she reported more than the full amount, and said that her housework had never been so easy. With one day each week given to God, she had accomplished more in the home than when every day was absorbed in caring for it.

Another sister similarly situated, also said she had no time, but after hearing this experience, determined to step out by faith. The next week was Thanksgiving week, with a day short for work, and extra work to do. How could she give the Lord a day that week? Nevertheless, she gave Monday to God's work, and at the end of the week she said all the housework had been done, extra preparations made, and on Friday afternoon all were ready for the Sabbath even earlier than usual.

If more men and women would give God's work the first place in their plans, they would have better success in their labors for the necessary things of this life. There is no better partner than the Lord. Try him.

Some say they do not work because they do not know what to do. To help such as these, a number of leaflets have been prepared, giving instruction in personal work; in the circulation of tracts, periodicals, magazines, and small books; in missionary correspondence; in work for foreigners; in Christian help work; in Bible work; and in ways of earning money for missions. Why should not these people who say they do not know how to work, select the line or lines of work that appeal to them and write to their tract society offices for copies of the leaflets that deal with the selected methods of work? To remain ignorant when there are ways provided for training in service will not clear any one in God's sight.

The great nations engaged in the war are finding it necessary to mobilize the civilian population as well as the soldiers, and in most cases the people are responding liberally and willingly. For an earthly country and government they are giving everything they possess, even to life itself. People who do not need to work for a living, who have never before done any useful work, now are regularly engaged in some line of war service.

We are engaged in a more serious warfare, one in which souls are at stake, and eternal interests are the issue. We have a King and a country to fight for, and a call is sounding through the land for every one of the King's subjects to take up active service. Why not take for our 1917 slogan, "God's work first"?

EDITH M. GRAHAM.



### Home Workers' Institutes

We have now had three home workers' institutes in Missouri. The first one was held at St. Louis. The writer spoke at eleven o'clock in the English church, at the close of Sabbath school. After our plans for work were laid before the people, nearly all were ready to be organized for service.

A strong band will distribute tracts, in a systematic way, over a given territory, keeping a record of the work. As interest is aroused, the Bible band will follow it up and develop it. Before they are sent out to give any studies, Sister A. E. Daniels, our Bible worker, will drill them thoroughly, so that they can do expert work. Elder C. G. Bellah will pitch his tent in the midst of this territory next summer. We also left a Home Workers' Prospectus band, trained by Sister Godsey, who is employed for such work by the Missouri Conference. Sister Godsey also trained a magazine band in St. Louis.

Brother M. E. Ellis stirred all who heard him on the great possibilities of missionary correspondence. What he said was made very impressive by his free use of the blackboard. He also urged the use of the *Signs* (weekly) as a mighty factor in our work. His work was much appreciated by all.

Brother Bellah, at the head of the missionary committee, will have the oversight of this great movement, and we expect great things of St. Louis. As

the readers of the REVIEW know, Elder Bellah has had several years' experience in training and organizing men and women in different lines of work.

Sabbath afternoon the writer spoke in the St. Louis German church, after which his congregation joined the English church in institute work. Elder J. H. Roth, who is pastor of the German church, is very enthusiastic over the possibilities of home missionary work, and is giving his support to it among his people in St. Louis.

The second of December we began an institute in St. Joseph. We organized a tract band of eleven members, a Bible band of six, a Home Workers' Prospectus band of seven, and also a magazine band. The magazine band will not make an effort to sell on the streets or in offices, but will work a specified territory in the resident districts, visiting their customers each month. (The street and office work will be left to those who are trying to earn scholarships.) In this way they will become acquainted with the people, and this will enable the church to follow up any interest that may be aroused. The idea is not so much to sell magazines, as to lead people into this truth, which has done so much for us.

We left Brother Fairchild in charge of the home missionary work in St. Joseph. He is a natural leader, and is tireless in his efforts in anything he undertakes.

Kansas City came next, December 9 and 10. We found Elder L. B. Schick anxious to put our plans into operation. He has a vision of great possibilities for his church at work. A tract band of twenty-six will blaze the way for the Bible band. Sister Merrill will have charge of the Bible band. As these faithful bands swing into action, that strange sound will be heard in the tops of the mulberry trees in old Missouri.

Let us work as if it all depended on us, and pray as if it all depended on God.

F. L. LIMERICK.

## News and Miscellany

Notes and clippings from the daily and weekly press

— The size of the newspaper in Germany is limited by law, and before a German can buy a daily paper he must first produce and surrender a copy of the paper printed the day before. This old copy is sent to the paper mill, where it is promptly converted into new paper. Thus in Germany is economy practiced in the use of paper.

— A two and one-half cent piece is demanded by the country, according to the director of the mint, whose annual report recommends passage of a law authorizing coins of that denomination from copper and nickel. "When you consider that we have no coin between the one-cent piece and the five-cent piece, and that many an article worth more than a cent and less than five cents sells for the latter price because of the lack of an intermediate monetary unit value," says the director. "the economic importance of it will be readily seen."

— The Mammoth Cave Hotel was destroyed by fire, Saturday, December 9. The hotel was erected in 1811, and was widely known among tourists. Its register, an object of much interest, was lost. It contained the signatures of many notable persons, including the Prince of Wales, later King of England; Grand Duke Alexis of Russia; and Dom Pedro of Brazil.

— The Post Office Department lately established an experimental aeroplane service line for the New York *Times* between Chicago and New York City for the purpose of demonstrating that mail can be carried between the two greatest cities of the country by aeroplane between sunrise and sunset, and delivered at the terminus of the aeroplane route on the evening of the same day it left the starting point. The route is designated as route No. 635,006.

— Sawdust is being put to an increasing number of useful purposes. Used as an absorbent for nitroglycerine, it produces dynamite. Used with clay and burned, it produces a terra cotta brick full of small cavities, that, owing to its lightness and its properties as a nonconductor, makes excellent fireproof material for walls or floors. Treating it with fused caustic alkali produces oxalic acid. Treating it with sulphuric acid and fermenting the sugar so formed, produces alcohol. Mixed with a suitable binder and compressed, it can be used for making moldings and imitation carvings. If mixed with Portland cement, it produces a flooring material.

— The House Judiciary Committee recently voted to report resolutions proposing Constitutional amendments enacting national prohibition and woman suffrage. The committee voted, twelve to seven, to report the resolution which provides that "the sale, manufacture for sale, transportation for sale, and importation for sale of intoxicating liquors in the United States and all territory subject to the jurisdiction thereof, and exportation thereof, are prohibited." Congressman Randall, of California, has succeeded in getting the House Post-Office Committee to report favorably his bill to bar from the mails any printed matter containing liquor advertisements.

— A letter written 4,100 years ago has just been opened and read at the University of Pennsylvania. It was written in a language long dead, but the learned men of the university were able to translate it. The envelope had to be opened with a mallet, for it was made of baked clay. Paper had not been invented forty-one centuries ago. The way of writing letters then was to press or scratch the characters in soft clay, and then bake the clay. This proved to be a business letter, a rather haughty order from a business man to one of his employees, concerning a deal in flour. The language is Sumerian, and Dr. Langdon, who translated it, is one of the very few men in the world who are acquainted with that forgotten tongue. This clay tablet was lately recovered from the ruins of the ancient city of Babylon. Another tablet proved to be a spelling lesson with some mistakes in it, which had been rubbed out in the soft clay by a boy's thumb. The thumb print is as clear as if made yesterday.

## OBITUARIES

**THOMAS.**—Mrs. Lucinda Thomas fell asleep in Jesus in Carthage, Mo., Dec. 16, 1916, aged 74 years and 8 months. Thirty years ago, while living in Kansas, she embraced the truths of the third angel's message, and ever lived a consistent Christian life. Her husband, one son, and one daughter are left to mourn.  
H. E. REEDER.

**COOK.**—Mrs. Emma Cook was born in Tioga County, Pennsylvania, and died at Coudersport, Pa., Aug. 16, 1916, in her fifty-ninth year. She sleeps in hope of a part in the first resurrection. Her husband and four children are left to mourn. Sister Cook united with the Seventh-day Adventist church three years ago, and lived a consistent Christian life.  
B. F. KNEELAND.

**WALDO.**—Died at his home in Hebron, Conn., Nov. 23, 1916, Loren A. Waldo, aged 72 years. He accepted the third angel's message in 1894, and served as elder of the Hebron church from the time of its organization until his death. In 1876 he was married to Eva J. Phelps, and their four children mourn. His second wife was Mrs. Jessie Ives Cummings, who survives him. The writer officiated at the funeral service.  
F. W. STRAY.

**REED.**—James C. Reed was born in New Castle, Canada, Jan. 26, 1840. In 1866 he came to Reed City, Mich., then known as Todd's Slashing, before there were many settlers, and spent the rest of his life in that vicinity. Dec. 21, 1870, he was married to Miss Almena Evans of Kent County, Michigan, and to them were born three children. In early life Mr. Reed gave his heart to God, and about twenty-three years ago united with the Seventh-day Adventist church, remaining a faithful believer in the third angel's message until called by death, Dec. 21, 1916. His companion and children, one sister, and one brother mourn.  
E. A. BRISTOL.

**WHEELER.**—Roxa Alice Anderson was born July 4, 1826, in Union, Conn. She was converted at the age of fourteen and embraced the advent message in 1844, passing through the great disappointment. She was married to William L. Wheeler in 1848. In 1861, while living in Westerly, R. I., the REVIEW AND HERALD was placed in her hands, and through reading it she and her family began to keep the Sabbath. Her health failed and she spent some time at the old Health Institute in Battle Creek in 1866. Since then she has been an invalid, though most of the time able to attend public worship on the Sabbath. In 1888 she with her husband moved to Graysville, Tenn. At the good old age of over 90 years she peacefully fell asleep Dec. 18, 1916. She had no desire to live until the coming of Christ, preferring to enjoy the blessing pronounced in Rev. 3:10 and 14:13. She leaves one son and one daughter to mourn their loss.  
SMITH SHARP.

**CLEMENT.**—J. W. Clement was born in Eutaw, Ala., in 1835. He was married to Cornelia N. Constantine in 1859, and ten children were born to them. Five of these are living, and were present at the funeral. He served his country as surgeon four years during the Civil War, and moved to Florida in 1886. Dr. Clement and several of the family became Seventh-day Adventists in 1895 from a series of meetings I held in Bartow. His death occurred Dec. 21, 1916. "Father Clement" as we all affectionately called him, was a noble, conscientious man of independent mind; a stanch, devoted, and consistent Christian, always a gentleman, kind to everybody, with no personal enemies. He was dearly loved by all his children and much respected in the community. By his request I spent a day with him before he died. He was ready to die; glad to go. His favorite hymn was "Jesus is Coming Again." He wanted me to preach the funeral sermon, which I did.  
GEO. I. BUTLER.

**FIELDS.**—Mrs. Mary Fields was born Oct. 23, 1840, in Scott County, Virginia. Since 1885 the family have lived near Osawatomie, Kans. She died Dec. 21, 1916. Seven of her twelve children survive. The blessed hope cheered her last moments.  
B. H. SHAW.

**STEPHENS.**—George Gilbert Stephens was born in the province of New Brunswick, Canada, April 11, 1875, and died in Hamilton, Mont., Dec. 14, 1916. He accepted the third angel's message about one year ago, being baptized by Elder J. C. Foster. He is survived by a wife and one child, but they sorrow in hope.  
GEO. F. WATSON.

**YOUNG.**—Mrs. George W. Young died at Great Falls, Mont., Nov. 22, 1916. During the last few years of her life she was a great sufferer, but she bore every trial with Christian fortitude. Hers was a life of toil for others. Her husband, one son and his family, and a host of friends are left to mourn, but they sorrow in hope.  
GEO. F. WATSON.

**FOSTER.**—Edwin M. Foster was born in Maine, Oct. 3, 1863, and died in Stockton, Cal., Dec. 18, 1916. Brother Foster definitely accepted present truth at the camp meeting held at Stockton in June, 1916. During his long illness he was cheered by the blessed hope and quietly fell asleep in assurance of a part in the first resurrection. His wife is left to mourn.  
CLARENCE SANTEE.

**VINTERS.**—Amanda Millward Vinters died in the Jersey City Hospital Dec. 15, 1916, aged 61 years. She was married to Louis Vinters May 18, 1880, being left a widow in 1914. She was one of the charter members of the Second Seventh-day Adventist church in Jersey City, having accepted the beliefs held by this people about twenty years ago. Her courage was good in the Lord, and she sleeps in hope of life beyond the grave.  
C. E. GULICK.

**WOODS.**—Dec. 21, 1916, Mrs. Ada C. Woods died at her home near New Market, Va., aged 78 years, and 3 months. Forty years ago she and her husband, Simeon Woods, became charter members of the first Seventh-day Adventist church organized in Virginia, accepting the third angel's message through the efforts of Elders Corliss and Lane. She remained a faithful, consistent Christian until called by death. Two sons and two daughters survive.  
R. D. HOTTEL.

**POTTS.**—Raymond Alfred Potts was born in Center Township, Hancock Co., Ind., Aug. 21, 1884. When he was thirteen years of age his mother died, and the children were reared by an aunt. In 1901 he enlisted in the United States Navy, serving four years on the "Illinois," and four years on the "Minnesota." June 22, 1912, he was married to Selma Maude White who, with many relatives and friends, survives. Raymond united with the Seventh-day Adventist church at Maxwell, Mich., in February, 1914. His death occurred Dec. 30, 1916.  
J. G. LAMSON.

**BUCKLAND.**—Died at her home in Lockport, N. Y., Dec. 30, 1916, Mrs. Nancy Buckland, aged 74 years. She was the daughter of the late Elder R. F. Cottrell, and was baptized at the age of eleven years by Elder Joseph Bates. One daughter and several nieces and nephews, among whom is Elder R. F. Cottrell of China, are left to mourn. She sleeps in hope.  
K. C. RUSSELL.

**PIERCE.**—Mrs. Amanda Scott-Pierce was born in Canajoharie, N. Y., Sept. 19, 1832, and died in Otsego, Mich., Dec. 8, 1916. She came to Michigan with her parents in the early days, and they settled in Watson Township. She became one of the pioneer school teachers of West Michigan. The Sabbath truth first came to her through one of her students who failed to attend school on Saturday. In 1856 she was married to John Pierce, and about this time they attended a series of lectures by Elder M. E. Cornell in Monterey. They accepted the third angel's message, uniting with the church there. After the death of her husband Sister Pierce moved to Otsego to be near her two daughters, and these, with her stepbrother, are left to mourn.  
S. B. HORTON.

## Appointments and Notices

### Washington Missionary College Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Missionary College Corporation will be held in the Seventh-day Adventist church in Takoma Park, Md., at 10 A. M., Jan. 29, 1917, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive officers of the North American Division Conference; the presidents and educational secretaries of the Columbia, Atlantic, Southern, and Southeastern Union Conferences; all members of the board; the president of the college; the medical superintendent of the Washington Sanitarium; those members of the college faculty who are heads of departments; such members of the North American Division and General Conference Committees as may be present; the educational secretaries of the North American Division; and the members of the Columbia Union Conference Committee.

B. G. WILKINSON, *President*  
M. E. OLSEN, *Secretary*.

### 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.

J. W. Godwin, Box 92, Norlina, N. C. Continuous supply.

Mrs. Marie Beermann, Clatskanie, Ore. Continuous supply.

Edward Quinn, 7 Denwood Ave., Takoma Park, D. C. Signs and Watchman. Also names of persons to whom canvassers have delivered books. These names desired for use in missionary correspondence band.

### Requests for Prayer

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

A SISTER asks prayer for her own healing from stomach trouble, and that her husband may be freed from a desire for tobacco.

### Address Wanted

THE address of Joseph H. Coffman is desired by a friend for important business reasons. Twenty years ago he lived in Mound City, Kans., and later in Alton. Address Sullivan Wareham, Avinger, Texas.

# Impressions Made by Our Temperance Literature

I do not know how long your little paper called the *Instructor*, and the book called "The Shadow of the Bottle," have been in existence, but they have just recently reached me. I think them both wonderful, very impressive, just such reading as ought to be in every home, not laid away in the bookcase, but placed where every member, whether there be one or a dozen, will have to read the head lines every time he picks up anything to read, so many times that he will just have to open the pages and read.

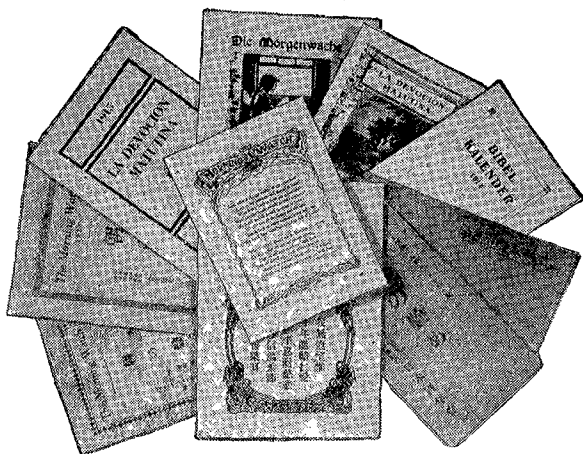
I had occasion to look up some temperance matter, and so I borrowed material, and these two were among what I borrowed. The more I read, the more the desire grew to scatter this reading far and wide. So now I am writing, inclosing 25 cents in stamps for the book, "The Shadow of the Bottle," and hope you can send it by return mail, as I wish to give it as a Christmas present.

I should also like to ask if there would be any profit, should I decide to sell these books, as I am a busy woman in my home, and would have to have some help in my work should I do this. Also about the *Instructor*: please let me know if you offer any commission.

I am an earnest member and worker in the W. C. T. U., and the temperance work is the height of my ambition, as I believe it is God's greatest missionary work. May God hasten the coming of a saloonless nation! Then there will be more missionaries to do God's great work.

Mrs. R. M.

## A Morning Watch Calendar for Every Seventh-day Adventist



The Morning Watch Calendar has been published in English, German, Spanish, Portuguese, Danish-Norwegian, Swedish, Finnish, Chinese, Japanese, and Korean.

"O Jehovah, in the morning shalt thou hear my voice;  
In the morning will I order my prayer unto thee, and will  
keep watch." Ps. 5:3, A. R. V.

### OBSERVANCE OF THE MORNING WATCH

- Will sweeten your pleasures, lessen your sorrows, and multiply your power for service.
- Will strengthen your heart, your hand, your mind, for all the day may bring.
- Will give you each day a precious gem of eternal truth.
- Will cause harmful pleasures to lose their fascination.
- Will cause wealth and fame to fade in the light of eternal things.
- Will help you to keep sweet when things go wrong.
- Will give you a word "in season" to speak to a friend in need.
- Will so change you that you will find life's deepest joys in pleasing your Saviour.
- Will do more than any other one thing to fortify your heart against the enemy.
- Will draw you into closer friendship with the Master, "whom to know is life eternal."

FOR THESE REASONS AND OTHERS WE URGE YOU TO  
OBSERVE THE MORNING WATCH

"Time must be redeemed from things temporal, for meditation on things eternal."—Mrs. E. G. White.

There can be no strong outer life of service without a strong inner life of prayer.

The Morning Watch Calendar for 1917 is based entirely upon the Psalms. It contains the usual sunset tables, as well as choice quotations and subjects for special prayer. It is suggested that each one also procure a vest-pocket edition of the Psalms. The Morning Watch Calendar, 5 cents, postpaid. The Psalms, cloth, flexible, cut flush, 5 cents, postpaid.

ORDER FROM YOUR TRACT SOCIETY





WASHINGTON, D. C., JANUARY 18, 1917

ELDER J. L. SHAW, assistant secretary of the General Conference, after spending ten weeks attending meetings in the West Indian Union Conference, returned to Washington last week.

BROTHER and Sister Harold Larwood and Sister Ramona Parker sailed from Sydney, Australia, Nov. 23, 1916, for their fields of labor in the Central Polynesian Conference. Sister Parker connected with the girls' school in Buresala, Fiji, while Brother and Sister Larwood, after a short stay in Fiji, proceeded to the Samoan group.

THE high cost of living is working hardship in many a home. Most writers and speakers fail by telling us only of conditions. What is needed is help. The February *Life and Health* gives definite instruction which will help any family in meeting present high prices. A single copy costs ten cents. A quantity of fifty or more can be had for four cents each. Hundreds of our readers would do well to order this many, and sell them in their neighborhood.

A cablegram was received at the General Conference last week from Russia, announcing that Brother O. E. Reinke, who was left in charge of the work in that field when Brother Boettcher was compelled to leave, is also forced to come to America by way of Vladivostok. This leaves the cause in Russia in a very critical condition, for while the war lasts there can be no supervision of its interests by the European Division officers. Let us earnestly pray for our brethren in that troubled land at this time of crisis.

WORD has been received that Elder G. W. Caviness, the superintendent of our Mexican Mission, has reached Mexico City safely. He finds that the church in that city enjoyed a special blessing during the week of prayer, and raised \$60 (silver) as an annual donation. This is about two pesos (Mexican dollars) a member. There are some interested persons to be baptized if found ready for that step. Elder Caviness expresses the hope that, after celebrating the Lord's Supper with the church in Mexico City, he may also be able to visit the companies in San Luis Potosi, Monterey, and Laredo, on his return to Washington, where at present the Spanish papers, formerly issued in Mexico, are being printed.

### The "Review" Campaign

WE wish to thank all friends of the REVIEW for the substantial way in which they have shown their loyalty to our church paper.

About Dec. 1, 1916, there began a movement to increase the REVIEW subscription list. From that date to the present, January 7, 7,204 subscriptions

have been received at our office. Many of these are renewals, but a large number are new subscriptions. In one mail the Iowa Tract Society sent ninety-one subscriptions, besides large numbers on other days. West Michigan in one mail sent us sixty-seven subscriptions, besides long lists on other days. Other offices have sent in many subscriptions, although these are the two largest lists received at one time.

One conference president wrote that he had personally taken a number of subscriptions, and planned to continue the campaign until the REVIEW was in every family in his conference. Several presidents have written the same. And why should not such a campaign continue? As one president says: "The REVIEW in the hands of our people will produce a most excellent effect in every way. It will increase their spirituality, their knowledge of the work, and their missionary zeal, and make them more self-sacrificing in their contributions, more faithful in the payment of tithes."

May the work of increasing the influence of the REVIEW not cease until every English-reading Seventh-day Adventist has access to it every week.

### The 1917 Instructor Temperance Annual

THE new *Temperance Instructor* will be printed under date of January 30, but will be ready for mailing about January 15.

We can assure the many friends of the Annual that the coming issue will maintain its reputation of each number's being an improvement over the preceding issue. Notwithstanding the necessity of reducing the number of pages in order to retain the old prices, the 1917 edition has been so skilfully arranged that it possesses merits that will more than make up for the loss in the amount of space and bulk sacrificed because of the increased price of printing.

The illustrations are ample, appropriate, and as usual, good. It will be an all-round good strong number, and will go forth on its beneficent mission shorn of none of its attractiveness nor power for good.

### A Visit to Sanitariums

#### The Iowa Sanitarium

It was my privilege recently to visit the Iowa Sanitarium at Nevada, Iowa, and to see the excellent work carried forward at this institution.

We were especially gratified to see the evidences of progress in the remodeling and reconstruction of the bathrooms. At a very nominal figure, the manager, W. C. Foreman, has installed two new sprays of the most modern construction, two new electric-light cabinets, supplied by the Burdick Electric Cabinet Co., of Milton, Wis., and other apparatus for giving treatments. The new improved light baths are far superior to the old ones, in that they are well ventilated, and give the maximum of curative effects to be derived from such baths.

Dr. H. W. Barbour is carrying on extensive medical and surgical research work in connection with his practice, more extensive work than I have ever known any single physician to undertake. The most complicated and difficult laboratory tests are being carried on by the

doctor, and the patients are examined in as thorough a manner as is done in some of the larger clinics. This research work has given the doctor a very fine reputation as a competent and skilful surgeon, and has led physicians to bring many hard cases to him for consultation and diagnosis.

I was very much pleased with the spirit of coöperation and harmony existing in the institution, and glad to learn of its financial success. The consecration and devotion of the doctor and other members of the staff to the work of the sanitarium will most certainly assure success. We are very glad to have, among the important avenues for strongly carrying forward the work of this message, the Iowa Sanitarium.

#### The Madison Sanitarium

During the past week we have been informed of some changes in the plans for the management of the Madison Sanitarium, which will aid in the carrying forward of the medical work of that institution. Dr. W. T. Lindsay, the medical superintendent and surgeon, has made arrangements to devote the larger portion of his time to the institution, and he will be supported by a corps of medical associates, which will enable him to carry forward a very strong and aggressive work.

It is certainly gratifying to learn of this new arrangement whereby the sanitarium can bind together its several interests for a direct and extended medical missionary propaganda. The sanitarium has accomplished most splendid work in the past, and every effort is being put forth to make it a strong training center for nurses, as well as to number it among our leading medical and surgical institutions.

H. W. MILLER, M. D.

## The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

Issued Each Thursday by the

Review and Herald Publishing Association

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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., and NOT TO ANY INDIVIDUAL.

#### TERMS: IN ADVANCE

One Year . . . . . \$2.25 Six Months . . . . . \$1.25  
Two Years . . . . . \$4.00

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

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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