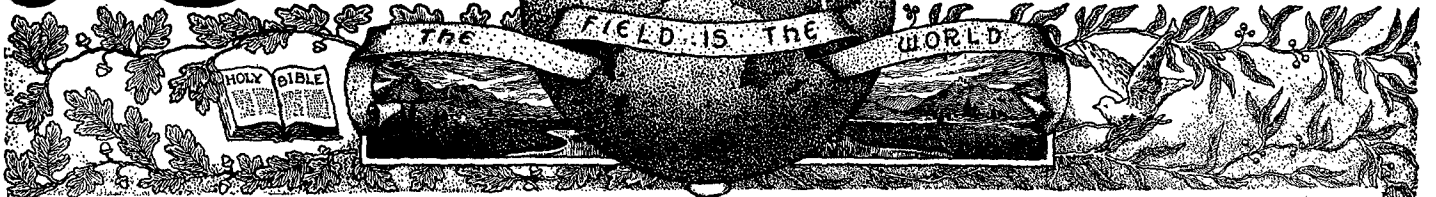


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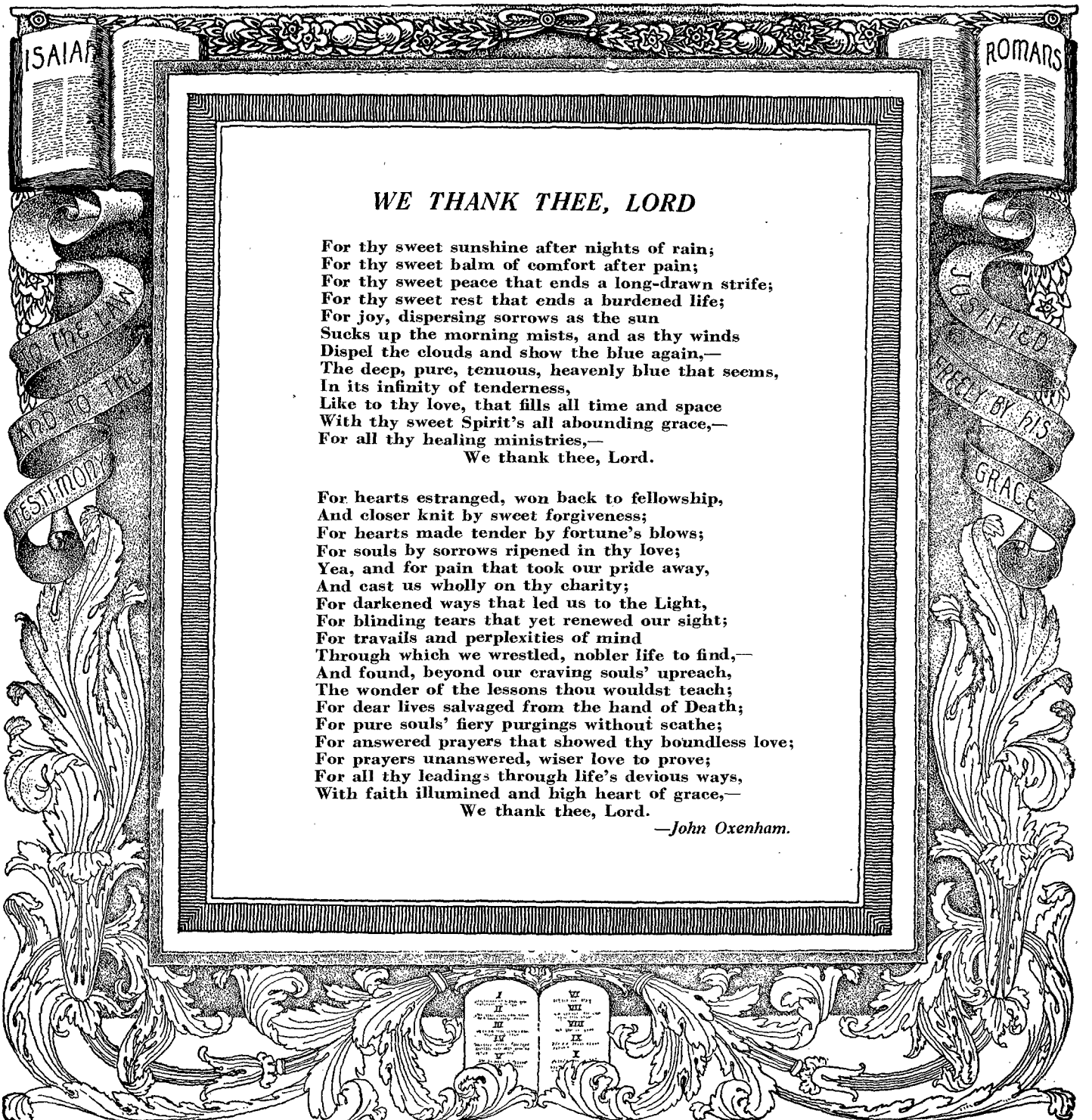
THE GOSPEL TO ALL NATIONS

WE THANK THEE, LORD

For thy sweet sunshine after nights of rain;
For thy sweet balm of comfort after pain;
For thy sweet peace that ends a long-drawn strife;
For thy sweet rest that ends a burdened life;
For joy, dispersing sorrows as the sun
Sucks up the morning mists, and as thy winds
Dispel the clouds and show the blue again,—
The deep, pure, tenuous, heavenly blue that seems,
In its infinity of tenderness,
Like to thy love, that fills all time and space
With thy sweet Spirit's all abounding grace,—
For all thy healing ministries,—
We thank thee, Lord.

For hearts estranged, won back to fellowship,
And closer knit by sweet forgiveness;
For hearts made tender by fortune's blows;
For souls by sorrows ripened in thy love;
Yea, and for pain that took our pride away,
And cast us wholly on thy charity;
For darkened ways that led us to the Light,
For blinding tears that yet renewed our sight;
For travails and perplexities of mind
Through which we wrestled, nobler life to find,—
And found, beyond our craving souls' upreach,
The wonder of the lessons thou wouldst teach;
For dear lives salvaged from the hand of Death;
For pure souls' fiery purgings without sear;
For answered prayers that showed thy boundless love;
For prayers unanswered, wiser love to prove;
For all thy leadings through life's devious ways,
With faith illumined and high heart of grace,—
We thank thee, Lord.

—John Oxenham.



Medical Missionary Department

W. A. RUBLE, M. D. - General Secretary
 L. A. HANSEN - Assistant Secretary
 H. V. MILLER, M. D. - N. Am. Div. Secretary

RECOMMENDATIONS ON HEALTH WORK IN THE ASIATIC DIVISION CONFERENCE

THE recent rapid development of our cause in the Far East is one of the very interesting features of the growth of this movement. Within a comparatively short time the various phases of our work have taken definite shape. From the minutes of the recent session of the Asiatic Division Conference, we take the following series of recommendations on the health work:

"WHEREAS, There is great need of a well-organized medical department in the Asiatic Division, with a clearly defined policy in harmony with the Medical Department of the General Conference, so that the medical work may take the part and place that it is intended to take in the proclamation of the third angel's message; therefore,

"We recommend: (a) That an Asiatic Division Medical Department be organized on the same basis as that of the other departments already organized, having a medical secretary for the Division and one for each Union conference or Union mission.

"(b) That the medical secretaries of the Union conferences and Union missions, together with the Division medical secretary as chairman, and one other representative from each Union conference and Union mission, to be appointed by the Asiatic Division executive committee, shall constitute the Asiatic Division Medical Department.

"WHEREAS, By providing means in the mission fields to give efficient medical attention to those in need of it, the impaired health of many an experienced worker can be restored and his efficiency increased, thus making less frequent the necessity for workers to return to the homelands for medical treatment, and so resulting in a saving to the cause; and,

"WHEREAS, The expense of traveling long distances, or the cost of long courses of treatment, may make it impossible for a worker, on his own resources, to avail himself of the advantages offered at our institutions; therefore,

"We recommend, (a) That controlling committees arrange to aid such workers financially, to an extent that will make it possible for them to receive the necessary medical attention.

"(b) That before granting such aid, a competent physician shall be consulted, and with his advice such steps shall be taken by the controlling committee as shall in their judgment be proper.

"WHEREAS, The ultimate aim of all true medical missionary work is soul-saving; and,

"WHEREAS, The medical missionary work is designed by the Lord to be an entering wedge for other phases of this message; therefore,

"We recommend, That a chapel service be conducted in connection with every dispensary, where the gospel may be preached, and where instruction may be given in the simple laws of hygiene and healthful living.

"WHEREAS, Our evangelists, both foreign and native, find that a knowledge of how to use simple remedies and treatments in the common diseases is of inestimable value to

them in their evangelistic work, and also enables them to preserve their own health and efficiency; and,

"WHEREAS, The principles of healthful living have an essential place in preparing a people to pass through the troublous times just preceding our Lord's coming; and,

"WHEREAS, There is among a large proportion of the believers in the mission fields of this Division a woeful ignorance of those principles; therefore,

"We recommend, That special effort be made to teach these principles to all our people, by means of literature adapted to the special needs of each field, by lectures and practical demonstrations at our general meetings, and by instruction in our churches.

"We further recommend, That all our educational institutions throughout the Division give special instruction along medical-evangelistic lines.

"We also recommend, That space be given in our Asiatic Division papers for the consideration of such health topics as will be of value and interest to the readers.

"WHEREAS, It is necessary, in order to do thorough scientific medical work that shall rightly represent this branch of our denominational activities before the world, and reach the standard of efficiency called for by the Spirit of prophecy, that physicians keep abreast of the latest advances in the field of medical science; therefore,

"We recommend, That physicians of this Division be granted opportunity to take postgraduate work at such times and places as may be advised by the controlling committee, upon consultation with the medical department.

"We recommend, That the physicians in this field be encouraged to take an active part in the General Conference Medical Department, lending it our assistance in its effort to make the general department stronger in the spiritual and educational phases of this work.

"We further urge, That all our physicians in the Division keep in close touch with our medical college at Loma Linda, and help on the work of the college by sending to it such specimens of tropical parasites, pathological specimens, etc., as will be of value in giving the students a thorough training in tropical medicine.

"WHEREAS, There is urgent need of a small, well-equipped medical and surgical institution in this section of the Asiatic Division, that shall especially serve the north China, the south China, and the east Asia Union; and,

"WHEREAS, There is an excellent opening in Shanghai for conducting such an institution, with reasonable prospect of its developing along self-supporting lines; therefore,

"We recommend, That the north China, the south China, and the east Asia Union take under immediate consideration the advisability of taking steps looking toward the establishment of an institution in Shanghai which shall thus serve these fields.

"WHEREAS, The St. Helena (Cal.) Sanitarium, through its board of directors last fall, and more recently through its constituent body, the California Medical Missionary and Benevolent Association, has proposed to establish branch medical treatment-rooms and a dispensary in some center within the territory of the Asiatic Division Conference, and to support the same until such time as it may become self-supporting; and,

"WHEREAS, The St. Helena Sanitarium further proposes to man this branch institution, at its own expense, with one of our physicians and a head nurse, and to pro-

mote medical missionary interests in the center that may be designated to them as suitable for beginning such a work; and,

"WHEREAS, At the recent constituency meeting of the California Medical Missionary and Benevolent Association, the sum of five thousand dollars gold was definitely set apart to serve as a fund to meet the initial expense involved in launching such an enterprise; therefore,

"Be it resolved, That we, the delegates assembled in this first session of the Asiatic Division Conference, do hereby express our hearty appreciation of this most generous offer made by the St. Helena Sanitarium board and constituency; and further, that we pledge ourselves to cooperate in every way possible with our fellow workers across the Pacific in making this proposed venture a financial success as well as a soul-saving agency for the furtherance of the precious cause in which our interests are one."

SANITARIUM AND HEALTH FOOD WORK IN AUSTRALASIA

THE health work in Australasia stands in the front for its progress and its efficiency as a strong missionary agency. The following, taken from the report of G. S. Fisher, as given at the recent session of the Asiatic Division Conference, is of unusual interest:

"Sanitarium work was inaugurated in Australasia in the year 1894, in a suburb of Sydney, the largest city of Australasia, in one room large enough for two persons. Two trained nurses and one helper constituted the staff.

"In 1896 larger premises were rented and occupied for some time with good success, and upon the arrival of the Doctors Kress from America in 1899, the Avondale Health Retreat, which is situated in close proximity to the Australasian Missionary College, was opened.

"In 1903 the Sydney Sanitarium, our present medical training school, was opened, and took over the work of the other two. For many years this institution passed through very trying times, meeting with opposition from outside sources, and laboring under a heavy indebtedness. We are pleased to report however, that the tide has turned, and that the last twelve months have been the busiest in the history of the work, for which the glory is due to God and the untiring efforts put forth by the entire sanitarium staff.

"The Sydney Sanitarium is capable of accommodating eighty patients; and the estate, which is situated among the hills in one of the most picturesque suburbs, six hundred feet above the sea level, covers about seventy acres.

"The staff consists of two doctors, forty-four nurses, the general manager, office hands, and several outside workers. We have in training all the time three classes, which are very successfully conducted; failures are exceptionally rare. The whole afternoon is given over to study and class work. The first-year nurses receive instruction in ten different subjects; the second-year in eleven, and the third-year in twelve, besides Bible each year. Since the beginning of this medical training school 206 (143 ladies and 63 gentlemen) have been graduated, and quite a fair proportion of these are to be found today proclaiming the third angel's message in India, Burma, the Pacific islands, and also in England and America, besides those in the home field. Many of the younger

(Concluded on page 20)

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.

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EDITORIAL

TESTS OF LOYALTY

AMONG the tests of loyalty imposed by the Master upon his children is one relating to the use of time, and another relating to the use of property.

In the beginning God divided time into a weekly cycle consisting of seven days. Six of these days were given to man in which to carry forward his pursuits. The seventh day the Creator definitely reserved for his own service. He declared this day to be sacred, and commanded man to refrain from his ordinary labor on that day, and to observe it in sacred devotion to its divine Author.

Similarly the Lord bestowed upon man the power to get wealth; to accumulate money. Man was made the direct custodian and steward of nine tenths of his income. The Lord reserved one tenth to be used in his service and worship. The Lord declares in his Word that this one tenth is sacred; that it belongs to him.

We have always observed that whenever a believer begins to backslide, about the first evidence he gives of his departure from the Lord is a growing carelessness in Sabbath observance and in rendering to God the tithe of his income. And when this backslidden one experiences a revival and opens his heart to the gracious influences of the Spirit of God, his sin of robbing God of holy time and sacred means is among the prominent sins which he confesses. Let us seek to preserve the distinction which God has placed between that which belongs to him and that which he has given to us for ourselves.

But it must not be considered that aside from these sacred reservations the Lord bestows upon man time or money to use for his own selfish aggrandizement. Heaven will bestow upon the saved at last the riches of glory and unending bliss. Out of the great eternity God has carved out a little portion which he calls time, and given it to the human race to use as they will. The manner in which each individual employs his time here, he

it a longer or shorter period of years, demonstrates the way he would employ eternity if that were bestowed upon him. Similarly, the manner in which he uses the gold and silver intrusted to his care indicates the way he would use the riches of the universe if they likewise were in his possession. God is testing us. Let us prove true in the testing process.

THE BOOK THAT SPEAKS TO ALL

LIKE the New Jerusalem, foursquare, the Bible is foursquare to all human needs and conditions of life. It meets every man just where he is, and shows the way of life.

Wherever the message for this judgment hour goes, it leads to the study of the Word; and wherever the Bible goes, it is preparing hearts for the message of this hour.

In many lands, now, our workers are among people who have not known the Bible as the message of God. It is a wonderful thing to get men to listen, for the first time, to what the living Word is saying.

One of our Bible workers in the Spanish fields used to tell us of her method of approaching Catholic ladies in their homes, in endeavoring to secure openings for Bible study. "I have an important question that I want to ask you," Sister Burgos would say. "It is this [taking out a Bible]: I want to ask if you have a copy of this Book in your house?" Then, if possible, the conversation was guided so as to afford opportunity to tell of the wonderful things in the Book, and to speak of the importance of studying it.

In a recent issue of the organ of the British Bible Society, *The Bible in the World*, is an interesting sketch of the experiences of some of the society's colporteurs, showing how truly the Bible has its answer to every question of the human heart. The writer says:

"Few know the Bible so well as the man who sells it. It is his bed-fellow, his bread-

fellow, his comrade by the way. He carries it in his head and heart, as well as in his pack. He does not skip even Ezekiel, which is said to be the book least read among ourselves.

"Yung Sung Kun, the Korean, could have found for you, in a twinkling, any fragment of a text in the New Testament; and Shimoon David, the Armenian, who fell in the Turkish massacre some months back, at Urumia, was called the 'Walking Concordance.' His reading and thinking had schooled him for all the unforeseen happenings that came his way, the flippant or foolish questions he was expected to answer.

"Is it enough to read your Book to be saved?' Desbiot is asked. 'Is it enough,' he asks in return, 'to look at bread when you are hungry?'

"Why do you sell such old rubbish as the gospel?' inquires a scoffer. 'Death is older still,' is the answer; 'and the gospel changes it into life.'

"I buy only useful things,' says another; 'what is the Book good for?' 'What is a signpost good for?' he is asked. 'It shows the way.' 'That is what the New Testament does.'

"Is there anything in your Bible,' queries an impatient Bulgarian farmer, 'about the worms that destroy our vines?' 'Why, yes,' says Letshoff, opening to Deuteronomy, 'this is what is written of them who will not hear the voice of God or obey his commandments: "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them,"'

"The colporteur finds analogies everywhere. In a lighthouse on the Dalmatian coast the keeper shows him his lamps and reflectors, and tells him of the reefs and sand banks and the mountain gaps through which the great squalls strike. 'It takes some knowing,' says Juzina, as he produces a Croatian Bible; 'and this too is a shining light by which men steer their lives through the perils of waters and come happily to port.' The Dalmatian agrees that a lighthouse is the very place for such a book.

"In Morocco, where coin is often scarce, a Jew offers a small traveling mirror for a Gospel of St. Luke. 'It is a good exchange for you,' he remarks with a shrewd smile; 'you will now see your face in my glass.' 'And that little Book is a glass too,' says the colporteur. 'Look into it, and you will see your heart.'

"No man needs more to have his wits about him. 'Whither dost thou turn at the hour of prayer?' asks a pious Moslem at Port Said. And Segal, who can be wise in twelve languages, responds, 'Whither should I turn?' 'We, the true believers, turn to Mecca, the holy place; and the

Jews to Jerusalem; but to what holy place dost thou, a Christian, turn?' 'I turn my face heavenward,' says Segal, 'to the one true God.' 'Verily thou hast the truth,' the Moslem rejoins, 'for the Holy Person is more than the holy place.'"

W. A. S.

THE PILGRIM LIFE

"THESE all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"*Strangers and pilgrims on the earth!*" The pilgrim life—how few are living it! We may well prayerfully meditate on all this means. Our fathers were "strangers" and "sojourners." 1 Chron. 29:15. Abraham "sojourned in the land of promise, as in a *strange country*." Heb. 11:9. On the gravestone of a noted Christian worker these suggestive words are said to be inscribed: "The inn of a traveler on his way to the Celestial City." How significant are these words!

If our fathers regarded themselves as strangers in this world, truly those who are living in the very end of time, when the blessed hope is so soon to be realized, should live the pilgrim life.

A pilgrim is one traveling through a strange land. He does not become involved to any great extent in the affairs of the country through which he is passing. His home is not there. He merely sojourns—encamps, so to speak, here and there, and on the morrow breaks camp and moves on. He does not make large investments in houses and lands. The commercial activities of a pilgrim are rather limited. He does not seek honor and office in the country of his pilgrimage; its arts, its culture, its great possessions, are not his principal concern.

Instead, by day and by night his mind dwells on the "home over there." Though he must to some extent have to do with the people, the habits, and the customs of the country in which he sojourns, his heart longs for his homeland. No pleasures in a strange land can compare with the joys and pleasures of home. The trials and perplexities which he encounters by the way, instead of diverting him from the pathway leading home, only make him long the more, and deepen his resolve that, cost what it may, he will reach the beloved country.

Those of us who are looking for the Lord to come, may well inquire whether we are really living like strangers and pilgrims in the world. I fear that unless there is a marked change, many of us will be found,

when the Master comes, to be *dwellers* instead of pilgrims. Many who claim to be looking for the return of the Saviour seem to act much like the unbeliever who regards this as his home. Buying, selling, getting gain, enlarging possessions, and becoming absorbed in business, are far too common among the professedly pilgrim class. Such engrossment hardly looks like the pilgrim life. And our garb, is it not often fashioned too much after the garments worn by the people of the strange country in which we sojourn, rather than that which betokens the pilgrim life? Sometimes the latest fashion plate is studied by professed pilgrims as closely as by the dwellers in the land in which we are sojourning. It is well to consider if this is really consistent with the life one should live who is looking for a city whose builder and maker is God.

It is indeed time that those who are waiting and watching for the return of the Saviour should lay aside conformity to the world, and by prayer and surrender to the Lord see that the heart is emptied of all vanity and pride and worldly glory. Truly deep searching of heart and humiliation of soul should be seen among the people of the Lord, that the people of the world may recognize that we are indeed pilgrims and strangers, looking for a better country, even a heavenly. G. B. T.

THE GENUINE AND THE COUNTERFEIT

It has ever been the design of the enemy of all righteousness to counterfeit the work and truth of God. No matter how near like the genuine the counterfeit may be, if men can be induced to follow the false instead of the true, Satan has cause for triumph. The advances of the counterfeiter are at first cautious. Carefully and cunningly, by insinuation and suggestion of doubt, he presents his false doctrines. The error presented seems so nearly like the truth that it is often difficult to detect its false character.

This age as none before it, is witnessing the deceptive workings of the enemy. In every branch of industry, in the political, social, and religious worlds alike, are evidences of the misleading power of sin. Were it not for the infallible Word that God has given to man, well might the earnest seeker after truth despair of finding amid the babel of doctrines and theories, the way, the truth, and the life, as it is in Christ Jesus. Note a few of Satan's counterfeits of the

truth, and contrast them with the genuine:

The Genuine

Immortality conditional, obtained through Christ. 2 Tim. 1:10.

Man unconscious between death and the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4.

Death the wages of sin and sinners. The wicked to become extinct. Rom. 6:23; Mal. 4:1; Obadiah 16.

The law of God perfect and unchangeable, of perpetual obligation, and therefore binding upon Christians. Ps. 19:7; 111:7, 8; James 2:12.

The seventh day the Sabbath of the Lord, and as enduring as the law of which it is a part. Ex. 20:8-11; Matt. 5:17, 18; Isa. 66:22, 23.

Satan a fallen angel, a personal being. 2 Peter 2:4; James 2:19; Rev. 12:7-9.

Immersion, the true baptism, whereby is properly shown faith in the death, burial, and resurrection of Christ. Rom. 6:3-5.

Second advent of Christ to be a personal, literal, and visible coming. Acts 1:10, 11; 1 Thess. 4:15-17; Rev. 1:7.

Millennium after probation closes, when Christ will reign literally. Revelation 20.

The earth in a renewed and purified condition to constitute the home of the saved. 2 Peter 3:7-13; Isaiah 35.

We might extend the comparison indefinitely, and show how every truth God gave his church has been either counterfeited or partially covered up by the archdeceiver. But although error has borne such mighty sway, God in every age has had conservators of his truth; and because of the prevailing darkness, that truth has shone with a brighter radiance, piercing the gloom and darkness of error and superstition.

In the last days, amid abounding error, the truth will shine forth no less clearly than it has in past nights of darkness. The truth, so distorted

The Counterfeit

Immortality inherent, possessed by good and bad men.

Death the gate to endless joy. Man's faculties more active after death than before.

The wicked to be tormented in hell-fire to all eternity, and never to be able to receive the full measure of their punishment.

Law of God temporal and ceremonial; nailed to the cross of Christ, and abolished at his death.

The first day, or Sunday, succeeded the Jewish Sabbath, and so became the Sabbath of Christians at the resurrection of Christ.

Satan a myth; no devil, but an evil principle in the heart of man.

Sprinkling, pouring, or trine immersion counterfeits this God-given ordinance.

Second coming of Christ spiritual, taking place at death or conversion.

Millennium before the end of the world, when Christ will reign spiritually in the hearts of his people.

This earth to be blotted from existence; the righteous to inhabit heaven above.

by error and trampled in the dust by unhallowed feet, will again lift its modest but fearless standard, and unfurl its banner to the breeze. The apostle John tells us that the earth is to be lightened with the glory of the last message. Into the darkened corners of the earth that light will shine, the covering of falsehood will be swept away; and as the mighty message of truth shall be proclaimed by voice and pen from every hilltop, error will stand aghast, cognizant of her own hideousness as revealed in the light focused upon her by the truth of God.

The conflict will give to all men an opportunity to discern the foundation and the character of the contending elements. Truth will appear in its truthfulness, and sin in its sinfulness. A few from all nations and tongues will yield obedience to the right. This class will reject every doctrine and form of error. Rejecting the counterfeit and false, they will build alone upon the true and genuine. The Bible will be their foundation, and the great pillars of their faith, the commandments of God and the testimony of Jesus Christ. They will constitute the minority here, but will be a part of the great majority in the future kingdom of truth. They will be persecuted here, but honored hereafter.

Have we built our faith upon the true foundation? Will it stand the scrutiny of the great Detector? May God help us to search for the true and genuine as for hid treasure; to compare our faith and hope with the sure Word; and to walk in harmony with its teachings. Then shall we know of the doctrine, whether it be of God, or whether it be of man.

F. M. W.

“HE SHALL BE CALLED A NAZARENE”

THE Gospel of Matthew is primarily addressed to the Jew. Its purpose is to prove that Jesus was the Christ foretold in the Old Testament Scriptures. Though Matthew's presentation of the subject is peculiarly adapted to convince the Jewish mind that the Messianic prophecies are fulfilled in Jesus, yet it is equally vital for the Gentile believer in Jesus to know that his Lord and Master is the one of whom Moses and the prophets spoke.

If one will read the whole book of Matthew through consecutively in one or two sittings, the number of quotations from the Old Testament which occur in it will appear especially striking. Most of these are scriptures which Jesus fulfilled. In referring to these scriptures, Matthew does not

give chapter and verse, as we would do now; for this, in many cases, arbitrary division was not then in use. However, in the great majority of cases it is very easy to identify the scripture to which reference is made. In this article, however, we wish to consider a case where the text referred to is not so clearly indicated.

Speaking of the fact that Nazareth became the childhood home of Jesus, Matthew says that this was so “that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

We know that the followers of Jesus were early given the contemptuous name of Nazarenes by the unbelieving Jews. Tertullus, in accusing Paul before Felix, said:

“We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes.” Acts 24: 5.

Nazareth was a town with so evil a reputation that when Philip told Nathaniel that he had found in Jesus of Nazareth the one of whom Moses and the prophets wrote, Nathaniel replied, “Can there any good thing come out of Nazareth?” But all through the New Testament Scriptures the Master is more commonly spoken of as “Jesus of Nazareth” than in any other way.

Though it is easy to find texts in the Old Testament that speak of the fact that the Messiah should be of no reputation and should be rejected of men, yet nowhere do we find the word “Nazarene” applied to him.

Let us consider the Hebrew for a moment; it may help us to find what text Matthew, who many scholars think wrote originally in Hebrew, had in mind. Even those who are not Semitic scholars know that the words of Hebrew and other Semitic languages are built on a three-consonant root. For example, when “Mene, mene, tekel, upharsin” was written on the wall of Belshazzar's banquet chamber, Daniel gave the meaning of “peres,” not of “upharsin,” “upharsin” being built on the same consonant root (p r s) as “peres,” and being only another form of that word.

“According to an overwhelming array of testimony, the name Nazareth is derived from the Hebrew root *naḥar*.” — *The International Standard Bible Encyclopedia*, art. “Nazarene.” (See also Robinson's edition of Calmet's Bible Dictionary.)

Now is there any place where this same Hebrew root occurs in a title applied to the promised Messiah? There is; for in Isaiah 11: 1, in a plainly Messianic prophecy, the looked-for one is called a Branch

(Hebrew, *neḡer*). This is a form of the same Hebrew root. Doubtless Matthew had also in mind that other Messianic prophecy where, under the same figure of a growing plant, the rejection of Jesus by the Jews is so clearly portrayed:

“He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.” Isa. 53: 2, 3.

Surely it should be a strong witness to the Jew that in rejecting Jesus his fellow countrymen have applied to him and his followers as a term of reproach, a form derived from the same root which appears in the title applied to the Messiah by Isaiah.

L. L. C.

PERHAPS not all the readers of the REVIEW have had their attention called to the foreign literature which is being published by the branch of the Pacific Press Publishing Association at Brookfield, Ill. Besides the regular Scandinavian and German papers which are being published there, a monthly paper is printed in the Russian language, and quarterly magazines in the Bohemian, French, Hungarian, Italian, and Yiddish. A single number of a special magazine, uniform in size and general appearance with the others, has been printed in Polish and Rumanian. A good variety of tracts on various Bible topics is also available in most of these languages as well as in several others. Sabbath school Quarterlies are supplied in German, Bohemian, French, Italian, Rumanian, Russian, and Serbian. If any who read this note have neighbors who speak any of these languages, it would be an excellent plan to secure some of these good magazines and tracts to circulate among them. Secure catalogue, giving lists of publications in the different languages, and order from your tract society.

A PERSONAL note from Elder A. N. Anderson, of Japan, has this to say in speaking of the sad plight of certain neutral countries: “The *Japan Advertiser* contrasts conditions in Japan thus: ‘Of all the countries of the world, the most comfortable living conditions are now found probably, not in any neutral country, but right here in belligerent Japan.’” Brother Anderson goes on to say, “While prices are extremely high, still we are not suffering. We recognize that these conditions are providential. May the Lord help us to warn these people while these days last.”

In a recent letter from India, Brother W. W. Fletcher mentions that several of the workers have been ill of late, among them Brother L. G. Mookerjee, who was then convalescing from an attack of typhoid fever. Let us not forget to pray for our workers stationed in the unhealthy tropical fields.

GENERAL ARTICLES

JESUS IS "ALL THINGS" TO US

H. A. ST. JOHN

1. He is the sheepfold. "If any man be in Christ, he is a new creature." If we abide in him, he will abide in us. He becomes our protection, our defense, our fold, our security.

2. He is our door, and the only door to the sheepfold. By him only can any one enter the fold. He says, "I am the door." Come to Jesus in humble repentance, and he will open his arms of love, and receive you.

3. He is the Good Shepherd, who brings the lost, wandering soul into the fold. He gave his life for the sheep. And from the time they are received into the fold, onward to all eternity, he reveals his life and love to them.

Is Jesus "all things" to you, reader? He wants to be; he will be if you will but let him. First of all, he will become your personal Saviour. He will forgive all your sins if you will take them to him in true repentance.

By his Spirit he will take up his abode in your heart when he has washed and cleansed it from all stain. He will guide you, teach you, comfort you, feed you with the bread of heaven; and he will be to you, all the time and everywhere, all that you need to make this a victorious life. You may have such a life here, and gain the eternal triumph that Jesus will give you when he comes again.

"I AM"

C. P. BOLLMAN

IN Exodus 3:14 we read: "Say unto the children of Israel, I AM hath sent me unto you." In the margin of the American Revised Version we find these readings: "I am, because I am," or "I am who I am," or "I will be that I will be." The Douay Version has, "He who is" instead of "I am;" not "He who was," nor "He who will be," but "He who is."

In verse 15, A. R. V., are recorded these words, "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Not the name merely, not a certain combination of characters representative of conventional sounds which, harmoniously blended, constitute what we call a name, but that truth for which the name stands; hence when Moses asked, "What shall I say unto them?" that is, to the people, instead of repeating again his name, "Je-

hovah," the Lord described himself as the I AM, or Self-Existent One, and declared that this fact, this all-important truth, would forever distinguish him from all false objects of worship.

Jehovah alone is self-existent, and consequently all things else are subsequent to him and created by him. This thought stands out distinctly in Jeremiah 10:10-12, A. R. V.:

"Jehovah is the true God; he is the living God, and an everlasting King: . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens."

If it be remembered in this connection that Jehovah means self-existence, a very strong case is made out.

One naturally associates the thought of self-existence which stands out so prominently in the name I AM, with the apostle's statement in Hebrews 6:13: "Since he could swear by none greater, he swore by himself." There was nothing outside of himself and the fact of his independent existence, to which God could appeal or to which he could liken himself. Every other thing, all other beings, all other intelligences, existed by him and through him: he alone was self-existent, he alone without beginning and without end. He alone inhabited eternity,—past, present, and future being all equally present with him.

The finite never can comprehend the infinite, therefore we can never comprehend God nor understand his self-existence. We can never fully grasp the idea of a Being without beginning of life nor end of days. We can never fathom the mystery of One who knows the end from the beginning, and to whom our very thoughts are an open book even before they are conceived in our minds. But we can believe, and believing we can receive the infinite help that only an infinite God can bestow.

We meet this expressive description of the existence of the divine Being again in John 8:56-58: "Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

"Then took they up stones to cast at him," because he, being, as they supposed, only a man, claimed to be divine. "I AM" could mean nothing short of divinity, and they so understood it. Centuries before, Jehovah had declared the name. "I AM" and

the truth bound up in it,—the incomprehensible fact of the self-existence of the divine Being,—to be his memorial, or the coefficient of the God-head; and to the Jews it seemed like the height of blasphemy for the despised Teacher of Nazareth to apply to himself that name so incomprehensively big with meaning. But this was because they did not understand the Scriptures, nor the power of God.

It may be asked, however, Is not the Sabbath God's memorial? I answer, Yes, because it stands for the creative power of the divine Being and therefore for his self-existence and his eternity just as does the name I AM. Remember that the all-important thought is not the word used as a name, but it is the truth for which that word or combination of words stands. To create is to bring into existence from nonexistence. Only he who is self-existent can do that, therefore the Sabbath, being the memorial of creative power, is also the memorial of the Creator just as truly as the name I AM, for both are expressions of the same great, incomprehensible truth that from everlasting to everlasting Jehovah, the self-existent one, is God.

THE SABBATH STORY SIMPLY TOLD

NUMBER EIGHT

J. O. CORLISS

DOUBTLESS most people who observe Sunday as a rest day do so honestly, supposing they have divine warrant for their course; yet for all that, a complete search of the Bible from Genesis to Revelation reveals no sanction for anything of the kind. The sacred text carries no hint other than that Sunday, being the first day of the week, is the first of a series of working days which follow the Sabbath rest of the seventh day. Ex. 20:9, 10; Eze. 46:1; Luke 23:56; 24:1.

Historical Facts Regarding Both Days

If first-day observance is not a plant of heavenly planting, it must be regarded by infinite Intelligence as a "tare" cast into the divine field by an enemy (Matt. 13:25), therefore an obnoxious growth, to be rooted out in due time (Matt. 15:13). Though the Sunday rest has come to be generally regarded, yet its reputed divine origin should be challenged, and its establishment ought to be proved by some authoritative attestation. Bible students generally acknowledge that Christ and his apostles duly honored the seventh day as the Sabbath. This being taken for granted, the change of custom regarding the day must be looked for at a period later than any date given in the Sacred Record.

This is what one historian says about Sunday:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command

in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Rose's Neander, one-volume edition, 1843, p. 186.*

Another well-known historian, J. J. Dollinger, says:

"The church established her own weekly festival. . . . Nor is it true to say that the apostles changed the Sabbath into Sunday, the observance of the seventh day to the observance of the first. For, on the one hand, there is no trace of such a transference taking place, and, on the other, the Christian Sunday differs widely from the Jewish Sabbath."—*"The First Age of Christianity and the Church," Vol. II, p. 206 (London, 1877).*

Historical evidences show that as late as the end of the fifth century the members of the peculiar sect of Nazarenes were scrupulous observers of the seventh day. See "History of Dogma," by Harnack, Vol. I, chap. 6, pp. 290, 301, 302. Gieseler says that the Nazarenes were regarded as weak Christians because they adhered to the Mosaic law; and because they did not keep pace with advancing Catholic doctrines they were finally included in the list of heretics by Epiphanius. See Gieseler's "Church History," Vol. I, chap. 2, pp. 128, 129.

Decisions of Church Councils

Such proceedings as these but opened the door for the Papacy to manifest its growing power. Also, matters by this time had developed to the point where the sixth Roman council under Symmachus dared solemnly to adopt and make equivalent to a decree of the council, the deacon Ennodius's statement to the effect that—

"The Roman bishop is above every human tribunal, and is responsible only to God himself."—*Schaff's "History of the Christian Church," third period, chap. 5, sec. 64, p. 325.*

Having taken this step, the papal Council of Laodicea, which continued its sessions until late in the fourth century, enacted as follows:

"Canon 29.—Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—*Hefele's "History of the Church Councils," Vol. II, book 6, sec. 93, p. 316 (T. & T. Clark's edition, 1896).*

The very fact that the council thought it necessary to issue such a mandate is evidence that the Sabbath was yet held sacred by at least a respectable minority of the people, and that severe measures were considered necessary to prevent a continuance of its observance. It will be noticed, however, that the threat to shut such ones "out from Christ" was but a church menace that of itself could not do great harm. Stronger measures were therefore sought and eventually secured. Near the close of the sixth century a civil statute was issued by King Childebert, by which he en-

gaged to enforce a decree of the Council of Narbonne forbidding work to be done on Sunday. The text of this statute follows:

"Likewise we ordain to regard the Lord's day. If a freeman should presume to do any work save what pertains to cooking or to eating, he shall be fined fifteen *solidi* [about forty-five dollars], if he be a Salian, and seven and a half if he be a Roman; but a slave should either give three *solidi*, or have it taken out of his hide."—*Irmischer, sec. 12.*

Irmischer's records declare that according to the so-called Alemannian law of the seventh century a slave was to be punished for Sunday work by beating him with rods. It also provided that a freeman, after three offenses, should be deprived of a third of his inheritance; and if he yet persisted in that course, he was to be made a slave. It is not so strange then, considering the stern measures adopted to bring it about, that the united church and state of the Middle Ages succeeded in persuading people to renounce the Sabbath and accept Sunday as their weekly rest day.

The reason for this course is fully made known by the positive avowal of papal authors themselves. Thus, in a small work entitled, "Plain Talk About the Protestantism of Today," p. 213, the author says:

"It is worth while to remember that this observance of the Sabbath, in which, after all, the only Protestant worship consists, not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."

This charge, that Protestants pay homage to the Catholic Church in spite of themselves by adopting Sunday as a day of sacred rest, may be thought by some to be very severe; but when one makes the seventh day, which God has commanded to be kept holy, a mere working or pleasure day, like other days of the week, and adopts Sunday in its stead as a religious rest day without Scriptural authority, does he not, in a way, place the requirements of the traditions of the church above the plain command of God?

To make yet plainer the reason for this transfer of Sabbath rest, a quotation is here given from a work entitled, "A Systematic Study of the Catholic Religion," by Charles Coppen, S. J., published in St. Louis, Mo., in 1906. On page 294 the origin and object of the Sabbath are clearly set forth as follows:

"At first the Lord appointed the last day of the week to be this day of worship, and he called it the Sabbath, or day of rest, because it was to commemorate the end of the creation. . . . But the church, from the time of the apostles, has changed the Sab-

bath into the Lord's day, and has enacted different laws for its sanctification."

On page 318, under the heading, "The Commandments of the Church," the subject is entered upon more elaborately, bringing out the incentive for thus attempting to change the day of rest. Here it is:

"We have seen that God in the old law had appointed the last day of the week, the Sabbath, to be specially consecrated to his honor. No power but God's could have dispensed with this obligation. We do not read that Christ did so; on the contrary, we know that he observed it himself. And yet we also know that the church abolished the obligation of keeping that day, and in its stead instituted the observance of the Lord's day, the first day of the week. This fact by itself shows that the church from the beginning claimed the fullness of power to have been committed to her, to legislate in God's name for the followers of Christ."

The Papacy's Self-Exaltation

Thus from their own lips comes the admission that the prophecy of Daniel 7:25 is fulfilled in their tampering with God's holy law. They acknowledge that their church abolished the obligation to keep God's day, which was consecrated to divine honor, and set up another day in its stead.

Coming to the sixteenth century, when the Protestant Reformation called so many out from the Papal Church, it is easy to understand how naturally the Sunday rest could be brought over into the new organization. So instead of following the Word of God in entirety, the church of the Reformation and its descendants have trodden in the steps of their ancient progenitors, not fully realizing that by so doing they indorse the actions of that faithless combination.

But the day comes on apace when the Lord will vindicate his law in the time of his final settlement of the great controversy. His people will be willing, in that day of his might, to walk in his ways, regardless of age-long traditions. Ps. 110:3, 5.

Glendale, Cal.

IS THE ORDINANCE OF FOOT-WASHING NECESSARY?

CYRUS SIMMONS

PRIDE and self-exaltation caused war in heaven. Rev. 12:7; Isa. 14:13, 14. Pride and self-exaltation have precipitated wars on earth, and are responsible for the present terrible world conflict.

It is human to be proud; it is divine to be humble. Just before the crucifixion the disciples were striving over who should be the greatest. Matt. 18:1. To the indignation of the other ten, the mother of Zebedee's children importuned Christ that her sons, James and John, should be specially honored in his kingdom. Matt. 20:20-28. They disputed among themselves (Mark 9:33-37); "there arose a reasoning among them" (Luke 9:46); and "there was also a strife

among them, which of them should be accounted the greatest." Luke 22:24-30. The Saviour and his disciples were together in the room where they had celebrated the Passover Supper. There were the water, basin, and towels. None offered to serve. The Master was now to humble himself, and become "obedient unto death, even the death of the cross." Phil. 2:5-8. But the disciples were exalting themselves, even to the highest of the high places on earth.

Then Jesus "laid aside his garments; and took a towel, and girded himself," and poured out "water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:4, 5. Then he said not only to Peter, but unto us: "If I wash thee not, thou hast no part with me." Verse 8. He not only washed the feet of the disciples, but cleansed their hearts, and instituted in the church the ordinance of foot-washing as a spiritual preparation to partaking of the Lord's Supper.

With many religious organizations this ceremony is "honored more in the breach than in the observance," notwithstanding the fact that the injunction to regard it is as positive and imperative as any command that fell from the lips of the Saviour. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." "If ye know these things, happy are ye if ye do them." John 13:14, 17.

Just as we wash our face and hands before we sit at the table in our own house, so this spiritual washing, if applied by divine grace, makes us fit to sit at the Lord's table in God's house. It is his way of cleansing the heart and of preparing the communicant.

"The Lord's Body"

The participant should discern in the eucharist by faith "the Lord's body." 1 Cor. 11:29. If one does not appreciate the solemnity of this sacred occasion, he is apt to "eat of this bread, and drink this cup of the Lord, unworthily," which will make him "guilty of the body and blood of the Lord." Verse 27. This cleansing ordinance, properly regarded, tends to solemnize the celebration of the holy sacrament, and safeguards it from becoming commonplace; it shuts one in, as it were, from the world, and makes him in harmony with his God and his brethren. It forbids a perfunctory and careless participation in the sacred rite.

"Show Forth the Lord's Death"

The participant in the holy communion is privileged to "show the Lord's death till he come." 1 Cor. 11:26. Christ went to Calvary by the way of humility; should not the communicant approach the Lord's table by the way of the ordinance of humility? Thus the death of Christ is pictured. Thus the human is re-

mindful of the incomparable sacrifice of the divine. To neglect this ordinance is to disobey God, and to spoil the portraiture that our Lord and Master evidently wished the world to visualize. Do we not need all the helps provided to make us spiritually fit? "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Verses 29, 30.

CONSERVATION OF LIFE AND LIVING

W. A. RUBLE

TEXT: "When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost." John 6:12.

There has probably never been a time when there was such a world-wide demand for the conserving of every force and every commodity as now. During unprecedented prosperity for many years, the world, and especially America, has been saying to itself in the words of a certain rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." As a result of this profligacy the inhabitants of the whole world have been brought to the threshold of actual want.

Several conditions have contributed to this state of affairs. People have gradually gotten away from the soil and the occupations pertaining thereto, until today nearly one half of the population of the United States is crowded into the cities. This rush to the cities has left valuable farms by the thousands almost abandoned to disuse. Then, too, the population of the world has steadily increased, while at the same time the production of sustenance has slowly decreased.

Another potent factor that has contributed to the food shortage today is the great waste of grain, vegetables, and fruits in the production of alcoholic liquors. Surely a sane people who realize the danger threatening them of a strenuous food shortage, will not longer tolerate this worse-than-useless waste.

A very common note of advice in all instruction upon economy in foods is, diminish the amount of meat used. Few people realize the economic loss in food elements that occurs in transforming grain into meat through feeding it to animals. This loss is approximately ten to one, for it takes nine pounds of grain to produce one pound of meat, and there is more real food in a pound of grain than in a pound of meat. There was a time when it was economy to eat meat. In primitive times, when wild game was plentiful, meat was cheaper than other foods. Even in the early history of a country, when pasture land is plentiful, this may still be true;

but today every acre of productive land is needed to its full capacity of productiveness in order to meet the necessity before us. The devastated nations in Europe, the destitute in our large cities, and the underfed everywhere demand that every economy possible shall be practiced in the use of foods.

There is a still greater factor in this matter of a meat diet that concerns every individual personally. Foods consist of three essential elements: First, carbohydrates, or sugar and starch; second, fat; and third, protein, or the nitrogenous element. The first and second of these furnish the heat and energy of the body, and are required in much larger amounts than is the protein part. Between eighty and ninety per cent of food should consist of carbohydrates and fat. Both of these are changed in the body into carbonic acid gas and water, and pass away, the first through the lungs and the last through the kidneys and the skin.

The protein element which is needed to repair broken-down cells and to build new tissue, is responsible for almost all the waste and poisonous substances in the body. These waste products include uric acid, sulphur gases, and other injurious substances. The body is capable of eliminating a reasonable amount of these wastes and poisons through the kidneys and skin and liver, that is, such amounts as result from the digestion of a necessary amount of protein. When, however, a greater amount of protein is consumed than is needed for repair, or in other words, when protein is used for producing heat and energy, a great excess of waste products is thrown into the blood, and these throw a heavy load upon the kidneys and other eliminative organs. The result of this excess of protein in the diet is the production of kidney diseases—diabetes, and the like.

Sometimes the kidneys refuse to remove the excess of waste matter from the blood, choosing rather to conserve their own well-being than to overwork and become diseased. The body must therefore dispose of the waste and poison in some other way, and it does so by storing them up in the least useful tissues of the body, such as connective tissue and cartilage. Then rheumatism, gout, hardening of the arteries, and high blood pressure result, and apoplexy, heart disease, and other maladies follow. Even the malignant diseases, as cancer, are influenced largely by a high protein diet.

The nutritious part of meat as ordinarily eaten consists of about seventy-five per cent protein. Many people subsist upon meat almost entirely, consequently the evil effects of a high protein diet must be visible sooner or later. This is manifested in high blood pressure, hardening of the arteries, apoplexy, Bright's disease, rheumatism, and other gouty dis-

orders. There is hardly a doctor in the land but would advise a person suffering from one of these disorders to discontinue meat, or at least greatly to diminish its use.

The diseases resulting from waste products are designated as degenerative diseases. The census of the United States for 1915, as extracted in the *Journal A. M. A.*, Nov. 11, 1916, gives the following alarming data:

Causes of Death in 1915

A "preliminary announcement with reference to mortality in 1915 issued by the Bureau of the Census, indicates that nearly one third of the 909,155 deaths reported for that year in the 'registration area,' which contained approximately 67 per cent of the population, were due to three causes,—heart disease, tuberculosis, and pneumonia; and nearly two thirds were charged to twelve causes,—the three just named, together with Bright's disease and nephritis, cancer, apoplexy, diarrhea and enteritis, arterial diseases, diabetes, influenza, diphtheria, and typhoid fever."

It further states that the degenerative diseases are claiming more and more subjects every year. In other words, the death rate from these diseases is rapidly increasing.

It is evident that a high protein diet, and especially one derived from animal sources, is a contributing cause to many of the diseases known today, and is lowering resistance to disease. In our consideration of the subject of conservation, this matter should come in for a large amount of study.

Melrose, Mass.

DISGUSTED

J. M. COLE

WITH whom are you disgusted? with yourself, or with some other person? "I don't intend to try to live a Christian life any longer. You may take my name from your church roll. This is the third or fourth time that person has insulted me. He did it on purpose. He has no regard for my feelings. And let me tell you plainly, I will not be 'sat on' by any one."

We are very sorry for you; but did you notice in the Sabbath school lesson some time ago a precious promise of God for you: "No man shall set on thee to hurt thee"? Acts 18:10. Look at the reason. The Lord has an open "secret" with those who fear him, and if we ask him, he will reveal this wonderful secret to us and make us "know it." Ps. 25:14, margin.

It depends upon how you receive the gospel as to what it will do for your soul. To some it will be a "sanctuary," that is, a dwelling place of the Most High. To others it will be "a stone of stumbling and for a rock of offense." Isa. 8:14. What has the message become to you,—the secret place of the Most High, where you can abide under the shadow of the Almighty (Ps. 91:1), or only a

stumblingstone that brings to you "offense"? These two characteristics have always stood out prominently in connection with the giving of the gospel message, and will so continue until the end of time. "As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:26. "As it is written, Behold, I lay in Sion a stumblingstone and rock of offense." Rom. 9:33. "All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:8-10, 12, 13.

Now let us look for these two principles in the lives of men. John the Baptist was very popular at one time, but as a servant of the Lord he told a man of his sin, and John soon found himself in prison. Because he was not delivered, he sent to the Saviour asking, "Art thou he that should come, or do we look for another?" After giving evidence of his mighty power, the Lord sent John this message, "Blessed is he, whosoever shall not be offended in me." Matt. 11:6. We do not read of John's becoming offended because of what he had to pass through. It is evident that instead of being offended, he enjoyed the blessing of God in his soul.

When Jesus told the truth to the people in "his own country," they asked, "Is not this the carpenter? . . . And they were offended at him." Mark 6:3. All they could see in the reproof was "the carpenter." They missed the Christ. Whom do you see in the reproof that comes to you,—the carpenter, or the Christ? If you can see only the man, then you would better take another look at the Man of Calvary. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame. . . . For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:2, 3.

"The Pharisees [mere formalists] were offended." Matt. 15:12. Some of the people who followed the Lord for a time murmured and said, "This is a hard saying; who can hear it?" "He said unto them, Doth this offend you?" John 6:10, 61. It did offend them, for we read, "From that time many of his disciples went back, and walked no more with him." Verse 66.

Why Men Take Offense

We are told of one class of men who, when they heard the truth, received it with joy. The truth was so precious that they could not help but be thankful for it. Later on,

some little trouble that they did not expect came to them, and they were "offended," and "went back, and walked no more with him." Why was all this? The Lord gives the answer: They had "not root" in themselves, "for when tribulations or persecution ariseth because of the word," by and by they are offended. Matt. 13:21.

Does this tell your story, friend? Some little thing that did not suit you came along, and you became offended. The trouble is you are not "rooted and built up in Him." Col. 2:7. We cannot afford to cast away our confidence in the word of the God of Israel because some one else has not done right.

How to Keep from Taking Offense

"These things have I spoken unto you, that ye should not be offended." John 16:1. What things?

1. That which Christ has spoken, — God's word,—hid away in the heart, safeguards us from being offended.

2. The promised gift of the indwelling Spirit of truth, that enables the soul to cleave to him who is the truth. John 14:16, 17.

3. A view of the risen Christ that makes him a living reality in the soul. John 14:18-21.

4. A knowledge of the abiding Christ, and how we can abide in him. John 15:1-5.

"Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165.

Suppose we ask God to give us a little glimpse of our own hearts. He tells us that we need his eyesalve to see that we are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-18. Again, the Lord tells us of the "hand," "foot," and "eye" that "offend." If we are ever saved in God's everlasting kingdom, God will have to do some cutting off. Matt. 18:7, 8. Will you be offended when God sends a reproof to you to cut off some of your cherished sins? Israel thought it was only Moses they murmured against, but God said they spoke against him. Ps. 78:18.

The child of God can afford to leave all the insults and offenses with him who "careth for you." Joseph's testimony is written for us: "Ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20.

Don't think of taking offense, my brethren. Keep in mind the promises of God, and victory will be given you over self and sin. Then you will be sorry for the poor man who can think of nothing but the insults he has received. Ask God to fulfil in you his promise, "Nothing shall offend them."

Australia.

God the first garden made, and the city the first Cain.—Abraham Cowley.

IN MISSION LANDS

PROGRESS IN MANCHURIA

BERNARD PETERSEN

A YEAR ago Brother O. J. Grundset, with his family, settled in Changchwen, a large city in the central province of Manchuria. A good interest has attended the meetings held, and the Lord has blessed the efforts put forth. Six persons have received baptism—the first fruits from that place to bear witness of the soon coming of Christ.

For some time we have been advised to study into the question of making Harbin the center for the work in this province. At the time of the visit of Brethren C. E. Weaks and J. G. Gjording we started out together to investigate the situation there, and see what could be accomplished. On our way to Harbin we stopped at Shwangchengpu, where we have a worker. As there had come a request for baptism from that place, we spent a day there and held meetings with the brethren. Five converts presented themselves for baptism, and while some of these might have gone forward, we advised all to wait a little longer, until they had become more firmly established in the faith. We are endeavoring to help the natives to see the importance of rendering to God his own. Instead of allowing them to wait to pay tithes until after they are received into the church, we try to encourage them to show their faith by works as soon as the matter is brought to their attention.

At Harbin we found our Russian worker living in very crowded quarters on account of high rents. Large numbers of people are leaving Russia and coming to Harbin, where they find conditions better than in their home country. For this reason rent has gone up until it is almost impossible to obtain living quarters. We found nearly all the hotels filled with guests, and it seemed for some time that we should be unable to find a lodging place. Not only have rents risen unreasonably, but Americans cannot own land in Harbin, as the United States has not as yet recognized the authority of Russia to sell property in Harbin. The consul thought, however, that during the year some agreement might be made between the two nations, as other countries have entered into agreement with Russia, and have obtained land.

Being thus barred from entering Harbin, we have again turned our faces toward Changchwen. It seems very evident that the Lord wants us

to locate at this place, and make it the head station for central Manchuria. We believe, however, that the time will come when Providence will open the way for us to start the work in the most northern part of this mission field, with its 400,000 square miles, and probably then it will be more favorable for us to settle at Harbin.

We are doing our best to secure ground in Changchwen, that Brother and Sister Grundset may have a comfortable home where their health can be preserved. We find this a rather difficult task, as nearly all the land around Changchwen has been bought by the land office, and only leases are granted.

We are all of good courage in the work, and thankful to our heavenly Father for the degree of success he has granted us thus far in giving this message to the people of Manchuria.



EXPERIENCES IN THE PHILIPPINES

IN a letter recently received by the Mission Board, Brother J. S. Barrows, who went out from Washington, D. C., last autumn to the Philippine Islands, and was chosen secretary and treasurer of that mission, tells of the progress of the work there, and relates some experiences which will be of interest to the believers. He says:

"In our local conference we have about twelve churches, with nearly one thousand members. There have been three hundred baptized since our return from the Shanghai meeting. This increase was a direct result of three tent efforts held last spring. We all feel that our churches need strengthening; that is, the members need instruction, that they may become better acquainted with the truth and be firmly rooted and grounded in this third angel's message. They need a great deal of training to fit them for home missionary work. I am glad to say that many take hold of personal work for others, and are doing well in distributing books, tracts, and other religious papers. There seems to be no difficulty in getting members; but while obtaining the numbers, we feel that we should seek to make each organized church strong, and competent to do active work in their communities.

"I want to tell you just a little about the Central-Southern Luzon Tract Society, which takes in the Tagalog field, or the territory of the Central-Southern Luzon Conference. We organized this society when there was nothing but \$2,500 worth of debts,

besides a stock of books which were not paid for. Since then we have had from twenty to thirty canvassers in the field, who have done faithful work. We have been able not only to pay for the stock of books which we had on hand, but also to pay our monthly accounts with the publishing house, and to pay over to the Philippine Union Conference \$1,250 on old accounts. I am sure that, with the help of the Lord, many will be brought into the truth as a result of the faithful work done by the colporteurs as they visit the homes of the people throughout this territory.

"We have sold nearly all the books which were being printed when we came here, and have translated the book entitled, 'The Other Side of Death,' and are receiving large orders for that at the present time. Just now Brother Woodward is busy printing a health book, which Dr. Selmon is getting out. We expect to have a canvassers' institute in December, and at that time will take up the new health book. Our magazine entitled *Ang Tanglaw* is having a wide circulation. The subscription list is about 4,500, and our agents sell from two to three thousand every month.

"As you know, we have three outstations,—one in northern Luzon, where Brother R. E. Hay and his family are, one on the island of Panay, where Brother and Sister E. M. Adams are; and one at Cebu, where Dr. Carlos Fattebert and his wife are stationed. The brethren felt that I should act not only as secretary-treasurer of the Union, but also as auditor within the Union. The three men in the outstations needed help on their books, and the committee voted that I should visit them this year, taking them a new set of books, and remaining with them long enough to give them what instruction they required.

The first trip I took was up to the northern part of this island to see Brother Hay. He is stationed at Vigan, Ilocos Sur. At the time I went, it was impossible to go by land because of the heavy rains and high water, so I took one of the inter-island steamers, of about four tons. There was one other American on the boat. We happened to leave just in the wind-up of a typhoon, and had a very rough trip. We were out three days and two nights. Some of the cargo was lost overboard on account of the heavy seas. This other American, who occupied the same cabin with me, said that I must not get frightened until the funnels began to dip water; then it would be time for me to look out for my life. I was obliged to lie awake nearly all night to keep from rolling out of my berth. The cabin which we occupied was painted with white enamel, and the weather was so rough that the rolling of the ship cracked nearly all the enamel off the walls. The water came up so high on the deck at times

that it floated things about in our cabin. I was not sick in the least, and so begin to count myself a pretty good sailor. I appreciate this fact very much, because from what I have seen of seasickness, I do not think I should enjoy it.

"I found Brother Hay and his family quite well, although the children were somewhat ailing. I spent one week with him, studying the financial situation in his field and auditing his books for the past year. I also opened a new set of books for him. He seemed very much pleased to have me visit them, and I am sure he appreciated the new set of books and the help in learning easier methods of carrying on his bookkeeping.

"On my return trip from Vigan, I came overland by automobile and train. There are very fine roads in northern Luzon, but we also passed over some very rough roads. We had some interesting experiences crossing rivers on rafts. Some of the rivers were three quarters of a mile wide. At one place we had to go quite a distance through mud and water to get to the raft. I was carried by a native through this water and placed on a sand bar in the middle of the river. Then they fastened a long rope to the automobile, shut off the engine, and about fifteen natives pulled it through to the sand bar. Then we got on the raft and went across to the other side. I shall never forget my first visit to northern Luzon. I expect to leave here the first part of September for the southern islands, at which time I plan to visit our two other outstations, which will take about three weeks.

"So far we have been able to keep quite well, although we have each had one or two sick spells since we arrived. The climate is tropical, and the heat continuous, which is quite wearing on one who has been used to the cold weather, such as we have in New England."

A MISSIONARY TOUR IN EAST BENGAL

MRS. L. G. MOOKERJEE

RECENTLY we returned from a few weeks' tour in the villages where we have Sabbath keepers and interested persons. As my husband expected to be away from home for several weeks, I decided to accompany him.

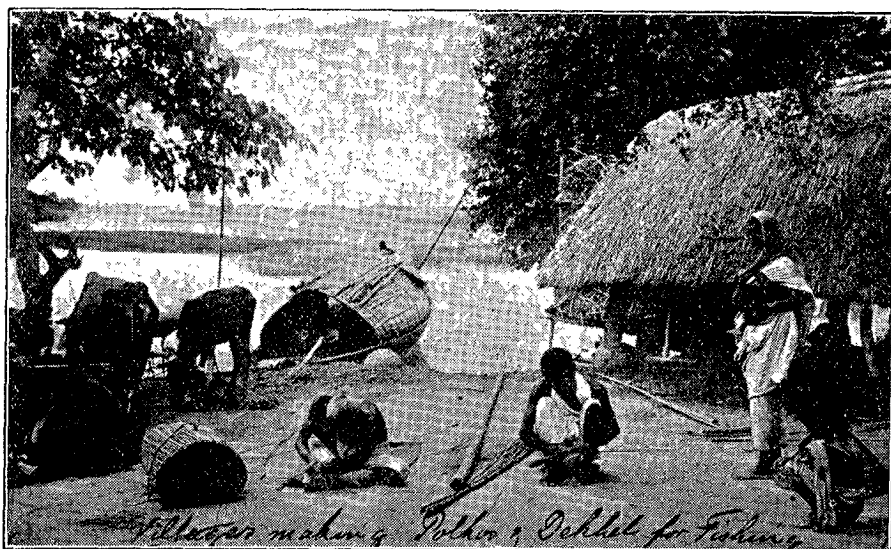
We planned to leave our home in Dacca on the night of March 7. The preparation for the journey kept me very busy most of the day. Traveling in India always necessitates taking a considerable amount of luggage along, but going into the interior, where very few provisions are obtainable, means still more luggage, as almost everything we expect to use until we return must be taken along.

The landing from which our steamer was supposed to leave at 10 P. M., was a short *gharri* (carriage)

ride from our home, so at half-past nine we arrived at the *ghat* (steamer station) with our belongings, which consisted of: a medium-sized trunk; a roll of bedding containing a comfort and blankets to lie on, pillows, etc.; tiffin basket (large basket containing a supply of health foods, groceries, a few cooking utensils, some dishes and cutlery); bazaar basket, containing about twenty-five pounds of potatoes, six pounds of tomatoes, some onions, and a supply of several kinds of vegetables, limes, eggs, etc.; small tin box containing many needed miscellaneous articles, such as a bottle in which to put kerosene, soap, matches, etc.; a kerosene oil stove; two lanterns; umbrellas; hand bag; bucket in which was also an earthen

At half-past nine at night we found ourselves looking for a room in which to pass the night. On the street opposite the steamer station are rest-rooms for visitors, but the room assigned to us was indescribably dirty, and such a strong odor of liquor came from the next room that we decided to move on to the *dak bungalow* (a government bungalow where visitors, by paying a small fee, may stay from one to three days usually, provided the rooms are not required by a government official). There fortune smiled on us, and we were given a clean room. How thankful we were for this comfortable place! After a good night's rest we were ready to resume our journey.

After breakfast we sent our servant



A RIVER SCENE IN INDIA

The Boat Here Shown Illustrates the One Used in Missionary Tours.

vessel of drinking water; bundle containing a few loaves of bread.

We patiently waited until midnight for our steamer to arrive, so it was 1 A. M. before we could retire. The next day we spent on the steamer, enjoying the cool, delightful river breeze and the beautiful scenery. East Bengal is one of the most beautiful sections of the plains of India. The country is a network of large rivers and canals, and the land is always green with a wealth of foliage. The graceful coconut and date palms, bamboo trees, and bananas flourish.

We were due to arrive at a small station called Nundy Bazaar at three o'clock in the afternoon, where we should transfer to another steamer. But for some reason we did not reach Nundy Bazaar until half-past five, when we were informed that the boat we wished to catch had already gone. This news was unwelcome, as only once in twenty-four hours do the boats run in the direction we desired to go. Nundy Bazaar is an insignificant village, with only a few huts, and we were told there was absolutely no place where we could stay for twenty-four hours, so we continued our journey on the same steamer some miles farther down the river to a large town called Barisal.

out to buy a supply of green coconuts, as our supply of drinking water had become exhausted. Green coconut water makes a good drink, and in the interior of East Bengal, where good water cannot be obtained, we thanked God many times for providing coconut trees. However, nothing takes the place of water, and to us the greatest hardship was to be absolutely deprived of drinking water for two weeks. Coconuts are rather expensive, and the water, although refreshing, does not quench thirst after a few miles of travel in India's heat.

By midday we were again on board a steamer, which went direct from Barisal to Gournadi, the place we should have reached the previous day. At one station where the boat called we were made to feel sorry for two old men who were a little late and were running to get the boat, showing their tickets from the booking office, for just as they were about to step on the plank to the boat, the boat pulled away. One poor man threw his bundle on to the boat, while he clung to the end of the boat for a few seconds trying to climb on. But at last he fell into the river, and one of the passengers threw back his bundle of clothing, etc., into the water. He caught his bundle, and with it

swam back to shore. East Bengal people are as much at home in water as are fish, so this old man did not suffer any on account of this experience. Having missed our boat the previous day, we knew how to sympathize with him.

At 7 P. M., just at dusk, we reached the village of Gournadi. Here a long plank was put out from the steamer across to the land, and all our luggage was taken down. With fear and trembling I walked down the plank, and was glad when my foot touched the land safely. A crowd of people soon gathered around, inquiring whence we came, where we were going, how long we would stay, what was our business, etc. (Indian villagers are very inquisitive.) Finally, through the kindness of some of these people, we were able to get a rowboat to take us by canal to a place called Fullesri, where we had previously arranged to stay for a few days in the dak bungalow. Upon securing the rowboat we started at once.

All went well for an hour, when the boat stuck. It was a small canal, and the water in some places was very shallow. The boatman and his servant got out into the water and pulled and tugged at the boat till it moved. For some distance they pushed it along until we came to deeper water. By this time the moon was shining brightly, and although we were cramped for room, yet we thoroughly enjoyed this part of our journey in the quietness and coolness of the night.

We glided peacefully on until at eleven o'clock we reached the Fullesri dak bungalow. This bungalow has two tiny rooms; the walls are made of matting and the roof of thatch. Although we had previously arranged for our coming, the door was locked, so we sent our servant in search of the key, and sat on the veranda half an hour till he returned. We were happy to get settled for a few days in a place where, for a small fee, we were provided with a bedstead, a table, and two chairs.

(To be continued)

— — —
 "I ONLY look across the vanished years,
 Agleam with sunshine and agloom with
 tears,
 That I may see Thy love in pity shown;
 That I may count Thy triumphs, not my
 own;
 That, blessed and disciplined, I may be-
 hold
 The path Thou markest toward the land
 of gold,
 Knowing that when I follow Thy behest
 I always have, and always am, the best."

— — —
 LIFE touched by God cares not what
 serves or helps itself, but what will
 help mankind.—*Thomas a Kempis.*

— — —
 "ALWAYS speak the truth."



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

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.

LITTLE THINGS

A GOOD-BY kiss is a little thing,

With your hand on the door to go,
 But it takes the venom out of the sting
 Of a thoughtless word or a cruel fling
 That you made an hour ago.

A kiss of greeting is sweet and rare

After the toil of the day,
 And it smooths the furrows plowed by care,
 The lines on the forehead you once called
 fair,

In the years that have flown away.

'Tis a little thing to say, "You are kind,
 I love you, my dear," each night,
 But it sends a thrill through your heart, I
 find,

For love is tender, love is blind,
 As we climb life's rugged height.

— *Farmers' Home Weekly.*

THE WONDER-WORDS

"You had no right to say what you did!" she cried, stormily. It might have been their sixteenth or their sixtieth quarrel; he had long ago lost count. But as it reached its unendurable climax, he rose from the daintily set breakfast table, his food scarcely touched. Eleanor rose as soon as he had done so, saying bitterly, "I suppose you're going off without your breakfast just to exasperate me!"

He flung back some violent answer, much like hundreds of others he had made before in those frequently recurrent disturbances which well-bred people so scrupulously reserve for their nearest and dearest. Then he stalked from the room, and went away to his office. But the day was a miserable one. Anger is a fiercely reactionary form of indulgence.

Being a lawyer, he forced himself into his usual kindly professional air, and into an apparently personal interest in the woes of his clients.

In this way the morning passed; then came a tasteless luncheon, and the afternoon opened with more clients—to the same assumed interest. When he found himself facing the last one of the day, it was with a feeling half of relief that the work for Tuesday, at least, was over, half of wretched distaste that he must go home and finish out the quarrel he had left. He knew perfectly well it would come up again in some way that very night. This sort of thing had been going on now for three years; they had been married five.

Applied maxims as to the folly of getting angry with a woman, with any one indeed, had all failed him. He became conscious that he was thinking too much of his own affairs, that he was staring too absently at his last client. The latter, his law matters satisfactorily adjusted, was indulging in some personal reminiscences induced by Ashfield's kindly manner. "It's for her sake I'm after bein' so glad I won," the old man was saying, happily. "Thirty years of good toimes we've had together, Rosy an' me. She's made this world so plisant to me that I'm after fearing I'll niver want to lave ut, barrin' she shud go first."

The lawyer was conscious of a sudden, genuine interest. "You are talking of your wife?"

"Of who ilse cud I be talkin'?"

"You say you've had thirty years of happiness with her? I suppose she's one of these yellow-haired saints?"

"No, sor. Rosy an' her folks have all been red-headed, an', by the same token, had the highest of timpers."

"And you've been happy with her?" asked the lawyer, skeptically.

The old man answered, frankly, "Nather of us was happy the first five years. Sure, throuble began almost in our honeymoon. It was just six months after we married that Rosy flung a fryin' pan at me. It was just sivin months after marriage that I bate her. Sure we scandalized the neighbors."

"What changed it?" the lawyer asked, more skeptically still. "Did you get afraid of each other?"

"There's no scrap of 'fraid in ayther of us, sor. An' things was goin' from bad to worse, an' me gittin' so I couldn't do me ditchin' dacent, bekase of thinkin' over me quarrels, nor take anny peace goin' home, whin it come to me I might take counsel of Johnny Milligan, the very ould wise man that lived beyant us on the hill.

"'Tis said the woman shud be the peacemaker,' I growled to Johnny whin I finished me tale to him.

"'Tis said wrong,' says Johnny, says he. "'Tis the man shud handle all sitterwations. There's four magic words,' says he, 'which control an' subdue woman,' says he, 'no matter what timper they are in; same as certain magic sounds will quiet a frantic

horse. These four words, they niver fail; but they are hard to pronounce whin a row is on,' says he, 'unless the man raymimbers how he is the shooperior, an' 'tis his own fault if he doesn't say thim.'

"Give me the words,' says I.

"Use thim whin ye're angriest,' says Johnny; 'use thim whin they strangle ye. Cough 'em out! choke 'em out!—but out they must come!'

"So ould Johnny got up, an' he writ thim four words on a piece of paper for me; by the same token his fist was so crabbed I near never read thim. An' whin I'd puzzled thim out, me jaw dropped, an' I'd no faith at all, raymimberin' the fryin' pan an' what Rosy was whin she fell into a rage.

"Fer an exciption, we had no quarrel that night, an' toime mornin' come, I was more doubtful than iver of Johnny's prayscription. But that next avenin' whin I come home, we both flew into a rial rage over how much buttermilk the pig ought to have—yez wouldn't belave, a gintleman loike yez, what shmall things Rosy an' me wud quarrel over. But into a rage we flew; an' I wuz about to say the worst things I cud—whin I raymimbered ould Johnny an' what he'd wrote for me, an' how he said they'd be hard to say in a quarrel—an', be jabbers, they *wuz* hard! I thought I shud choke on thim; but I looked Rosy full in the eye, an' I said thim—out loud an' distinct.

"She had just flung an outrageous remark at me, an' was about to fling another, whin she heered the words. Her lips parted; but nothing dis-agrayable come out. She stared at me; she flushed; she hesitated. I seen me advantage; me good angel prodded me. I said thim agin. She tucked her head down an' sidled away from the pigpen tords me, 'O Tim,' says she, 'I didn't mane to be nasty!' says she. 'Feed the pig as much buttermilk as ye like.' . . . But I must be goin', sor."

"No hurry, Ryan. Did they always work—the words?"

"Always, sor! An' I've been no miser with the prayscription; I give it to more than one felly in difficulties with his wife." They both rose. The lawyer blushed, but he said with a dry little smile, "Give me the words."

"Wid a thousand blissings, sor! But they must be writ. Passed by word o' mouth the charm is lost." He added with Irish tact, "I see yez want thim for one of yer friends."

That night Ashfield was called by telegram to a case five hundred miles away. He returned a week later, with the story of old Johnny only a hazy remembrance.

Eleanor's nerves and temper, the smoother for his week's absence, kept sweet the day of his return—until that night, when a difference of opinion concerning a rug she had purchased (of a color he especially dis-

liked) brought on a storm that was the fiercest of their whole married life.

They stood in their attractively furnished library, their feet on the offending rug, their tall, distinguished figures drawn up to full height, the woman passionately resentful, the man white with anger.

Suddenly, born apparently out of nowhere, a few sentences flashed vividly before him—

"*These four words, . . . they are hard to pronounce whin a row is on, . . . but they niver fail. . . . 'Tis the man's own fault if he doesn't be afther usin' thim.*"

Ashfield shook himself; his hands clenched. He made a wild effort, but his lips were soundless. Those bitter powers inside were murdering the magic four. Then suddenly, impetuously looking the angry woman before him straight in the eyes, he flung out desperately the sentence they made.

They sounded grotesquely out of place to him in the midst of this wild quarrel; but he heard himself saying them clearly and distinctly, his eyes on hers:

"Dear, I love you!"

As the unexpected sentence fell on her ears, she stared; then she flushed. It sounded strangely sweet to her, strangely powerful, that sentence, flashing out in sheer gold from the base metal of their quarrel. A throb of remorse brought tears into her eyes. She had just wounded him all she could over a foolish thing like a rug! And yet, even in the midst of their mutual anger, he could, out of his greater man's strength, his greater generosity, his greater kindness, say the sentence most beloved of all sentences by every woman!

Like calming music, the words sang in her soul; her anger receded before them—then died utterly. How big he was, how good that he was of finer clay than she! She bowed her head; tears came into her eyes. She faltered slowly,

"O Robert! After all, why should I fuss about the hateful old rug? Let's send it back, and exchange it for some color we both like."

He held out his arms mutely, then smiled down on the tear-wet face she lifted, and bent to kiss it.—*Clinton Dangerfield, in the Woman's Home Companion for June.*

◆ ◆ ◆ "I LOVE YOU"

"I LOVE you" is the sweetest phrase in the language. It has given more joy in the world than all else ever spoken or written.

It is sweet on the lips of lovers. It is rich with joy at the marriage altar. It is as music overheard from Paradise when a mother whispers it to her child, or the child to its mother.

But never is it so sweet and soul sustaining as when a husband repeats it to his wife, and the wife to her husband, day after day, through

all the years that are allotted them. Many a man of middle age and past still dearly loves his wife, no doubt; and many a woman knows that her love for her husband has increased with the years. But do they often tell each other so?

A woman's greatest happiness is in being told that she is loved. She may know that she is loved; yet if she is not told so, she is miserable. And on the other hand, the man, though less sentimental and less emotional, nevertheless finds "I love you" ineffably sweet, and it makes a better husband and a better man of him.

Many husbands and wives seem to think that if they tell each other, "I love you," one thousand times the first day of marriage, five hundred times the second, two hundred and fifty times the third, and at least once a day for the whole first month, they must be convinced and happy all the rest of their lives.

As well might they think a stream that has been fed by a spring for a little while must go on running, sparkling and sweet, though the spring be dammed up.—*Charles Grant Miller.*

◆ ◆ ◆ TEACH YOUR CHILD TO HELP HIMSELF

THE child who is taught to turn on a water faucet for himself before he is two years old will not be turning to his father for a check when he is twenty-one. Most of his later problems could be solved if he were taught as a baby to stand on his own feet, says Dorothy Canfield Fisher in *Self-Reliance*. Yet at fourteen or fifteen months, when his instinct for helping himself begins to be as strong as his instinct for getting his own way, he has to fight just as hard for one as for the other.

"If you will spend one day in watching a healthy child of eighteen months, you will come to the conclusion that he is straining every nerve to learn how to do for himself; and his mother is straining every nerve to prevent him."

A year-old baby may not be able to speak intelligible English, but he can train his eyes and muscles in being exact. Give him an oilcloth apron, put his high chair before the sink or a washbowl, and let him pour water from one cup to another. Then six months later you will not have to hold water to his lips as if he were a bedridden invalid. He can get his own drink without spilling it on the front of his dress.

If you find him trying to shut a bureau drawer, don't say, "Bad drawer. Baby pinch fingers. Mother do it for him." Sit down on the floor beside him, show him step by step how to shut a drawer without pinching his hands. He will learn to do it deftly and safely.

"The mother painstakingly repeats the word the child is trying to pro-

nounce. She never dreams of saying, 'Kitty is too hard a word for baby to say. Let mamma say it for him.' But she says, 'Does baby want to get into papa's chair? Mamma lift him in.' And then mamma must lift him out, of course. It is quite a bother to show him over and over how to climb up on his stool, to watch over the first experiments, to safeguard the first upsets. But if she is looking out for the best interests of the small person, rather than for a good excuse to give him a hug, she will patiently insist upon the use of the stool whenever it is possible."

The outward result of such teaching would be his mastery of one more piece of household machinery; the inward result would be the strengthening of his self-confidence.

"Any human being who has once tasted the pleasure of competent activity will never lack the instinct to do for himself. There is no surer beginning for the habit of self-help than the consistent training of the capacity for it. What people know how to do well, they like to do."—*Selected.*

SMALL ECONOMIES

MRS. D. A. FITCH

SAVE all bits of fat for use in home-made soap.

PRACTICALLY all the flour that is encased in free fat is wasted; for it is not properly acted upon by the digestive juices.

It is a well-attested fact that less food material is required for the sustenance of the body when thorough mastication is practiced.

IN tropical countries, charcoal is a common fuel. It is a saving when there is no more use for the fire, to place the remaining coals on a shovel, and pour water over them.

ANY dishwater containing crumbs is likely to stop the outflow of water from the sink. It is better to scatter it over the rear yard and let the hens or birds make good use of it.

MUCH expense would be spared if the members of the household would each learn to make needed repairs. Thus the need of employing gas fitters, electricians, carpenters, and locksmiths would be obviated.

UNLESS you are sure there will be plenty of hot water to add to beans or other legumes, as they become dry, put on at first all you think will be needed. To add cold water tends to harden them, and thus delays the cooking.

CARE for the physical health by the use of all that is needed, and avoidance of everything tending to sickness, will increase the time for work and diminish the likelihood of bills to be paid to the doctor and perhaps to the undertaker.

To furnish meals devoid of desserts, knickknacks, and too great a variety of even wholesome food, is excellent economy in time, effort, and expense of fuel. "There should be only a few kinds at each meal, but a good variety during the week."

SOME of the matches now in use refuse to light when the paper on the rough surface of the box becomes worn. Partially to avoid this, take the precaution to have the box perfectly dry, and then notice that the match will light just as easily if passed crosswise as if drawn the full length of it.

MOTHERS IN COUNCIL

A MOTHER on the Nebraska plains finds the suggestions for systematic housekeeping a help in her own work, and mentions especially "A Little Girl's Method," printed in the issue of August 2. She says:

"I have five children, the eldest a girl of seven, then three boys, then another girl. Their ages are seven, four, three, two, and one year. Naturally my days are very full, but by teaching them all to work, I get along without hired help, and go to Sabbath-school every Sabbath. We live eight miles from church."

This mother adds that she would like to be of more service in spreading the truth, but does not know just what to do. Isn't her brief letter a little light, pointing out certain duties very plainly?

ANOTHER mother sends the following suggestions on gaining and keeping the child's confidence:

"If your sweet child can find in you,
Dear mother, in each word and deed,
A gentle rule, a judgment true,
No more assurance will he need
Than 'Mother said so.' He'll obey
With willing mind each word you say."

"When your child's confidence has been gained, and he has been carefully taught, it will be natural for him to feel resentment at any system of espionage. Learn to trust your child; confidence begets confidence; if you wish to have him trust you, learn to trust him. Have faith in his honor. Believe that he will say No when temptation assails him, not because you would not let him do so and so, but because he has learned to act from principle. To your child, as well as to yourself, the Spirit speaks, 'This is the way, walk ye in it.' It is your part to instruct your child, line upon line, line upon line, and teach him to hear and heed the voice that speaks to his soul."

THE following paragraphs, written by a mother in the Sunflower State, ought to be an encouragement to many to keep on in the way that sometimes seems difficult:

"I had been an Adventist for several years, and after the children came, I prayed earnestly that by the time they were old enough to go to school, the way would be opened for them to attend a church school. As my own people, as well as my husband's, were opposed to the truth, I had many discouragements, but I did not give up. The answer to my prayers came in a crop failure, which resulted in our coming to L— eight years ago this fall. Our oldest boy

was just six at that time, and against many protests I started him to the church school. As time has passed, and other children have reached school age, I have sent them. At first my husband paid the tuition, but unwillingly; for the last four years I have paid it by doing extra work, and have also bought their books. Though the work is hard, I think it well worth while when I count the results. The two oldest children, a boy of fourteen and a girl of twelve, have given their hearts to the Lord, and become members of the church. And I am hoping that the influence of the school will guide the feet of each one of the children to the way of life.

"Our last term's school was very successful. We could not have asked for a better or more Christlike teacher."

"We need wisdom and power to enable us to control the evil in our own lives, and thus help us to help our children," writes a Michigan mother. On the influence of example she says:

"Our lives and the lives of our children are a continual battle against the forces of good and of evil, the one seeking to lead us in the upward road, the other pulling us downward. We can never control our children and teach them to control themselves, till we have learned self-control ourselves; and it is a lesson we can learn only with the help of God. We are quite ready to find excuses for our own failures; we were busy, or tired, or nervous, and felt that we could not be disturbed; our plans had failed, and we were irritated. But all these excuses amount to one thing,—we allowed Satan to come in for a time, and have his way in our lives. And since we, with mature judgment and years of experience, fail, should we not deal mercifully with our children?"

"It does not lower our dignity to talk over matters with them, when we require their obedience; often if they understand, they will obey readily and cheerfully. The habit of obedience will thus be formed, and when the occasion arises where there is no time for explanations, they will obey without question."

"It seems to me that mothers miss one of the best opportunities of their lives when they do not let the children help—at the time when their helping is really no help at all, but only a training for the clumsy little fingers. Normal children always want to help, and they should be encouraged to do so. It not only trains them for the future, but keeps them out of mischief; for they will certainly be busy at something."

"I have a large family, and many dispositions to deal with, and I have noticed that the children reflect the mother's voice and attitude like so many little phonographs. If I speak sharply, and scold and censure them, they are impatient with one another, and with me as far as they dare to be. If I am cheerful and sympathetic, they manifest the same traits."

A GOOD WHITE SOUP

MRS. ALICE WICAL

To one quart of boiling water add three tablespoonfuls of rice, three medium-sized potatoes, sliced or diced, one large onion or two small ones, sliced, and one teaspoonful of salt. Boil till all are thoroughly cooked, then add one pint of milk. Boil up again, remove to back of stove, and add one egg which has been beaten into a cup of milk. A lump of butter adds greatly to the flavor.

A WORD TO HOUSEKEEPERS

H. E. SAWYER-HOPKINS

WE have the authority of the Scripture for the command, "Be ye clean," and are familiar with the maxim, "Health is wealth." Who does not desire the boon of health? But in order to maintain this treasure, we must possess that which will impart life.

Fresh air, pure water, cleanliness, proper diet, purity of life, and a firm trust in the great Life-giver are prime essentials to longevity. "These are remedies for which thousands are dying," yet they are within the reach of all.

Water which stands in a pail, pitcher, or uncovered kettle during the night is unfit for drinking and cooking purposes, because it has gathered impurities. Gases arising from stoves, lamps, decayed wood, etc., and steam from cooking and washing, help to form carbonic acid. Sweepings and refuse left at the back door are quickly brought back into the house again. Burn them up, and thus destroy the germs which lodge in dirt of any kind. Keep the premises free from them.

Another point: use clean, hot suds for wiping up the floor. How can we keep our premises clean, sweet, and wholesome unless we take pains to use clean water and a clean mop? Everything that is unclean taints the air we breathe. Shall we wash our hands many times a day with clean water, and wash our lungs twenty thousand times a day with filthy air? It has been well said that "the air we breathe is of no more importance than the food we eat." We are also told that "the transgression of physical law is transgression of God's law," and that if we cut off our life forces, or disable our bodies in any way, we deprive God of our service.

A NEW WAR PROBLEM¹

A CAMP of soldiers watching bridges and tunnels along a transcontinental line, or a vital industry that is menaced; soldiers who are young, fine-looking, virile boys, no better, no worse, than the average brave, happy-go-lucky, thoughtless American lad, educated in the nonessentials, ignorant as a baby in essentials, all in natty uniforms that follow every curve of the superb forms; a near-by town with numbers of adolescent girls, winsome and attractive, no better, no worse, than the average American girl, educated as girls of their age are in nonessentials, ignorant and irresponsible as a butterfly in essentials; mothers but a trifle more intelligent in the matter of the most vital problems their sons and daughters must face; the whole village alive with that

emotional enthusiasm which constitutes the first stirrings of what will be real patriotic zeal later, when it will look out through tear-filled eyes from gaunt, hungry, suffering faces, and cling with long-drawn, almost impossible sacrifice to a nation's honor. In ten thousand American localities these are the familiar elements of the most perplexing problem of the world's sad war today.

Add to this the ever-present sex problem, and we have a *home war problem* fraught with a danger grim and gaunt that almost makes our hearts stand still.

What student of psychology will tell us what is the charm in the uniform which makes the girl who is all dignity in her relations with the civilian ready to make street acquaintance with the same man when he has donned the uniform?

As in the material world, chemical elements, in themselves seemingly innocent, make a poisonous compound when united, so in the human. A passing smile between these two,—our soldier boy and our high school girl,—a morning greeting, a moment's conversation, a stroll together down a town block, a lingering chat in the town park as the shadows fall, a more than ordinarily long handclasp, a frolic at the camp with others, a lone walk in a woodsy lane, a secret tryst, another and still another,—then the company moves on, and a sad young girl broods in silence till the passing days force upon her the certainty of the fatal truth, and soon another unmarried mother is added to the pitiful group left in the locality of every military camp; while a young soldier "somewhere in France" now and then regrets, but not too sadly; for, to the average man, the girl who is easy to make acquaintance is worthy to bear the results.

Here is our home problem. It is inevitable. It is already with us, and the results will continue to follow as surely as the night follows the day, until parents, teachers, and public-spirited persons everywhere waken from their culpable apathy, and unite in an aggressive effort for the enlightenment and protection of both boys and girls.

NUMEROUS small jobs of mending can be accomplished more readily with chewing gum than with glue. It is especially valuable where rounds or rods have slipped from their intended sockets; and if a wee bit of gum should be left to disfigure the article after mending, it can easily be removed with a drop or two of turpentine or furniture polish. In this way I have mended to my entire satisfaction part of a music cabinet rail, a candlestick shelf on an old-fashioned dresser, one of my sewing machine drawers, and even typewriter keys.—*Selected.*

BABY'S SKIES

WOULD you know the baby's skies?
Baby's skies are mother's eyes.
Mother's eyes and smile together
Make the baby's pleasant weather.

Mother, keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining.
Lest the baby think 'tis raining.

—M. C. Bartlett, from "To Mother."

MY BOY

DON'T send my boy where your girl can't go.
And say, "There's no danger for boys, you know,

Because they all have their wild oats to sow."

There is no more excuse for my boy to be low

Than your girl; then please do not tell him so.

Don't send my boy where your girl can't go,
For a boy or girl, sin is sin, you know,
And my baby boy's hands are as clean and white
And his heart as pure as your girl's to-night.

—Anonymous.

TO A WIFE

We have had our little sorrows,
We have had our little pain;
We have had our dark tomorrows,
Had our sunshine after rain.
But the worst of all our losses,
Loyal comrade of my heart,
We have found the little crosses
That we tried to bear apart!

Care we jointly bore proved blessing;
Care each bore alone proved blight,
Till with humble, frank confessing,
Each returned to each for light.
Till we learned the law unailing
That controls our happiness:
*Prayers and tears are unavailing,
Prayed or shed in selfishness.*

Then, though bleak or blithe the weather,
Be the landscape gray or green,
Let us cling so close together
Not a care can creep between.

—Strickland W. Gibblan.

AN EPITAPH

"SHE made home happy!" these few words I read

Within a churchyard, written on a stone;
No name, no date, the simple words alone,
Told me the story of the unknown dead.
A marble column lifted high its head

Close by, inscribed to one the world has known;

But ah! that lonely grave with moss o'ergrown

Thrilled me far more than his who armies led.

"She made home happy!" through the long, sad years,
The mother toiled and never stopped to rest,

Until they crossed her hands upon her breast,

And closed her eyes, no longer dimmed with tears.

The simple record that she left behind
Was greater than the soldier's to my mind.

—Henry Coyle.

¹ This article is supplied to the "Review" and other religious publications by the Department of Moral Education and Race Betterment of the National W. C. T. U.



THE WORLD-WIDE FIELD

CAMP-MEETING IN THE TENNESSEE RIVER CONFERENCE

THE camp was pitched in a beautiful grove on the Harding Pike, the former home of the Golf and Country Club, in the western part of the city of Nashville. The club kindly gave us the use of the buildings and grounds.

As the meeting was held September 13 to 23 the weather was all that could be desired. The cool days made camping very pleasant, and we were all thankful that we had avoided the sultry days of midsummer.

The encampment was not so large as the year before, but the Sabbath attendance of our people was larger, for on that day many came in from the near-by churches.

It was good to meet together once more, and to spend the ten days in studying the message and talking of the blessed hope; there was a feeling on the part of all that we would not be permitted to enjoy many more such meetings, for we are rapidly hastening to the end.

We were very glad to have Elder I. H. Evans with us, and his sermons were greatly appreciated by our people. Elder W. H. Anderson, from Africa, was also with us, and his stories of the work in the Dark Continent did us much good and strengthened the missionary spirit in our field. We were also glad to welcome Elder E. C. Widgery. He has spent nine years in the West Indies.

Arrangements were made with two physicians from the city to come out and talk on the subjects of cancer and typhoid fever. These talks were very interesting and instructive, and were greatly appreciated by all. Dr. Morgan, of Knoxville, also consented to give a talk on the subject of food conservation. A large number of our people made it a point to hear him. The doctor is a very interesting speaker. At the close of his talk Elder Wight called on the people to express themselves regarding the question of food conservation, and they voted unanimously to give it their hearty support.

The camp-meeting Sabbath school offerings amounted to \$1,041 in cash and pledges. This is the best we have ever done in this field. The cash offering alone was far in excess of the total of the year before.

One afternoon was given up to the rural school work. Representatives from a number of the schools were present, and all gave very interesting reports of their work. It was inspiring to hear them tell of the hardships and blessings connected with this branch of the service. There are several of these schools in the Tennessee River Conference, and there is among them all an earnest spirit of service and a desire to see the work prosper. They are all loyal to the conference, and are doing all they can to cooperate in building up the work. We should be glad to have more such schools in our territory, and will gladly help in selecting suitable places for worthy persons who wish to come South to engage in this work.

The colporteur's work came in for its share of attention, and an opportunity was given the colporteurs to tell what God had wrought through them. It was very encouraging to hear them tell of their experiences, and how the Lord had gone before them.

Excellent work has been done by most of the colporteurs in this field this year, and we know that God has been with us as we have gone from door to door with the printed page. The reports show that during several weeks in the summer we took more than a thousand dollars' worth of orders a week. Brother W. D. Wade has done good work in the field, and we feel that, under God, it is largely through his efforts that we have been able to accomplish so much.

The last Sabbath of the meeting Elder Evans spoke at the eleven o'clock hour, and at the close of his discourse he called on all to reconsecrate themselves. There was a splendid response to the invitation, nearly every one going forward to the altar. The Spirit of the Lord was present, and many new resolutions were made which, if lived out, will result in salvation both to those who made them and to many others through their efforts.

Most of the people attending the meeting were already members of the church, so only five were baptized. Altogether it was a most blessed meeting and one that will long be remembered by those who attended.

W. R. ELLIOTT.

THE NORTH ENGLAND CONFERENCE

THE fifteenth annual session of the North England Conference convened at Sheffield, September 6, in the meeting place of the Sheffield church, and continued to September 10. Considering the fact that many of our people were involved in the claims of national service, and that the fares on the railways had been increased fifty per cent, the attendance was very good indeed, though not quite up to the standard of normal times. All the churches were represented, and the meetings were characterized by a live interest on the part of those present. From the very first meeting we were conscious of the presence of the Holy Spirit, and the divine presence became more and more manifest as the meetings progressed. The preaching was of a very searching nature, which took hold of human hearts in a decided manner. One very noticeable feature of the meetings was the evident purpose of all to devote their lives in a new sense to the service of God, in reaching out after the unsaved and bringing to their attention the saving truths of the message.

The Sabbath of the session was the day set apart in this field as a day of fasting and prayer, and it was observed in a very solemn manner. The Lord came graciously near to his people, and poured out a rich blessing upon them. Hearts were made very tender and some decided victories were gained.

In the resolutions adopted, attention was given to every department of the work, and provision was made for the local conference to carry its own departmental work, which heretofore has been centered in the Union organization. We feel that this arrangement will materially strengthen the cause in the local field, and promote a better spirit of cooperation and loyalty to the general organization.

Elder H. E. Armstrong was reelected president, and F. S. Jackson was selected to act as secretary and treasurer. The same executive committee serves another year.

Eleven persons followed their Lord in baptism, which was administered by the writer in the Baptist chapel on the Sunday evening of the gathering. On the closing night of the session Brethren J. E. Bell and F. S. Jackson were ordained to the gospel ministry. Both these men had given proof of their call to the ministry, and were given the full recognition due them as able ministers of the word.

The laborers from outside the conference were W. T. Bartlett, J. J. Gillatt, W. E. Read, F. A. Spearing, H. D. Clarke, and the writer. Altogether we feel that the conference session was very encouraging, and that the prospects for the coming year's work are bright indeed. M. N. CAMPBELL.

AN EXPERIENCE

AFTER Brother Curtis, the church elder, moved from Centerville to the State of Oregon, the little company at Centerville became very much discouraged. No one was left to take charge of the meetings. At one time this was a very prosperous church, but nearly all of the male members had either gone into the colporteur work or were in college. Others had moved away, so that at the time of which we write, the church was largely composed of women. It is true that Brother Harrison, the deacon, still remained, but he was growing old and infirm, and was so afflicted with rheumatism that he was often unable to attend the church services at all.

The Harvest Ingathering campaign was being pushed vigorously in most of the churches, and in due time the conference worker in charge of the district where Centerville was situated, arrived at that church. His stirring appeals were not without effect. The members of the church were impressed to do something to place the Harvest Ingathering special, so filled with good things, in the homes of the people, and solicit means for missions.

After the service was over, Sisters Grey and Smith went home with Brother and Sister Harrison. Their manner showed how deeply they felt about the matter, but the subject was not broached until dinner had been served. Then Brother Harrison said, "Well, wife, what shall we do?" and she answered, "Well, I don't know." Then Sister Grey said, "Well, I don't see how I can go on Monday morning, for I always do my washing on that day." And Sister Smith said, "Well,——" and then seemed lost in thought.

Monday came, bright and sunny. The conference worker was on time to meet those who were going out, but to his great dismay only two came, and little was accomplished. The missionary cause was languishing in Centerville that day.

Weeks passed, and the time came for the week of prayer. When Brother Harrison tried to arrange for meetings every day, excuses were offered by different ones as to why they could not attend regularly. At last Brother Harrison said, "Well, what shall we do?" Then followed the usual "Wells" and "Whys," and at last one sister said that she did not see how she was going to give an annual offering any way. Her garden had been a failure. Others, emboldened by her words, expressed themselves likewise.

At this critical moment a little girl came into the church. Before her mother's death

the child had lived in the neighborhood. It was a bitterly cold morning. Her face and hands were blue with cold. She put out her thin hands and pleaded, "I want to see my father."

"But your father is not here," they told her.

"I know he is not here, he is in the State prison; but can't you take me to him? I must see him. I have something for him."

Such pleading could not be refused. Sisters Grey and Auburn decided to go with her to the prison, only a few blocks away, while the others would remain until they returned.

The name presented to the warden of the prison was that of a life convict, a notoriously bad man. He took them in and sent for the child's father. The man came,—hard, sullen, angry, with no word of welcome for the little child who waited tremblingly in front of him.

Bursting into tears, she cried out, "I—I—came to see you, father. This—this is Johnnie's birthday. I—I—thought maybe you'd be glad to see me today. Ain't you glad, father?"

"Johnnie's birthday!" His head dropped. The hard look was going out of his face; his eyes were moistening.

His little girl went on, "I—I—bring you something, father. It was all I could think of, and all I could get. I live at the poorhouse now." Unwrapping the bit of soft white paper in her hand, she held out a shining curl of yellow hair, carefully tied with a bit of old ribbon. "I wouldn't give this to anybody but you, father. You used to truly, really love little Johnnie. Mother said you did—and so—"

The man fell on his knees, with both hands clasped over his face. "I did love him," he said, hoarsely. "I love him still; bad as I am, I love him still."

"I know it," said the child, going closer; "and I knowed you'd like this, now that Johnnie's dead."

"Dead! dead!" wailed the broken-hearted man, rocking to and fro, still on his knees, with his hands over his face. "My little boy!"

"Yes," said the child, "he died in the poorhouse last week, and there's no one left but me now. But I ain't going to forget you, father; I'm going to stick right by you, spite of what folks say, and some day maybe I can get you out of here. I'm going to try."

Sin, hate, anger, and sullenness were no match for love like that, and the man threw out his arms and gathered the little one to his breast and kissed her again and again as if his lips were hungry for love. All the sullenness of his heart gave way, and with it the hopelessness and the awful bitterness, and the two, clasped in each other's arms, wept and prayed together. When, an hour later, the child bade him good-by, there were tears on both faces; but there was a new love in one heart, and a new look on one face that smiled back at his daughter as he sent her away a joyful little girl.

This most touching experience brought conviction to the hearts of Sisters Grey and Auburn. They almost ran back to the little church, so eager were they to tell what they had seen in the prison. It fired the hearts of all present to do something worth while for the Master. The long-neglected papers were brought from their dusty shelves. Eager hands were held out for them as they were divided. Earnest prayers, such as had not been heard at Centerville church for many a day, ascended as sweet incense to the Father's throne; and success

came, as it always comes, to the earnest, consecrated worker.

The week of prayer meetings and the Harvest Ingathering campaign were united in that church that year. Experiences were related that brought new life and courage to all. Fifty-five dollars and sixty-five cents was collected by the twelve members as the result of their labors with the papers, and this amount was augmented to seventy-five dollars when the annual offering was received.

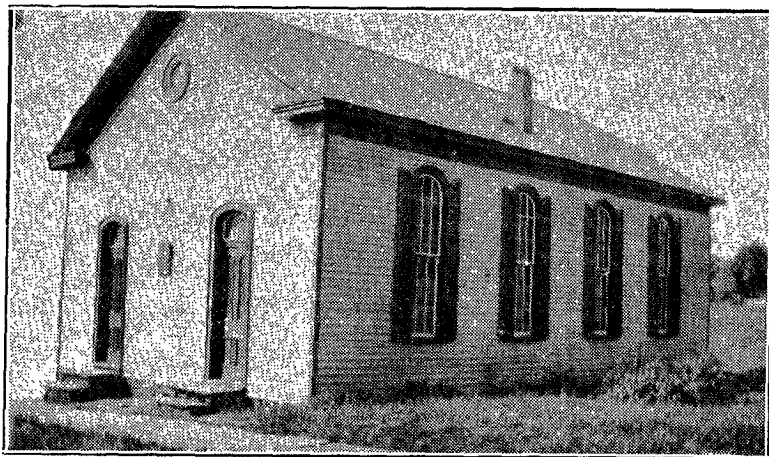
The little child "who led them" did not return to the poorhouse, but was given a comfortable home; and during the years that followed the little church at Centerville was united in working and praying for the advancement of God's cause in the earth.

"Thy people shall be willing in the day of thy power." M. LUKENS.

EAST PENNSYLVANIA CONFERENCE

CHURCH DEDICATION, DANVILLE

THE Seventh-day Adventist church, corner of Spruce and Pine Streets, was dedicated Sabbath, October 20, at 2:30 P. M. A special program was arranged for the occasion. Elder D. A. Parsons, president of the con-



New Danville (Pa.) Church.

ference, preached the sermon, Elder Chas. Baierle offered the prayer, and Brother T. H. Barritt sang and played the oboe. The church was beautifully decorated with palms, flowers, and flags. It was a clear Sabbath day, and the attendance was good. Many brethren and sisters from near-by churches were present and enjoyed the services.

Last summer a year ago, when a tent was pitched in Danville, more than fifty persons, began to keep the Sabbath. As the result of that effort this building was bought, and a church organized. The brethren and sisters worked hard to have a meeting place, and God blessed their efforts. The building was first erected by the Welsh Baptists. When it passed into our hands it was remodeled and repainted, and now fitly represents our work. It has two front entrances, a large vestibule, with two folding doors opening into the main room, which has two center aisles. The interior is wainscoted in chestnut and walnut. It has a seating capacity of more than two hundred, and is one of the largest church buildings in the conference.

May it be a light to this town, and be the means of bringing to many the last message of mercy which God is sending to a dying world. C. S. BAUM.

WRITING FOR THE PRESS

Does it pay to write for the press? To ask such a question is at once to express a doubt of the efficacy of the printed page.

Do you always see results? Well, suppose you do not. What then? Quit writing?

The writer labored in one of the large cities of the East. A certain man attended the meetings, but did not accept the truth. Laboring in another conference, hundreds of miles distant from that city, and about fifteen years later, I received through the mail a card from that man, saying, "Just a word to let you know that your labor has not been in vain. I go forward in baptism this coming Sabbath."

From another city where I had labored came a letter years afterward telling of certain persons who were taking their stand for the truth. The letter said, "Your work is still going on."

So it is with the matter of writing for the newspapers. It is another phase of seed sowing; and you need not worry about the harvest.

I once wrote several articles on the subject of religious liberty, and they were published in one of the leading newspapers of central Pennsylvania. Quite a long time afterward I received a communication from a place about thirty-six miles distant, in-

forming me that through the reading of these articles there were several keeping the Sabbath, and asking if I would not come up and teach them further concerning the truth. From the writing of those articles there have come to our church quite a number of baptized believers.

At our recent camp-meeting in Bellefontaine, Ohio, I had charge of the press work. On these occasions I always weave into my articles some statement bringing prominently to the front the fundamentals of our faith. For instance, I write something like this, "Tonight, at the setting of the sun, the camp of the Adventists will begin the observance of the Sabbath. Claiming that there is no warrant for keeping Sunday, the first day of the week, they observe the Sabbath of the fourth commandment, the seventh day of the week; and taking the Bible as their guidebook, they observe the day from the going down of the sun this evening until it passes out of view on the western horizon tomorrow." In this way I get before the public every point of doctrine, and also give information concerning our mission activities and finance.

During our recent camp-meeting, to my certain knowledge, two men came to the camp because of the articles published in the newspapers. They stayed until the close

of the meetings, and left for their homes Sabbath keepers.

Does it pay to write for the press?—Of course it does. And if you treat the editors right, they will treat you right. I have always found them real good fellows. Of course they do not want you to write a book when you ask for space in the columns of their papers. Be modest in your requests. Get acquainted, and make friends with them. Give them clean, well-written copy, boiled down, always remembering that "brevity is the soul of wit," and your story will seldom fail to appear.

A. R. BELL.

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THE SENIOR BIBLE YEAR ASSIGNMENT

November 25.	1 Cor. 14-16: Spiritual gifts; the resurrection.
November 26.	2 Cor. 1-4: Forgiveness; living epistles.
November 27.	2 Cor. 5-7: Paul's motive in service; godly sorrow.
November 28.	2 Cor. 8-10: Liberality.
November 29.	2 Cor. 11-13: Suffering for Christ; exhortations; benediction.
November 30.	Gal. 1-3: Law and works.
December 1.	Gal. 4-6: Adoption; fruits of the Spirit.

FIRST AND SECOND CORINTHIANS

The first epistle to the Corinthians was written by Paul from Ephesus, A. D. 57, to the church at Corinth, one of the most celebrated of Grecian cities for commerce, magnificence, and wealth. The Corinthian people, although noted for their learning, were corrupt, licentious, and profligate in the extreme. In the year 52, Paul visited this city, preached the gospel with great success, first to the Jews and then to the Greeks, remained a resident for eighteen months by express divine command, and founded a church, to which he afterward addressed his two celebrated epistles. The apostle was assisted in his labors by Aquila and Priscilla, also by Apollos, and others, from whom he subsequently heard of the church's defection from purity and brotherly love; and one great object of this epistle was to correct and reform the inconsistent practices that unhappily prevailed. Having done this, and replied to certain matters of discipline submitted to him, he proceeds to descant in beautiful and glowing language on the great doctrine of the resurrection of Christ, as the foundation of Christian hope and future glory. Note especially the believer's exalted privilege as the temple of God and of the Holy Ghost, the beautiful illustration of the oneness of the Christian church, the commemorative and nonsacrificial character of the Lord's Supper institution, the prominence given to the grace of love, and the elaborate illustrative argument concerning the resurrection of the dead.

The second epistle to the Corinthians was written by Paul from Macedonia (probably the city of Philippi), A. D. 58, about a year after the first letter, and was sent to Corinth by Titus. Paul's apostolic character is again vindicated, in connection with which he narrates many interesting details concerning his personal experience and sufferings for the Lord's sake. He also admin-

isters comfort to the penitent members of the church, having learned from Titus that the reproofs given in his former letter had led to a reformation of conduct and exercise of discipline. The style of this epistle is particularly eloquent, with alternations of keen reproof, strong consolation, sublime aspirations, and tender solicitude and sympathy. Note especially the sanctified use of suffering afflictions, the heavenly vision and its results, the messenger of Satan, and the sufficiency of divine grace.

These two beautiful epistles taken together may be regarded as eminently practical in reference to their general character, setting forth the unity of the church, and the manner in which believers should manifest their relationship to each other in all the varied details of domestic life, social intercourse, and church fellowship, by encouraging mutual sympathy, liberality, forbearance, and love.—Anderson.

THE EPISTLE TO THE GALATIANS

This epistle was written by Paul from Corinth or Ephesus, A. D. 52 or 53, to the churches of Galatia, which is a large district of Asia Minor, deriving its name originally from the Gauls who settled there about 280 B. C. Christianity was first introduced to this region by Paul, with Silas and Timothy, and churches were established consisting of both Jewish and Gentile converts. A second visit was made by Paul some three or four years afterward, prior to or immediately after which this epistle was written by his own hand. Its special object was to correct some errors into which the converts had fallen through Judaizing teachers, respecting the doctrine of justification by faith, as well as to instruct them in the truths of the gospel generally. In this epistle Paul records the evidences of his apostleship, he narrates the history of his life after his conversion and introduction to the ministry; he then proceeds to explain and defend the great plan of salvation through faith in the Lord Jesus Christ, doing this in a series of proofs taken from the Old Testament, and closes by several most important practical exhortations to a life of devotion to God, under the special guidance of the Holy Spirit. The style of this epistle is unusually fervid and earnest, the argument and reasoning are close and comprehensive. Note especially Paul's earnest defense of his apostolic character and authority, the prominence given to the doctrine of justification by faith, and the contrast drawn between the works of the flesh and the fruit of the Spirit.—Selected.

MISSIONARY VOLUNTEER CONVENTION IN ARGENTINA

THE first Missionary Volunteer convention in the Austral Union was held in Crespo, in the province of Entre Rios, Argentina, on Sabbath afternoon and Sunday forenoon, August 4 and 5.

Our Crespo church, the first Seventh-day Adventist church organized in Argentina, is a church of one hundred and thirty-five members, with a large number of youth and children. This church is situated about three hours' drive from Camarero, where our school and sanitarium are situated. We chose Crespo for our convention because it was central for our Missionary Volunteers from Camarero, Crespo, Segui, and Viale.

Quite early Sabbath morning the Russian carts began to come, loaded with young and old to attend the convention. Some forty teachers and students came over from Camarero, and a goodly number came from the other churches.

We were pleased to have with us Elder R. T. Baer, president of the Argentine Conference, Prof. and Mrs. H. U. Stevens, Dr. R. H. Habenicht and family, Elder W. W. Wheeler, and other workers from the school.

We had divided our program into two parts. On the Sabbath we devoted the time to the consideration of the missionary activities of the Missionary Volunteers, taking up the various lines of missionary work open to our young people. Each topic was introduced by a short talk or paper, which was followed by discussion and questions. On Sunday, after a stirring talk by Elder Baer on "The Place of Our Young People in the Closing Work," we took up the question of the organization of our Missionary Volunteer work and its relation to the church, and then our various lines of educational work for the Missionary Volunteers.

Every subject presented provoked an instructive discussion, and many interesting experiences were related. The practical questions asked from time to time as we took up the various items, added interest to the program.

We found the time altogether too short for all who desired to take part in the discussion, but felt as we closed the convention, that a new interest in the Missionary Volunteer work had been created in the hearts of many.

Our young people of South America love this message, and are interested in its advancement. We believe that this branch of the work will grow, as it has in other parts of the world, to be a mighty factor for the finishing of the work in this "Neglected Continent." Pray for the Missionary Volunteers of South America.

C. P. CRAGER.

Educational Department

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W. E. HOWELL	Assistant Secretary

A TRIP TO MALAYSIA AND THE PHILIPPINE ISLANDS

It has been my privilege to visit Singapore recently in the interests of the educational and the Young People's Missionary Volunteer work. Leaving Shanghai June 12, I stayed over one day at Hongkong while waiting for a boat, and enjoyed a pleasant visit with Brother and Sister B. A. Meeker, who were formerly Walla Walla College friends. They are selling about 300 copies of the *Signs of the Times* monthly, and 240 copies of the weekly. Brother Meeker, who also handles our English books, informed me that he had sold in the last few days about 100 copies of "The World War," and was sending an order for 200 more.

After six days of favorable weather, I reached Singapore, the headquarters of our work in the Malaysian Union Conference. This extensive territory has an approximate area of one million square miles, and a population of from sixty to eighty million.

The British govern the Malay Peninsula and the Straits Settlements, and the Dutch govern Sumatra, Java, South Borneo, and many other islands. It is marvelous how rapidly portions of this field so recently in a savage state (tens of thousands of the inhabitants having been cannibals), have become civilized, the work of the missionary of Europe and America having done much

to bring about the present condition of quiet and order. Thus the way is being prepared for rapidly carrying the third angel's message.

Singapore, the great distributing center for all the Malay world, is the seat of our Union Conference training school. The principal, Brother K. M. Adams, who opened the school in 1915, is assisted by Miss Lena Mead and five native teachers. Two of the latter are instructors in Chinese, one in Malay, and the other two in English. There are 128 students enrolled this year. There are now twelve bright young people in the Chinese department and eleven in the Malay department. All these are receiving a special training in their own language, which will help them to give the message with no uncertain sound. Already nine young men have gone out as workers from this school. The English department has seventy-eight pupils in regular attendance, representatives of all nationalities. This is a twelve-grade course, following the regular code of education required by the government, including, besides, the fundamental studies which are essential to Christian training.

Brother Adams and Miss Mead, who are bearing heavy burdens, are just now asking for a young man and his wife to help in the school work. May a spirit of service take possession of our young people in America and Australia, that some of them may give themselves to this class of work.

While I was there, it was my privilege, with the help of Brother J. W. Rowland, pastor of the Singapore church, to organize three Missionary Volunteer societies, one of which is conducted for the English young people, and has a large junior band. The Chinese society contains thirty-three members, and the Malay seventeen.

Leaving Singapore July 9, on the steamship "Malta," I arrived in Hongkong July 15. On this vessel were several sailors who had been on the steamship "Mongolia" when it struck a mine and went down sixty miles out from Bombay, India. I learned about their experiences in leaving the sinking vessel, and their struggles in the small boats, tossed by the heavy sea, from Sabbath noon till Sunday morning, when they reached shore.

After a pleasant visit in the city of Hongkong, I sailed for Manila on the steamship "Tean." Here I was met by Brother L. V. Finster, who drove me out to our new school building and compound just outside of Pasay. Brother C. N. Woodward has charge of the printing office, which is doing a thriving business in the production of our good literature. Prof. and Mrs. I. A. Steinel are nicely situated in their new bungalow just across from the new school building. The academy enrolment is now sixty-four. Fifty-two pupils are above the fifth grade, and eleven are in the primary department. They are a bright, energetic company of young people. Brother O. F. Sevens is preceptor, and Sister Sevens teaches the primary grades. There are three regular Filipino teachers. The school is conducted in English, but a Tagalog department will have to be provided soon.

We have an excellent company of fifty young people at this place, who are conducting a Missionary Volunteer Society. It meets on Sabbath afternoon. Quite a large number are reading the Bible through, and are endeavoring to qualify for the Standard of Attainment certificate. I also had the pleasure of meeting other companies of our young people—at the Trozo church, Manila; at Malabon; and later, at the San Pablo church.

I left Manila August 15, arriving in Hongkong August 18. Here I was joined by Elder J. S. James, who returned with me to Shanghai, arriving August 22. As a result of this visit, my interest in the young people of Malaysia and the Philippine Islands has been intensified. The desire of my heart is the speedy training of our young people for efficient service, and the complete preparation of all God's people to receive the Spirit, and the Spirit's power, which has been promised for the completion of the work. S. L. FROST.

Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

FOLLOWING VIRGINIA'S LEAD

As we have seen, it was the Presbyterians who, from 1776 to 1785, took a leading part in the contest in Virginia for religious liberty; but we must not forget that the Baptists were the pioneers in that most worthy cause. They blazed the way; others followed in their steps.

Once the example was definitely set by Virginia, other States took similar action, and declared in more or less explicit terms in favor of freedom of religious worship. The nation, too, adopted a declaration recognizing the same principle as it applied to the nation. This did not form a part of the Constitution as originally submitted, but came in as an amendment, not the first to be proposed, but the first to be adopted: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This was not designed to interfere in any way with the liberty of the several States, but to secure the States against having some objectionable form of religion thrust upon them by act of the federal government. So far as this amendment is concerned, any State might set up its own religious establishment, but there could be no such national establishment.

It has been claimed, and not unreasonably so, that the Fourteenth Amendment extends to the individual the protection of the First Amendment, designed originally to protect only the States. Under the First Amendment, the citizen of the United States is protected from any compulsory religious legislation by Congress; his religious liberty is assured so far as the national government is concerned. This immunity from interference in matters of religion, it has been urged, is supplemented by this language of the Fourteenth Amendment: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." This means, and was intended to mean, that no person entitled to the elective franchise under the laws of the United States, should be disenfranchised by State legislation. It seems only reasonable that the same principle would apply to any privilege or immunity enjoyed by a citizen of the United States; but the courts have not so held.

Notwithstanding the seemingly ample guaranties of religious liberty contained in both the Federal Constitution and the several State constitutions, it is a fact that today many of our States have laws that trench more or less directly upon the rights of the individual in matters of conscience. In both State and nation, the government assumes more or less authority in religious

matters; the President and the several governors annually call upon the people to lay aside their ordinary cares and duties, and to observe a day of thanksgiving. In every State, church property is exempt from taxation, thus indirectly levying a tax for its support upon all other property. Chaplains, both State and national, are paid out of public funds provided by all the people, and belonging to all the people in their national or State capacity. In some States the law requires that religious services be conducted in the public schools, in some by reading a portion of the Scriptures, and in others, also by prayer or sacred songs. In all but two or three of the States, there are laws of more or less strictness forbidding ordinary labor on Sunday, many of these statutes being couched in language which shows very clearly that the purpose of the law is the exaltation of Sunday as a religious institution.

Under these laws honest Christian men, observers of the seventh day, according to the strict letter of the fourth commandment, have been fined, imprisoned, and worked in the chain gang for no greater offense than doing ordinary private work on Sunday, after having rested on the preceding day according to the divine commandment.

The limits of our space prevent us from giving details of these cases at this time, but we shall, God willing, do this in another article.

C. P. BOLLMAN.

Home Missionary Department

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

"SIXTY REGULAR READERS"

IN a missionary meeting at one of our camp-meetings we were having a good time raising clubs of the *Signs of the Times*, when a sister in the audience called a worker to her and said she wanted one hundred copies a week, but asked that her request be not mentioned in the meeting. Six months later the missionary secretary of the conference, wishing to encourage this sister to renew her club, wrote to her, relating some recent incidents, and expressing the hope that her work had been pleasant and fruitful. She replied with a four-page typewritten letter, in which she told of the work she had done and of what had seemingly been accomplished. You will be interested to read a portion of it:

"I have been trying for some time to send you a report of my work with the *Signs of the Times*. I first sent the papers to one hundred lawyers and doctors whose names had been furnished me by the office. I was sorry that the names had not been classified, as I should address lawyers differently from doctors. I inclosed addressed cards to each, hoping thereby to insure an answer. Only a few cards were returned, and only two persons asked me to send the paper.

"I then secured names of people from all over the United States, strangers to me, sending a card with the first papers. If a positively unfavorable answer came, the name was at once dropped, and another substituted. This has been my plan throughout the work.

"I now have sixty regular readers, most of whom have had a card and a letter. I am now writing each again, so as to round up

the work, as I am anxious to seal the work permanently, with as many readers as possible. I think I shall have all that I can do for the next six months. You might be interested in some extracts from the letters. They certainly have been cheering to me."

Then followed quotations from thirty letters, of which the following are fair samples:

"Your kind postal announcing the sending of the *Signs of the Times*, was duly received. I can assure you that your kindness is thoroughly appreciated. You may rest assured that the papers will always be read with interest, especially by my dear mother."

"Your card received. Thank you very much for the papers you sent me. I enjoy reading them, and then pass them on to my neighbors." (An address was given of a person who would also be glad to read the paper.)

"Thank you for kindness in sending paper—*Signs of the Times*. I love to read it and study it with the Bible. I am sorry that I am not financially able to take it. I again thank you for your offer. I will surely appreciate it."

"I have wondered who has been sending the *Signs of the Times* to me, and am glad to know to whom I am indebted. Please accept my sincere thanks. My husband and I are greatly interested in the Scriptures discussed, and in anything pertaining to the coming of our Lord. I am unable to pay for it at present, but if you continue to send, will appreciate it."

After giving several pages of these splendid replies, the sister closed her letter with this paragraph:

"I wish to say that I have enjoyed this work very much. There are many families who could afford to carry the work of a few copies of the *Signs of the Times*. They would thus be cultivating a missionary spirit among the youth as they are growing up, and at the same time be getting a great blessing for themselves. I am a very busy woman, and have not been able to follow the work up quite as closely as I should like, yet I have conscientiously tried to keep the papers going out promptly, and to attend as strictly to mailing them as I would to any other important work. I feel very anxious that out of this work there should be some souls for the kingdom. The 'dear mother' mentioned in one of these extracts may get such a hold of this message that others will be led to investigate; also the wife who is studying with her husband. It is my hope and prayer that both may go together into the work in the winding up of this message. There are many others whose interest appeals to me, and even though none should positively take their stand at once, I feel sure that out of this little work there will be some fruit for the kingdom."

And thus, through commonplace agencies, the Spirit of the Lord is accomplishing things for the kingdom. Through ordinary channels, consecrated to his service, he is impressing many lives with the message. The passing of a little tract, the mailing of a paper, may seem like a small thing to us, but we must remember there are no small things with God. We cannot measure the far-reaching influences of his appointed agencies. "Thy faithfulness shall be rewarded."

ERNEST LLOYD.

THERE is no great achievement that is not the result of patient working and waiting. —*Timothy Titcomb*.

Publishing Department

N. Z. TOWN - General Secretary
W. W. EASTMAN - N. Am. Div. Secretary

MAKING AND SELLING MANY BOOKS

"Or making many books there is no end." Eccl. 12:12. The manufacture of any product is of necessity based upon the demand; therefore the reason for the "making of many books" must be the demand for many.

It requires no stretch of faith to believe that the wise man, when he penned the above words, was given a view of the future, when there would be a desire to understand "the words of the wise, . . . given from one shepherd" (verse 11), and "many books" would be written expounding them. The words "one shepherd" must refer to Jesus, for he "is wisdom," and he says of himself, "I am the Good Shepherd." The fourteenth verse says, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

According to the Scriptures, the judgment was to take place in the last days. Thus the thought of "making many books" and the time of the judgment would seem to have been associated in the mind of Solomon when he wrote. Prophetic utterances compared with current events indicate clearly that we have reached that time described by the prophets as "the last days," "the time of the end," "the hour of his judgment," etc.

And surely it is a book-making period. Books of every character and description are to be found on the market. But especially is it true that the past century has been marked by the creation and circulation of literature of a religious character. From the very beginning of the movement represented by Seventh-day Adventists, literature has been an important agent in making the message known, and the use of the printed page has been more and more in evidence as the movement has advanced.

The declaration of war which opened the present world contest in August, 1914, created a greater demand than ever before for literature showing from the Scriptures "the meaning of these things," and this demand has grown as the war has continued, till the present year has eclipsed all others in "making many books."

Our publishing houses have been put to their wit's end to supply the demand for books, large and small. The greatest efficiency and most thorough organization have been called for in these institutions. Whereas in the past a thousand of our standard subscription books in one day was thought to be the limit of their capacity, this year more than fifteen hundred have been run through in a day, without enlarging the plant or increasing the facilities. And this has been made necessary by the increased efficiency in the field, where the demand for these "many books" is really created. Never in the history of this movement have such records been made in the sale of our books by both the colporteurs and the lay members of our churches in their respective neighborhoods.

The small books known as *The World's Crisis* and *Current Events* Series, brought into existence since the war began, are having a phenomenal sale. The series of camp-meetings just closed, marked a new

record in camp-meeting sales. The extra large sale of "*The World War*" reported from the Massachusetts and New Jersey meetings, have since been excelled by sales at other meetings, and at the latest meeting, recently held in Florida, 67,000 copies of this and other small books were sold in a very few minutes, with little or no urging. This remarkable sale leaves far behind all former records of the kind. Surely, "of making [and selling] many books there is no end,"—no, nor will there be until the work of God is finished in the earth. And that is exactly what the making of these many books means. The end of all things is being hastened by these agencies. The loud cry of the third angel, in printed form at least, has been sprung upon the world, and we shall continue to see still more marvelous things till the word shall go forth, "It is finished." W. W. EASTMAN.

SANITARIUM AND HEALTH FOOD WORK IN AUSTRALASIA

(Concluded from page 2)

Australasian nurses in training at present have their eyes turned in the direction of the great Asiatic field.

"In Christchurch, New Zealand, a sanitarium was opened in the year 1900. It has accommodation for fourteen patients, and maintains a steady patronage. Another small institution has been successfully operated since the year 1903 in Adelaide, South Australia, and we hope that very soon we shall be able to make advance moves in this city.

"Closely allied with our main publishing house at Warburton, Victoria, we have the latest addition to the medical work. This sanitarium has been in operation since 1912, and is meeting with good success under the care of two of our Australian graduate nurses.

"These four institutions have accommodation for 131 patients, and a staff of three doctors, forty-three nurses, and twenty-one other helpers. The number of patients treated during the past financial year, was 1,281. Our total liabilities on sanitariums amount to \$65,835 gold, while we have assets in real estate, buildings, and personal property to the amount of \$123,410 gold.

"Besides this conference work, we have six doctors in private practice, and several of our graduate nurses are conducting private treatment-rooms with good results.

"Success in our medical work has been promised, and we are striving to build up the work in accordance with God's plan. It is stated that 'God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. There must be a renewal in regard to this matter; for God purposes to accomplish much through this agency.'

Health Food Work

"Beginning its history under adverse circumstances, the Sanitarium Health Food Company has now become a strong, growing concern. In the early days the business was carried principally by our local conferences as a kind of side issue, but in the year 1909 it was organized as a department of the Union Conference. The factory is located in the vicinity of our Australasian Missionary College, and with the latest additions has a floor space of more than fifteen thousand square feet. We are manufacturing thirty varieties of foods, but the output with the present plant is inadequate to supply the demand, and arrangements have been made to increase the supply.

News and Miscellany

Notes and clippings from the daily and weekly press

"This factory is the means of providing employment for a number of young people while they are receiving their education at the college. The large amount of printing required, the great bulk of which is done by the Avondale school, in providing work for a large number of students, also materially adds to the revenue of the college. To show the growth of late, we estimate that last year's output exceeded the previous year by seventy tons.

"We owe the success of our food work largely to the demonstrations we are carrying on constantly in the large cities through our restaurants. These are being successfully operated in all the principal capitals. We have been given special light on this matter in "Testimonies for the Church," Volume VII, and we find that our efforts have not been in vain. In the city of Sydney, restaurant work has been in operation since 1903, and we have just leased a very fine building in the heart of the city, which is capable of serving seven hundred persons daily. Thirty-four workers are employed in this institution alone, but the health food work throughout the Australasian Union Conference is responsible for the employment of about one hundred and thirty of our people. The wage bill for this number amounts to about \$40,000 gold a year.

"Through this means we are becoming acquainted with some of the finest of the leading business firms and managers, and on scores of occasions we have had to explain why we close our doors on the Sabbath. In this way many who can be reached in no other way, gain a knowledge of the truth.

"We find also that these places are proving to be a splendid advertising medium for our sanitariums.

"A tithe of our net income is devoted to educational work, and the amount already paid over to the Australasian Union Conference, including a few other donations, totals \$11,000 gold.

"Our liabilities are well protected by our assets, and the future is very hopeful. We contemplate starting a well-equipped food factory in New Zealand as soon as war conditions will allow us to do so.

"Two hundred and sixty thousand meals were served in these cafés during the year 1916.

"Cooking classes are conducted as often as practicable, and a city treatment-room is connected with our head office and store. It is our intention to multiply these facilities as rapidly as possible."

Elder C. H. Watson, president of the Australasian Union Conference, stated in his report:

"The health food factory is taxed to the utmost to meet the demand for health foods, and the cafés are all doing well. The large new café right in the heart of Sydney is well patronized, and is proving the means by which a large number of the better class of men and women of Sydney are being reached. Much prejudice is removed by the influence of our sanitariums and cafés, and some souls are brought to the truth by their influence."

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"Books are always good friends, if well chosen. When you give a new book for a library, you may be introducing a lifetime friend to the one who welcomes the volume."

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ERRORS, like straws, upon the surface flow; He who would search for pearls must dive below.

— Dryden.

— Among the latest sanitary appliances for public eating places is a spoon pressed from paper, that can be thrown away after using.

— The letters "S O S" used in wireless distress signals are not abbreviations of words, as many believe. These letters were chosen because the first is represented in the wireless telegraph system by three dots, the second by three dashes, and the third by three dots, making a call that is clearly distinguished and easily sent, dots being separated by dashes.

— Whole leather shoes have gone so high in price that wooden shoes are beginning to take their place. In Chicago the working people are buying them, and shoe houses report that the sales are increasing. Various styles are used, some made entirely of wood, and some with wooden soles and cloth or leather uppers. Chicago dealers predict that their use will be general if the war continues another year.

— The habit of cigarette smoking has grown to such proportions among young girls in England that a movement has been started for legislation that will put an end to it. The matter was recently brought up in the House of Commons, where it was pointed out that such use of tobacco is bringing about alarming conditions, as the majority of female smokers are under twenty years of age.

— The Panama Canal has now been operating over a year without interruption. The channel is reported to be in excellent condition, and commerce continues to move through it regularly. Since it was first opened to traffic, over three years ago, several damaging slides have occurred, but experts believe that now the situation is well in hand so that there will be no more halting of traffic on account of slides.

— Considerable comment is being aroused in official circles and elsewhere over the disparity of the khaki uniforms worn by officers and privates. Some of them are so faded that they look almost white, while others retain their original coloring. A few cases have been noted where the coat and breeches of uniforms have developed different hues. One excuse offered is that the khaki cloth is secured from many manufacturers and the grades differ widely sometimes. Thousands of young men entering the officers' training camps purchase their own uniforms, and this also provides an opportunity for a difference in the quality of the goods.

— Why the United States bank notes are printed with green backs is not generally known, although there is a most excellent reason for it. The great drawback to paper currency, says the *Baltimore American*, is the likelihood of its being counterfeited, and therefore experts are constantly at work to contrive ways of making it impossible to copy such bills. Stacy J. Edson was the man who in 1857 invented the green ink that Uncle Sam uses on his bank bills. The ink, which was patented, is antiphotographic—that is, it cannot be photographed, nor can counterfeiters, in trying to get a facsimile of the notes, move it with alkalies. The secret of the ingredients of the ink is, of course, carefully preserved.

— In Japan rice straw wrapped on to the horse's feet, is used for horseshoes. The Icelandic ponies wear shoes made of sheep's horn. In certain parts of central Asia the horses have shoes made from the antlers of the mountain deer. These are fastened to their feet by means of horn pins. The queerest horseshoes, however, are those employed in the Sudan; these are not really shoes, but stockings made of camel's skin.

— Columbia University, for more than one hundred years an institution for men only, has decided to admit women to the medical department. G. W. Breckenridge, of San Antonio, Tex., has given \$50,000 to carry on the work. A proposal to extend to Radcliffe women the privilege of studying medicine at Harvard was also considered by Harvard authorities, but the small number of applicants found to be qualified caused the project to be abandoned.

— The ability to spell correctly is an art to which students in high schools and colleges are no longer giving much attention. The old-fashioned spelling bee has gone, and though a widespread attempt was made to revive it lately, interest was soon lost. The Northwestern University held a spelling test some time ago, and out of more than 140 members of the freshmen class only 56 passed. The words offered, it is said, were selected from everyday speech and correspondence.

— From time immemorial, governments have recognized the value of martial music to a soldier. It quickens his step, his heart-beat, his ardor and courage as a fighting man. It is not, then, a matter of surprise to us that the government is preparing to furnish 459 bands for the new national army. At the present time there are 142 bands in the regular army. Preparations are now being made to furnish music for the draft army, and according to official information, 459 additional bands are ready to put fire and courage into the hearts of the new men. Every band consists of at least 28 musicians. In many cases this number is increased by the presence of "attached men," as they are called, who are not of the regular musical corps. The instruments for this work are furnished by the government, and are always the best that can be obtained. The band leader is given a small allowance with which to purchase the scores he needs. Some regimental bands have musical libraries that cost \$5,000.

OBITUARIES

MYRTLE KENNEDY-MERSHON

Mrs. Myrtle R. Kennedy-Mershon was born in Hutchinson, Minn., Aug. 14, 1886. When about fifteen years of age she moved to Moscow, Idaho, where she lived until her marriage to Roy Mershon in 1913. She was baptized at the Walla Walla camp-meeting in 1911, and attended the Walla Walla College in 1911-12. In 1914 she and her husband answered a call to labor in the Malaysian Mission, and they were stationed in Singapore until November of 1915, when they were transferred to British North Borneo, where they were the only family of foreign workers. In February of 1917 she accompanied her husband to the Malaysian Conference, which was held in Java. Brother Mershon returned to his field of labor in March, but Sister Mershon remained in Java and lived with Brother and Sister Wood at Soerabaya, intending later to join her husband in Borneo. She was suddenly taken with a convulsion early in the morning of July 1, and was moved at once to the hospital, where all was done that could be done to save her life, but she never regained consciousness, and died the same day early in the afternoon. She was laid to rest by Brother and Sister Wood in a beautiful cemetery in Soerabaya, the brethren and sisters of the church attending and rendering assistance.

Those who were most closely associated with her bear testimony that she was ready to meet her Lord. She leaves behind a husband, a

mother, a stepfather, and two sisters to wait for the reunion in the resurrection morning.

The news came to Brother Mereshon in Borneo by cablegram as a terrible shock, reaching him when he was away from home visiting believers and doing itinerating work. He took the first boat to Singapore, and arrived there July 14, just two weeks after his wife had passed away. It was arranged for him to accompany Elder De Vinney and the writer to Soerabaya, and to remain for a couple of months to labor with Brother and Sister Wood. Soon after arriving in Soerabaya we went out to the lonely grave where our sister sleeps, and covered the little mound that marks her resting place with a mantle of Java's beautiful flowers, offered a few words of prayer, and then returned to the duties of life, leaving her to rest from her labors till the voice of Jesus shall call her forth to immortality.

This death is a sad blow to Brother Mereshon and others who loved her, and also to our mission, but we look forward to the meeting that is soon to take place, when all the children of God shall be gathered to that land of fadeless day where sorrow and sin and death and tears will be forever passed away.

F. A. Detamore.

WILLIAM HENRY WILD

William Henry Wild was born June 21, 1886, in New York City. He died at the age of 81 years, the date of his death being Oct. 18, 1917.

He was converted at the age of eighteen, and united with the First-day Adventist church, having been baptized by Elder Miles Grant. About six years later the light of the third angel's message was brought to him. He accepted the light and gladly walked in it. He desired baptism into this new-found light, and was buried in the watery grave at the Oneida (N. Y.) camp-meeting, by Elder J. N. Andrews. Elder James White started him out from this camp-meeting with a set of the prophetic charts and the law of God to win souls to present truth.

His life was spent in self-supporting missionary work. He was among the first to take up the work of placing our literature in the homes of the people, and during the remainder of his life he spent much of his time in this important branch of the Lord's work. Even Hinsdale, Ill., where he spent the last few years of his life, has received many thousand pages of our truth-filled literature as the result of his untiring efforts.

In 1870 he was married to Miss Melina Hicks. To this union were born two children who are well known to the cause of God, Dr. Mary Paulson and Mrs. Caroline Louise Clough. In the Hinsdale Sanitarium the kind hands of his wife and daughters ministered to him during the days of suffering and disease which brought his useful life to an end. Words of comfort were spoken by the writer. He was laid to rest in the Hinsdale cemetery, there to await the coming of the Saviour for whom he looked for so many years.

E. W. Carey.

Rosseaw.—After a lingering illness, Hannah Rosseaw died at her home in Fairfield, Mo., Sept. 14, 1917, aged seventy-two years. With me, she united with the Seventh-day Adventist church in Clinton, Mo., in 1907, and her life was that of a faithful Christian. We are comforted by the assurance that she will have a part in the first resurrection.

Geo. F. Rosseaw.

Hannon.—John P. Hannon was born near New Franken, Wis., Feb. 17, 1868, and was accidentally killed Oct. 15, 1917. He was a member of the Seventh-day Adventist church, and earnest in the service of his God. He was married to Mary J. Ducat April 13, 1887, and to them were born five children, four of whom, with the wife and mother, mourn their loss.

E. F. Ferris.

Bates.—Helen Ellis Bates was born in Philadelphia, Pa. Some fifteen years ago she accepted the third angel's message, and endeavored to live a faithful, consistent Christian life. During her last illness she was remarkably cheerful and patient, and peacefully fell asleep in Jesus at Magnolia, N. J., Sept. 10, 1917, aged sixty-seven years. One son and two sisters survive.

J. M. Gilbert.

Patterson.—Thomas B. Patterson was born in Columbus, Ohio, Dec. 31, 1858, and died at Salt Lake City, Utah, Oct. 12, 1917. About three months before his death Mr. Patterson gave his heart to the Lord, and became a member of the Seventh-day Adventist church. His life was most consistent with his faith. A sorrowing wife, one son, and three daughters are left to mourn.

W. M. Andrews.

Lauder.—Mary M. Lauder was born April 25, 1886, in Knox County, Ohio. Her marriage to Mr. Lauder occurred Jan. 4, 1872. Her husband and her only son preceded her in death. After the death of her husband, she made her home with Mrs. Mary Hubbard of Academia, Ohio, where she fell asleep Oct. 3, 1917. In 1888 she was led to accept present truth, and with her husband became a charter member of the Mount Vernon Seventh-day Adventist church. As a sheaf fully ripe for the harvest, she waits for the great gathering time.

E. K. Slade.

Reed.—Geneva Elizabeth Reed was born in Seymour, Wis., Jan. 27, 1900, and died Sept. 27, 1917. She was reared in a Seventh-day Adventist home, isolated from those of like faith. She expressed a willing resignation to God's will, and the sorrowing family feel that she sleeps in Jesus.

E. F. Ferris.

Miller.—Austin Coll Miller died April 13, 1917. He had undergone a serious operation a few days before, and was apparently doing well, when he suddenly passed away. Brother Miller was forty-two years old, the eldest son of Brother and Sister J. A. Miller. He left a wife, five children, his father and mother, besides brothers and sister. Services were conducted by the writer.

J. Ernest Bond.

Quinn.—Elizabeth Quinn was born in New York State, March 30, 1884. With her husband, she came to Humboldt County, California, in the early days. They both accepted the third angel's message about twenty years ago, and were members of the Eureka Seventh-day Adventist church. The last years of her life were spent in feebleness, and she quietly fell asleep Oct. 5, 1917.

J. D. Alder.

Blissard.—The son of Sister V. P. Blissard, aged twenty-two years, met his death from accident in a logging camp at Montesano, Wash. He was an exemplary young man, the only support of his mother and younger brothers and sisters; but these loved ones sorrow in hope. Some time before his death he gave evidence of a determination to serve God, and the men at the camp spoke highly of his conduct.

C. A. Wyman.

Duchateau.—Phillamena Dewan was born in Belgium, Sept. 15, 1848, and died at her home near Duck Creek, Wis., Oct. 11, 1917. In 1874 she was united in marriage to William Duchateau, and to them were born seven children, five of whom, with the husband and father, are left to mourn. The deceased, while not able to read the promises of God's Word, rejoiced in the hope of a soon coming Saviour.

E. F. Ferris.

Hance.—Mary Josephine Bonjour was born Feb. 25, 1879, in Franklin County, Iowa. She was married to Charles I. Hance Oct. 16, 1901. In early womanhood she united with the Seventh-day Adventist church, and in this faith she fell asleep at the Lutheran Hospital Oct. 6, 1917. Her mother, with whom she made her home after the death of her husband, five sisters, and three brothers are left to mourn. She sleeps in hope.

A. R. Ogden.

Palmer.—Isa Linn Barker was born in Fairmont, W. Va., Dec. 29, 1878. At the age of seventeen, while attending school at Newark, she united with the Seventh-day Adventist church. May 30, 1896, she was married to J. P. Palmer. To this union three children were born. Sister Palmer came with her family, to Phoenix, Ariz., March 3, 1917, and here she passed away Aug. 7, 1917. She sleeps, but with a hope of having a part in the first resurrection. Services were conducted at the residence by the writer.

J. Ernest Bond.

Wahner.—Elsie Adelia Strong was born in Austin, Tex., July 14, 1875. At the age of eighteen she united with the Seventh-day Adventist church in Wisconsin. After spending some time in Battle Creek College, she was sent to South America as a missionary. Her health failing there, she returned to Wisconsin, and spent several years in church school work. In the fall of 1906 she and F. M. Wahner were united in marriage. They came to Milton, Ore., where they spent most of the time since. During her last illness she suffered much, but was always patient and uncomplaining. As the end drew near, she realized that her time was short. Her husband and two children, and many other relatives are left to mourn. The writer, assisted by Elder Nethery, conducted the funeral services, which were held in the Milton church.

O. A. Johnson.

Appointments and Notices

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.

Mrs. W. Williams, Los Banos, Cal.

Mrs. Lizzie Andrew, R. F. D. No. 1, Box 122, Palmetto, Fla.

Elder B. H. Palmer, Blackduck, Minn. Especially Instructor and Little Friend.

Mrs. R. H. Gilman, 905 E. Third St., Charlotte, N. C. Signs, Instructor, and Little Friend.

E. B. Jones, Takoma Park, D. C. Signs, weekly and monthly, and Watchman. Can also use instructors.

J. A. Smith, Hemingford, Nebr., wishes to thank those who have sent him papers, and to say that he can use no more at present.

FOR MISSIONARY CORRESPONDENCE

Wanted from our canvassers, names of persons to whom they have sold literature, for use in Missionary Correspondence Band. F. M. Robinson, Review and Herald, Takoma Park, D. C.

ADDRESS WANTED

Any one knowing the whereabouts of H. W. Warrington will confer a great favor upon his family by sending his address to Mary Blanche Warrington, 1418 26th St., Norfolk, Va. (Lambert's Point).

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.

An anxious mother in California writes: "Please pray for the healing and conversion of my son. He is afflicted with tuberculosis."

WHY SUCH ZEAL FOR HOME MISSIONS?

THERE is home missionary work that is to be done, and we hear the plea, So long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, Our field is the world, wickedness abounds to an alarming extent everywhere; the Saviour directed the disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrines; but the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work; the Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Those who will not follow their own wills and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.

Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in midnight darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? How much more is needed, how much wise, well-planned effort, to send the truth by publications and the living preacher?—*General Conference Bulletin*, 1893, pp. 293, 294.

"The missionary work in Australia and New Zealand is yet [1893] in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."—*From an address at the opening of the Avondale school, General Conference Bulletin*, 1893, p. 294.

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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 Station, Washington, D. C.

THE General Conference has received from Russia a message of greeting from the newly reorganized Union conferences and missions of that great country. The message is signed by Elders O. E. Reinke, H. J. Löbsack, J. F. Ginter.

If sailings occur according to schedule, Elder R. W. Parmele, superintendent of the Northern Latin American missions, and J. A. P. Green, general leader of the colporteur work in these northern Spanish fields, are this week proceeding to Porto Rico to attend a workers' institute.

THE Review and Herald office closed down Wednesday of last week in order that the employees might spend that day in soliciting for missions in connection with the Harvest Ingathering campaign. The Washington Missionary College had previously done this, and the sanitarium workers had nearly all spent time in behalf of this enterprise, as they could be spared from the institution.

SISTER LOTTIE C. BLAKE, under date of October 31, writes: "After less than four weeks of loving, happy association here, my dear companion fell asleep today. He was ill just nine days with double pneumonia." Dr. Blake and his wife went out from the South a few years ago to engage in medical missionary work in Panama, and afterward went to Jamaica. Recently, with the children, Sister Blake came to West Virginia to join her husband, who had preceded her a year or more and was engaged in evangelical work. She will have the sympathy and prayers of the brethren and sisters in this sad hour of her sorrow.

A LETTER just received from Elder J. E. Shultz, of Shanghai, China, under date of October 11, brings the sad news of the death of the little son of Brother and Sister R. J. Brown of that field, which occurred at Nanking, September 22. His death was caused by a complication of amoebic dysentery and malarial fever. Brother Shultz says:

"The disease from which this child died seems especially virulent here this autumn. One week after his death, Dr. Davenport's younger child died at the Catholic Hospital in Hankow. In this same institution Brother O. J. Gibson is hovering between life and death with the same disease, while Sister M. C. Warren has been very ill with it all summer, though we hear she is improving at present."

Let us pray that the lives of our brethren and sisters out in these great mission fields may be precious in the sight of the Master of life.

THE WEEK OF PRAYER "REVIEW"

THE REVIEW containing the week of prayer readings, aside from the regular subscription list, has been mailed direct from Washington to conference workers, church elders and leaders, and isolated Sabbath keepers. These last have been addressed from lists just received from secretaries of the local conferences. A small quantity has also been sent to conference offices to supply such as may have failed to receive the readings.

The readings prepared for the coming season of prayer are full of helpful instruction and may be studied with great profit. This number should be preserved. The time has been appointed for December 8-15.

T. E. BOWEN.

HARVEST INGATHERING

THE Eastern Canadian Union Conference is again the first to reach its full share of the Harvest Ingathering goal, each of its three conferences and the mission field having gathered in the proportionate part of the amount. They are not satisfied with this, however, but are working for a surplus. Their zeal for their Master leads them to attempt great things for him.

The Maritime Conference home missionary secretary writes:

"At first it was feared that owing to the stress brought to bear on the people in the form of Red Cross and patriotic gifts, high cost of living, etc., it would be difficult, if not impossible, to do as much as we did last year, but it seems that these conditions are educating the people to give. We are getting more instead of less. One of our members had secured \$150 when I last heard—two weeks ago. Several have nearly reached the \$50 mark. When they count up what they have received, many of them remark, 'I do not know how it is I get so much so easily.' Last Saturday night a few of the sisters of one of our churches collected on one street in two hours \$32.25. This was the fourth time that street had been worked this year. Another feature that encourages me is that some who had not taken part before, and felt that they could not, are taking hold of it and having good success. I wish we could get every member to see that he or she is included in the 'Go ye.'"

The Indianapolis church, with a membership of 200, has set a goal of \$2,000, and by the first of the month they had passed the \$1,100 mark. This represents a goal of \$10 per member. Several churches in the Iowa Conference have already passed their goal, and the Iowa Conference goal is \$10,000. Elder A. R. Ogden is calling for fifty people to bring in \$100 each, and he is getting some hearty responses.

Brother E. A. Jones, our home missionary secretary of the Southern New England Conference, writes that Brother R. C. Andrews has gathered and turned in to the office over \$100 since the general meeting held in Hartford, when he placed his goal at \$25.

It is very gratifying, when visiting the churches, to see the goal device up, with the goal set for the church, and the interest taken by all to make good.

Surely no one who loves this truth and knows something of the benefit of this united effort, will fail to do his or her part. Now is the time to work earnestly.

F. W. PAAP.

THE AUTUMN COUNCIL NUMBER

IN the REVIEW for next week will be published the reports of the proceedings of the autumn council held in Minneapolis, Minn., October 26 to November 6. These reports will embrace the important resolutions passed, together with the report of the treasurer of the two conferences; also articles from Elders A. G. Daniells and I. H. Evans regarding the work for the future. We believe our readers will appreciate the printing of all these reports and articles in one number in order that they may save it for future reference.

FATHERS AND MOTHERS IN ISRAEL

How greatly fathers and mothers in Israel are needed in these times of trial upon which we have entered! And how sad it is to see some who have truly acted the part, obliged by the ruthless hand of death to close up their earthly account. We were forcibly impressed with this as we learned of the death of Elder George O. States, of Colorado. We have been acquainted with Brother States for many years. He was known to the readers of the REVIEW through the articles from his pen published from time to time. He expressed in his teaching, both in preaching and in writing, the principles which he exemplified in his life. He will be missed by many to whom his words of counsel brought faith and courage. A sketch of his life will be published later.

A sense of the loss which we are suffering in the death of many of our older brethren and sisters is borne in upon us from week to week. Of the lives of many others we could speak with the same assurance and commendation if we were personally acquainted with them. Our sorrow is tempered with the faith that they rest in hope and will come forth in the glorious morning of the resurrection. They left behind them earnest work to be performed by others. Who of our younger brethren and sisters will step in and fill the places of the men and women who through the years of the past have borne the heat and burden of the day? May God inspire us with the same spirit of sacrifice, devotion, and faith which characterized the pioneers in this movement. Their lives afford shining examples to those who should follow in their footsteps.

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