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The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, January 31, 1918

No. 5

THE GOSPEL TO ALL NATIONS

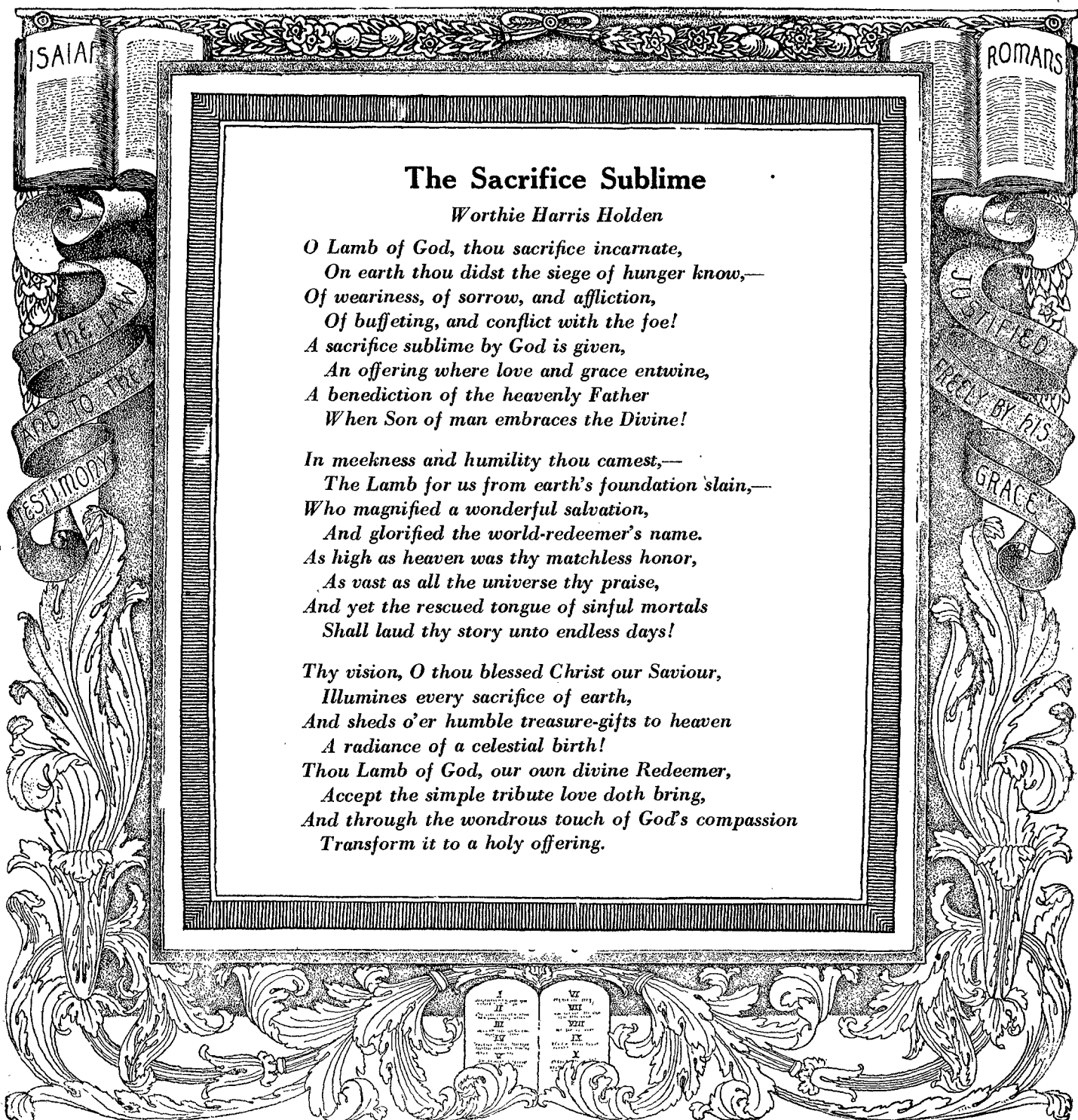
The Sacrifice Sublime

Worthie Harris Holden

O Lamb of God, thou sacrifice incarnate,
On earth thou didst the siege of hunger know,—
Of weariness, of sorrow, and affliction,
Of buffeting, and conflict with the foe!
A sacrifice sublime by God is given,
An offering where love and grace entwine,
A benediction of the heavenly Father
When Son of man embraces the Divine!

In meekness and humility thou camest,—
The Lamb for us from earth's foundation slain,—
Who magnified a wonderful salvation,
And glorified the world-redeemer's name.
As high as heaven was thy matchless honor,
As vast as all the universe thy praise,
And yet the rescued tongue of sinful mortals
Shall laud thy story unto endless days!

Thy vision, O thou blessed Christ our Saviour,
Illumines every sacrifice of earth,
And sheds o'er humble treasure-gifts to heaven
A radiance of a celestial birth!
Thou Lamb of God, our own divine Redeemer,
Accept the simple tribute love doth bring,
And through the wondrous touch of God's compassion
Transform it to a holy offering.



REVIVALS AND REVIVALS

THE great religious world has witnessed many revivals during its history. Some of these have been inspired by the Spirit of the Master, bringing forth true repentance of heart and sincere reformation of life. Others have been inspired by the spirit of excitement and emotionalism, and the reaction following has left the believers in a worse state than they were before. The spirit actuating these two classes of revivals is contrasted in the following words:

"Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children." — *"Early Writings,"* pp. 55, 56.

As the church of Christ loses the Spirit of divine power it will incline more and more to dependence upon human methods for the accomplishment of its work. Instead of preaching the simple word and depending upon its power for moving the hearers, strong emotional efforts will be put forth. The following statement from "The Great Controversy," pp. 463-465, contrasts the spirit attending some of the modern revivals with the old-time spirit of seeking God:

"Many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

"Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's Word, relating directly to their eternal interests, are unheeded. . . .

"In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling

of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ himself has given, 'Ye shall know them by their fruits,' it is evident that these movements are not the work of the Spirit of God."

Some of these revivals may unsparingly condemn the great evils of the present day. With this condemnation we may agree, but we cannot unite with these reformers nor approve of the methods employed, the ribald language used, or the spirit of irreverence and almost profanity which oftentimes characterizes them in their revival efforts. Nor can we find pleasure, either from a sense of curiosity or from religious interest, in giving them our support by regular attendance.

We can readily understand how Seventh-day Adventists may occasionally attend some of the great popular revival efforts. But how any can enter into the spirit of some of these occasions, and find pleasure in listening evening after evening to the representation of Christ and his gospel in coarse, vulgar slang, and in hearing God addressed in cheap, familiar ways which would not be employed in talking to ordinary mortals, we cannot understand. It shows a loss, at least a dimming, of the spiritual vision.

The Lord has given us a distinct message to give to the world. When we receive a vision of it in its solemnity and importance we will recognize that it can form no organic connection with any other movement. Neither can it compromise its holy character or sacrifice its Christian dignity by coming down to the level of that which cheapens the religion of Christ, making it an object of ridicule instead of reverence. Surely we cannot employ in our revivals such methods.

In genuine revival work, emotionalism other than that created by the Spirit of God working on sinful hearts, will have little part. We cannot believe that the Lord designs that revivals in his church should be staged by the relation of pathetic tales picturing deathbed scenes which will play upon the imagination and feelings of the people. Response may be made to such appeals, but the after-results only prove that the effort was one of sensation and excitement and not the deep moving of the Spirit of God. Of the danger of our people following after these sensational efforts in the world, the servant of the Lord says:

"Satan employs various means by which to accomplish his purposes; and if, under the guise of popular religion, he can lead off vacillating and unwary ones from the path of truth, he has accomplished much in dividing the strength of the people of God. This fluctuating revival enthusiasm, that comes and goes like the tide, carries a delusive exterior that deceives many honest persons into believing it to be the true Spirit of the Lord. It multiplies converts. Those of excitable temperaments, the weak and yielding, flock to its standard; but when the wave recedes, they are found stranded on the beach. Be not deceived by false teachers, nor led by vain words. The enemy of souls is sure to have enough dishes of pleasing fables to suit the appetites of all.

"There will ever be flashing meteors to arise; but the trail of light they leave immediately goes out in darkness that seems denser than it was before. These sensational religious excitements that are created by the relation of anecdotes and the exhibition of eccentricities and oddities, are all surface work; and those of our faith who are charmed and infatuated by these flashes of light, will never build up the cause of God." — *"Testimonies for the Church,"* Vol. IV, p. 74.

Let us be on our guard today, that the enemy does not substitute in our experience the superficial for the genuine. It is not for us to oppose the efforts that others may make; nor is it for us to place in the same category every great revival effort. Some of these efforts may accomplish real good. It is not for us to judge men, and classify them. Only the great Judge can weigh and measure the hearts and motives and labors of mankind.

In Christ's day John saw one casting out devils in the name of his Master. He felt that Christ should forbid him, but the word of Jesus was, "Forbid him not." Let us permit every reformer and would-be reformer to go on with the work he believes God has given him to do, but let us remember that to us God has given a message of supreme interest, a message second in importance to none other that was ever given. Let us faithfully keep to the work that he has committed to us.

F. M. W.

"AN exchange tells us of a slave market in one of the Southern States many years ago, where an active, wide-awake colored boy was put up for sale. A kind master, who pitied the boy's condition, and fearing that he might be sold into the hands of a cruel master, went up to him and said: 'If I buy you, will you be honest?' The boy, with a look that baffled description, replied, 'I will be honest whether you buy me or not.' Honesty is not a question of location, of calling, or of taskmasters. One who is honest only because he has promised to be honest, may keep his word, but he does not fulfil the conditions of honesty."

The Advent HOLY BIBLE HERALD And Sabbath

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 31, 1918

No. 5

EDITORIAL

OPENED GRAVES AT THE CRUCIFIXION

"THE graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27: 52, 53.

In these verses we have a record of one of the sublime and wonderful events which occurred in connection with the crucifixion and the resurrection of the Redeemer. It is a very clear and explicit statement, and easily understood. Graves were opened, and saints came out of these graves and after the resurrection appeared to many.

Commenting on this text, Rev. Robert Tuck, in a book entitled "A Handbook of Biblical Difficulties," says:

"The passage has always been a serious stumblingblock, and, with a sort of tacit consent, Christian people pass it over, as a strange record that, in some unknown way, has gained a place in the text. No names are given of those who appeared, or of those to whom they appeared. What saints can be meant it is impossible for us to guess. The bodies are said to be raised, but it does not appear whether this is equivalent to saying that the dead were restored to life. These raised bodies are said to have 'appeared,' which is a term suitable for a temporary vision, rather than for an actually restored fellowship. We never hear afterward anything concerning these raised bodies. And, strangest of all, the bodies were raised on the evening of the crucifixion, and they only appeared to people in the holy city after the resurrection. The complications are so great that it is quite impossible for us to receive these verses as a part of Matthew's Gospel; and it is better to say at once that they are so completely out of harmony with the Gospel, that they must be an interpolation: they suit such books of mere wonders as the Apocryphal gospels, they have no proper place in the genuine Gospels, which contain no records of unnecessary and useless miracles. Man invents such stories as this; those which God inspires have never the characteristic features of this."—Page 530.

So the way this so-called "Biblical difficulty" is explained is by eliminating it from the Bible! But why discredit this event connected with the resurrection of our Lord any more than the other event, even the death, burial, and resurrection of the Son of

God himself? Instead of explaining this scripture, he attacks its veracity, because he claims there are "complications." But there are no "complications," except as we might have some dogmas in our minds which cannot be harmonized with the plain statement of the text. Of course, if we believe that man has an immortal soul, and that the dead are conscious, and are in heaven instead of in the grave, we can readily see that there would be some "complications." And when we substitute some unscriptural belief for what is taught in the gospel, it is quite easy to arrive at the conclusion that some statement which we do not understand, or which, if believed, would upset our theories, is an "interpolation." Gospel truth, however, is determined by what is in the Word, and not by what we may think is in the Word.

This comment is a sample of the work of a class of higher critics, and well represents the infidelity which is taught by ministers from the pulpit. The words of the Most High are investigated at the tribunal of human reason, and accepted or condemned, according to the shallow understanding of puny man. In this way, God and his Word are being respectfully bowed out of the pulpit and out of the back door of many churches, and all manner of human fables and doctrines of devils are being welcomed instead. Let this continue, and we shall soon see these words of the Patmos prophet fulfilled in our midst:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 1, 2.

Beside the fog of this comment of a higher critic, place the words of another who believed and exalted the words of God, and behold in contrast the clear, penetrating rays of light:

"As Christ arose, he brought from the grave a multitude of captives. The earth-

quake at his death had rent open their graves, and when he arose, they came forth with him. They were those who had been collaborators with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for him who had raised them from the dead.

"During his ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter, and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with him as trophies of his victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of my power, to be with me where I am, nevermore to see death or experience sorrow.

"These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, 'Thy dead men shall live, together with my dead body shall they arise.' Their resurrection was an illustration of the fulfilment of the prophecy, 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.'—" *The Desire of Ages*, p. 786.

How beautiful are the blessed truths of the Word of the Lord, and how they sparkle in contrast with the obscurity of error.

G. B. T.

THE PHENOMENA OF SPIRITUALISM

As early as 1882 there was founded the Society for Psychical Research, with Professor Sidgwick, of Cambridge University, as president. The purpose of the society was the scientific study of such obscure phenomena as are seen in Spiritualism, mesmerism, hallucinations, etc. Its personnel was mainly made up of men who, while desirous of investigating the phenomena of Spiritualism, were frankly skeptical of the whole subject. One by one a large number of the leading lights in the society have been convinced not only of the genuineness of the phenomena, but also of the main thesis of Spiritualistic belief,—that human personality survives death, and that the disembodied soul can and does communicate with the living.

It is beyond our purpose, as well as impossible, within the compass of this survey to deal in detail with the mass of recorded cases of Spiritualistic phenomena. These phenomena have been of two kinds, psychical and physical. Writing in 1902 concerning the evidence of both kinds of phenomena, Frank Podmore says:

"Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance-utterances of Mrs. Piper, as interpreted in Dr. Hodgson's Report; while within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Palladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science."—*"Modern Spiritualism," Vol. I, p. viii.*

In the case of almost every medium producing the physical phenomena of Spiritualism, trickery has at some time been detected; and it has come to be recognized, even by believers in Spiritualism, that such mediums do at times produce fraudulent phenomena through sleight of hand. But all the phenomena cannot be thus explained. We quote the concise statement of the Encyclopedia Britannica on this point:

"Nevertheless there does exist evidence for the genuineness of the physical phenomena which deserves consideration. Count Agénor de Gasparin, in his *Tables tournantes* (Paris, 1854), gives an account of what seem to have been careful experiments, though they are hardly described in sufficient detail to enable us to form an independent judgment. They convinced him that by some unknown force tables could be got to move without contact. The experiments were conducted with his own family and friends without professional mediums, and in some of them he was assisted by M. Thury, professor of physics at Geneva, who was also convinced of the operation of an unknown force. The minutes of the subcommittee No. 1 of the committee of the Dialectical Society report that tables moved without contact, whilst all the persons present knelt on chairs (the backs of which were turned to the table) with their hands on the backs. The report, however, would be of greater value if the names of the medium and of the working members of the committee were given—we only know that of Sergeant Cox—and if they had written independent accounts of what they witnessed. Sir William Crookes has published accounts of striking experiments and observations with D. D. Home, which have left him convinced of the genuineness of the wide range of physical phenomena which occurred through Home's mediumship. Of considerable interest again are the experiences of Mr. Stainton Moses between 1870 and 1880, of which the best account has been compiled from contemporary records by F. W. H. Myers in two papers published in the Proceedings of the Society for Psychical Research. More recently several men of science, including Sir Oliver Lodge in England, Professor Charles Richet in France, and Professors Schiaparelli and Morselli in Italy, have convinced themselves of the supernatural character

(though not of any Spiritualistic explanation) of certain physical phenomena that have occurred in the presence of a Neapolitan medium, Eusapia Palladino, though it is known that she frequently practices deception."—*Article "Spiritualism," p. 707.*

(For a full discussion of this last-mentioned medium, see Hereward Carrington's "Eusapia Palladino.")

When we come to the psychic phenomena, of which Mrs. Piper is so well-known a medium, we enter a realm where investigation is attended with greater difficulties if all fraud, conscious or unconscious, is to be eliminated. Scientific investigators are coming to recognize quite generally that the human mind has powers not fully understood, and "the whole subject of the action of the subconscious personality" is one which is receiving increasing study by scientific psychologists. As the Encyclopedia Britannica expresses it:

"No one conversant with the facts now doubts that what looks like possession or inspiration by an external intelligence may generally be accounted for by subconscious mentation, so that in all cases where no material effects are produced except such as can be attributed to the muscular action of the medium, the evidence for a supernormal interpretation must depend on the content of the communication. Spiritualists maintain that true information is received, which is provably unknown to the medium or other persons present, or which at least is expressed in a manner obviously beyond their powers; and they attribute this to extra-corporeal intelligences. Others, while not going so far as this, admit that the content of the communications does occasionally exceed the medium's knowledge and affords evidence of telepathic communication between living persons. Probably most persons who have studied the subject would now be inclined to go this length; and there is some evidence, notably in connection with the trances of an American medium, Mrs. Piper, which has convinced some good observers that the hypothesis of occasional communication from deceased persons must be seriously entertained."—*Page 706.*

Before passing to other phases of the subject under consideration in this series of articles, it may be of interest to consider in detail a few examples of Spiritualistic phenomena which seem clearly to have been produced supernaturally.

(To be continued)

I. L. C.

ARE WE DRIFTING?

DRIFTING is the easiest way of changing one's location. It may bear one either to or from his desired goal, according to where he wants to go. Drifting is not always bad, nor does it necessarily mean retrogression. If one's due course runs with the current, then drifting, though not the swiftest mode of travel, is sure and certain to bring one nearer to his destination.

Usually, when we say an individual is drifting, we mean that he is going in the wrong direction; and in the case of moral drifting, that he needs to be aroused, or he will be lost in the whirlpool of sin. When we speak of a church or people drifting, we generally mean they are so like those about them that there is little to mark the difference.

In the past, denominational organizations have often drifted from their original purpose and been carried so far in a wrong direction in habits of life and points of faith that they have apparently lost their message and missed their goal. This even became true of the early church soon after apostolic times. Paul spoke of conditions in his own day which, when fully developed, meant apostasy and departure from the straight and narrow way. The pages of church history are strewn with the wreckage of multitudes who have drifted into errors of doctrine and practice, till chart and compass were utterly lost.

Most of the readers of this paper are believers in the third angel's message. Many have really forsaken the world and what it has to give, that they may obey the Lord and become a part of this great advent movement. They are sure that the Seventh-day Adventist people have the truth, and represent a movement world-wide in its extent, and mighty in its potentialities.

Is it possible for such to be so beset by countercurrents that they are borne on with them, notwithstanding the light they have? We dislike to think this could be the experience of any of our people.

We must not conclude that the world about us is moving heavenward because it appeals to us, and we think there are good people in it. The "strait" and "narrow" road of which Christ spoke, with but few who choose that way, has not widened into the "broad" road which has so many travelers. When one sees little or no difference between his own life and the lives of those about him, does not that suggest drifting? If the world is on the road to destruction, and the church cannot see any particular difference between the world and the lives of its own members, is that not significant?

In 2 Timothy 3:1-5 particular sins are pointed out as signs of the end. Are these weaknesses threatening the life of our church? If so, is that not a danger signal? Some speak as if the advent movement, in its original simplicity, had lost its power to bring men and women to Christ, and that some new way must be devised to reach the public. Is the third angel's

message to adopt worldly methods and imitate false standards in order to reach the multitudes. The Bible depicts the hearts of men in the last generation as evil indeed, but what is the condition of the church that cannot see much difference between other professed Christians and themselves? Are jealousies, envies, wrong-doings, to be forever in the church because they are part and parcel of the lives of the world and professed Christians? Are the distinctive, special truths of these last days losing their grip on the life of our own church, and have they lost their power to move our own people in the right way? Is Sabbath keeping becoming more and more a theory of days, and less and less the result of an amended life? Are we keeping and thinking of the Sabbath in the same way that our friends and neighbors think of and observe Sunday?

One cannot look about him for his inspiration to service, and judge of his own progress by what he sees others doing; that means conformity to the world, and erecting a standard of our own instead of following the divine standard. That the world about us moves as we move, is not a healthful sign that we are growing in the divine life. The vision must swing far beyond this present evil world, catch the beaming rays of the Morning Star, and hold that viewpoint, if ever we attain Christlikeness here and the glorious city at last.

For the church to drift, always spells decay and ultimate ruin. Activity alone is not enough. We must act in the right way, and keep our progress ever in the right direction. To drift is to be borne downward toward sin, never upward toward God. To conform to the lives of those about us, if they know not God, means eternal loss. We must not think the loosening of the moral fibers of the peoples of the world, which we see rapidly taking place among mankind, means to the church of Christ license for indulgence. If the whole world should go wrong, still the true people of God must pursue the narrow way. As we approach the end, moral conditions in the world will not improve. Because evil abounds, shall we lose sight of our final goal?

Our Pattern never changes. Christ is the example of his people, and his life is still ours to duplicate. Conditions about us are no excuse for laxness in morals or inaction in Christian helpfulness. We cannot afford to drift. Though the days are evil, God lives, and his banner waves from the battlements of the New Jerusalem, showing us our goal.

Ideals of the Christian life are rap-

idly undergoing radical changes. Our Puritan forefathers would have been staggered at the things done in these days by church members. Higher criticism has wrecked the faith of many in the inspiration of the Scriptures. Men are not seeking deliverance from sin as they did once. Plain pulpit preaching is no longer popular, but crowds throng the churches where intellectualism prevails, where the sermon has degenerated into a popular lecture; or where slang and vaudeville performances amuse and gratify. These conditions should be a warning to us, and should inspire us with greater consecration, and be the means of helping us to escape the experiences of other churches.

This advent movement stands for all that the Word of God teaches. It knows no compromise with sin; its standard of righteousness is the law of God as interpreted in the teaching and life of Christ. Its aim is to prepare a people clothed, through faith, with the righteousness of Christ, who will await their Lord's second coming in glory and power. Such a people, both in their life and in their work, must live unmoved and uninfluenced by the conditions of sin about them. This people must not drift. They cannot drift and fulfil their mission to the world.

I. H. EVANS.



"THE SPIRITUALITY OF GIVING"

UNDER this heading the editor of the *United Presbyterian* makes this excellent statement regarding the motive and measures of all true benevolence:

"We can think of nothing smaller and meaner than for a person to give with the eager expectation and itching desire to receive something bigger in return. This is simply crafty investment. Neither is giving of any merit if its purpose is to advertise self. It may be a very pleasant thing to see one's name in print, heading a subscription list for some philanthropic cause, but if we have given for that particular reason, we certainly have made no gain in our spiritual life.

"We are convinced that genuine liberality depends upon a right conception of stewardship. God owns everything. What we have is not really ours. We are in possession of it. We are intrusted with its management and are under solemn responsibility to make use of it to the glory of God. Our money, our talents, whatever we are and whatever we possess, should be invested where they will bring the largest possible returns for the King.

"Intelligent Christian giving seeks just one thing, the progress of God's kingdom in the world—God's kingdom of justice, truth, righteousness, and love. Every time a man puts a dollar into the contribution box or makes the investment of a loving deed, it should be with the thought that this will help in advancing the kingdom of God.

"What shall be the measure of our giving? 'Bring ye all the tithes into the store-

house,' is the plain Old Testament command, a good standard for today, a splendid rule for Christian people to follow. Certainly it is wise in this matter to adopt a definite standard. Haphazard, unsympathetic giving is like everything else of that particular sort. What would be the result if all Christians would adopt the tithe system and faithfully practice it? It would mean that the whole enterprise of the church would rest upon a sound financial basis, that there would be abundant resources for the pushing of every missionary enterprise, and more than that, it would mean the opening of the windows of heaven according to God's promise and the pouring out of such spiritual blessings that we should not have room enough to receive them. Let this be understood, however, that the tithe does not limit our giving. It simply provides a standard.

"In Christian giving there is the sure reaction in the enrichment of one's own soul. We hand out our coins, our greenbacks, our checks, all of which seem very material, but the underlying principle of the whole business is spiritual. The motive, the purpose, the effect, are fundamentally spiritual. The thing gets into our hearts, our souls; it determines our life principles, our life purpose, our life destinies.

"Surely the need of the world today is great. There is a loud and insistent cry from humanity's burdened heart for the consecrated giving of men and women who have the spirit of Christ. Now if ever is the time to give—to give money, to give time, to give talent, to give energy, to give life itself, for the sake of Christ and for the sake of those for whom Christ died."



A LITTLE COMFORT

PARENTS who have sons in the trenches may receive some comfort from the following observations regarding their chances for life and safety. According to the *Western Recorder*, "the Military Hospitals Commission of Quebec has kept an accurate account of the casualties of the Canadian troops, and gives the following as the results of its observations"

"If your boy goes to the front:

"He has 29 chances of coming home to one chance of being killed.

"He has 98 chances of recovering from a wound to two chances of dying.

"He has only one chance in 500 of losing a limb.

"He will live five years longer because of physical training.

"He is freer from disease in the army than in civil life.

"He has better medical care at the front than at home.

"In other wars from 10 to 15 men died from disease to one man from bullets.

"In this war one man dies from disease to every 10 from bullets. This war is less wasteful than any other in history.

"Only 10 per cent of all Canadians disabled for further service have been physically unable to engage in their former occupations.

"If your boy is one of the 10 per cent the Government will re-educate him in another vocation at which he can earn a living."



"FEAR is more contagious than most diseases, and more fatal."

STUDIES IN THE TESTIMONIES

THE SECOND COMING OF CHRIST — THE CHRISTIAN'S HOPE

EDITH M. GRAHAM

1. WHAT doctrine is the very keynote of the Scriptures?

"One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in 'the region and shadow of death,' a precious, joy-inspiring hope is given in the promise of his appearing, who is 'the resurrection and the life,' to 'bring home again his banished.' The doctrine of the second advent is the very keynote of the Sacred Scriptures."—*The Great Controversy*," p. 299.

2. For what have the children of faith long waited?

"From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. . . . The coming of Christ to usher in the reign of righteousness has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire."—*The Great Controversy*," pp. 299, 300.

3. What promise did Jesus give that he would return?

"Let not your heart be troubled,' he said; 'ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal myself to you, that you might believe. I go to the Father to co-operate with him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that he might come again, and receive them unto himself. While he was building mansions for them, they were to build characters after the divine similitude."—*The Desire of Ages*," p. 663.

4. What further promise was given at the time of Christ's ascension?

"The disciples were still looking earnestly toward heaven when, 'behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' The promise of Christ's second coming was ever to be kept fresh in the

minds of his disciples. The same Jesus whom they had seen ascending into heaven, would come again, to take to himself those who here below give themselves to his service. The same voice that had said to them, 'Lo, I am with you alway, even unto the end,' would bid them welcome to his presence in the heavenly kingdom."—*The Acts of the Apostles*," p. 33.

5. What dangers did Jesus say would precede his return?

"In unmistakable language, our Lord speaks of his second coming, and he gives warning of dangers to precede his advent to the world. 'If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' As one of the signs of Jerusalem's destruction, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false Christs and false prophets are showing signs and wonders to seduce his disciples. Do we not hear the cry, 'Behold, he is in the desert'? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits, is not the call now heard, 'Behold, he is in the secret chambers'? This is the very claim that Spiritualism puts forth. But what says Christ?—'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'—*The Desire of Ages*," p. 631.

6. What signs did Christ give to show when his coming was drawing near?

"The Saviour gives signs of his coming, and more than this, he fixes the time when the first of these signs shall appear: 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And he says, 'Learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer

is nigh: so likewise ye, when ye shall see all these things, know that he is near, even at the doors.' Christ has given signs of his coming. He declares that we may know when he is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand. 'Heaven and earth shall pass away,' he says, 'but my words shall not pass away.'—*The Desire of Ages*," pp. 631, 632.

7. For what purpose is Christ returning?

"He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved him, and kept his commandments, and to take them to himself. He has not forgotten them nor his promise. There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when 'the dead shall be raised incorruptible, and we shall be changed.' A little longer, and we shall see the King in his beauty. A little longer, and he will wipe all tears from our eyes. A little longer, and he will present us 'faultless before the presence of his glory with exceeding joy.' Wherefore, when he gave the signs of his coming he said, 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'—*The Desire of Ages*," p. 632.

8. What has always been the Christian's hope?

"The coming of the Lord has been in all ages the hope of his true followers. The Saviour's parting promise upon Olivet, that he would come again, lighted up the future for his disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the 'appearing of the great God and our Saviour Jesus Christ' was the 'blessed hope.'—*The Great Controversy*," p. 302.

9. What preparation must be made to meet the Lord?

"We are preparing to meet him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When he comes, he is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us."—*Testimonies for the Church*," Vol. II, p. 355.

10. What is delaying the coming of Christ?

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.' Christ is waiting with

longing desire for the manifestation of himself in his church. When the character of Christ shall be perfectly reproduced in his people, then he will come to claim them as his own. It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess his name bearing fruit to his glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*"Christ's Object Lessons,"* p. 69.

11. What are some principles that are to have a place in the work of preparation for the coming of the Lord?

"In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles. The people are to be instructed in regard to the needs of the physical organism, and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to him a living sacrifice, fitted to render him acceptable service."—*"Testimonies for the Church,"* Vol. VI, p. 224.

12. Because the end is near, should we cease to build up our institutions?

"A great work must be done all through the world, and let no one conclude that because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let none speculate on that which has not been given him to understand. Let every one work upon that which has been placed in his hands, doing the daily duties that God requires. When the Lord shall bid us make no further effort to build meeting-houses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity."—*"Testimonies for the Church,"* Vol. VI, p. 440.

13. What does it mean to watch for the coming of the Lord?

"Christ on the Mount of Olives had spoken to his disciples of his second advent to the world. He had specified certain signs that were to show when his coming was near, and had bidden his disciples watch and be ready. Again he repeated the warning, 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' Then he showed what it means to watch for his coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson he taught in the parable of the talents."—*"Christ's Object Lessons,"* p. 325.

14. To whom is the gospel invitation to be given before Christ comes?

"The gospel invitation is to be given to all the world,—'to every nation, and kindred, and tongue, and people.' The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. 'Go out into the highways and hedges,' Christ says, 'and compel them to come in, that my house may be filled.' The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word un-mixed with human tradition. Though men

have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon his servants to carry his message to the people. The word of everlasting life must be given to those who are perishing in their sins."—*"Christ's Object Lessons,"* pp. 228, 229.

15. What is one of the special temptations of the last days?

"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' he said, 'the sect of Sabbath keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom, or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very diligent then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.'"—*"Early Writings,"* pp. 266, 267.

16. What is to be the character of those who will enter the kingdom of heaven?

"Those who love Jesus will bring all in their lives into harmony with his will. They have chosen to be on the Lord's side, and their lives are to stand out in vivid contrast with the lives of worldlings. The tempter will come to them with his blandishments and bribes, saying, 'All this will I give thee if thou wilt worship me.' But they know that he has nothing worth receiving, and they refuse to yield to his temptations. Through the grace of God, they are enabled to keep their purity of principle unsullied. Holy angels are close beside them, and Christ is revealed in their steadfast adherence to the truth. They are Christ's ministers, bearing, as true witnesses, a decided testimony in favor of the truth. They show that there is a spiritual power that can enable men and women not to swerve an inch from truth and justice, for all the gifts that men can bestow. Such ones, wherever they may be, will be honored of heaven, because they have conformed their lives to the will of God, caring not what sacrifices they

are called upon to make."—*"Testimonies for the Church,"* Vol. IX, pp. 23, 24.

17. What is the condition of the world as the end draws near?

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end. The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are destroying thousands of lives, and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short his work, and put an end to sin. Oh, that the scenes which have come before me, of the iniquities practiced in these last days, might make a deep impression on the minds of God's professing people."—*"Testimonies for the Church,"* Vol. VIII, pp. 49, 50.

18. How may these evil times be shortened?

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"—*"The Acts of the Apostles,"* p. 111.

Good health is fundamental to both happiness and prosperity. Life loses its zest to the man with a rising doctor bill. Whatever the ailment, the sufferer is a loser because of it. Many a man would rather be a Homer blind than a Carlyle dyspeptic. Both may do good work, but without their affliction life would be happier. Homer might have sung in sweeter strains, and Carlyle would not have been so grouchy. A man's health is his standing capital. Freedom from physical ills, a pure, warm blood, and a clear brain have much to do with one's business success and social enjoyment. An impaired constitution is a sorry foundation to build on. Muscular morality and a manly mind are not antagonistic. A clear brain is often the corollary of a vigorous biceps. Dumbbells are better than doctor's pills, and a tough tussle than a languid liver.—*United Presbyterian.*

"BLESSED are the pure in heart."

GENERAL ARTICLES

THE CROSS — NO. 1

E. H. GATES

ALL through the pages of Holy Writ the doctrine of the vicarious sufferings of the Messiah is clearly set forth. When Abraham was commanded to offer his son upon the altar, he realized something of what God suffered in giving up his Son on the cross.

"The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead." — *"Patriarchs and Prophets,"* p. 154.

Every bleeding victim on Jewish altars was a testimony to the fact that the Messiah was to suffer death.

The cross of Christ carries with it the idea of awful suffering and a cruel death. Often the victims lingered on the cross for days before death kindly released them. No one desired crucifixion; all shrank from it.

But why was it necessary for Christ to endure the awful agonies of Gethsemane, to "sweat . . . as it were great drops of blood," to hang on Calvary's tree amid the taunts and ribald jests of the priests and the rabble, and finally to expire in dreadful sufferings, without a ray of light from the Father to relieve the awful gloom? Peter answers the question as follows:

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter 3: 18.

The object, then, of all this amazing sacrifice was that rebels against the government of heaven might be brought to God. Because "without shedding of blood is no remission," it was necessary that Christ should die to satisfy the claims of the broken law; but it was further necessary in order that God's true character might be manifested to the universe.

By his subtle reasonings, Lucifer had deceived the angels of heaven, and millions of them had sided with him against God. He also had deceived the human race. In order to forever demonstrate to the universe that God is love and that Satan's accusations were false, it was determined in the councils of heaven that the Son should suffer the death of Calvary. In no other way could God's true character be revealed to the fallen and un-fallen worlds, nor could men be brought to God; for through a false conception of God, no man would desire to come to him.

As heaven saw the desire for self-exaltation revealed in Lucifer's words, "I will exalt my throne above the stars of God; . . . I will be like the Most High" (Isa. 14: 13, 14), it was further determined that Christ should reveal a character exactly the opposite

of Lucifer's. So he, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2: 6, 7, R. V. "Being found in fashion as a man," he "became obedient unto death, even the death of the cross." Verse 8.

Christ not only "endured the cross" when he hung on the tree, but he was the "Lamb slain from the foundation of the world." Rev. 13: 8. The plan to "bring us to God" through a suffering Messiah was laid before the world was created. The gospel is "the revelation of the mystery which hath been kept in silence through times eternal." Rom. 16: 25, R. V.

Every moment of time that Jesus lived in the flesh he bore his cross. To step down from his exalted station and take human nature was an infinite condescension. Even when a child the cross was heavy upon him.

"Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon him because of his birth, and even in his childhood he had to meet their scornful looks." "The Sinless One must feel the shame of sin. The peace lover must dwell with strife, the truth must abide with falsehood, purity with vileness."

The tragedy of Calvary, when Christ's heart was broken with grief and his soul was poured out unto death, was only the climax of his cross bearing.

Christ well knew from the beginning the cup of sorrow which he must drink, and the agony he must endure in order that "he might bring us to God;" but notwithstanding this, he, "for the joy that was set before him endured the cross, despising the shame." Heb. 12: 2.

The joy of uniting lost sinners with their loving Father was the motive which ever urged him forward in his blood-stained path. Just before the crucifixion, standing in the very shadow of the cross, Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." John 12: 32. Through the cross the wonderful love of God would be manifested to the universe, to angels as well as to men. Through this means Satan's accusations against God are forever refuted, and Satan himself, "the prince of this world, . . . cast out." Verse 31.

Viewing the mighty results of his sacrifice,—a redeemed people and a redeemed earth,—Jesus even longed for his baptism of blood. "He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory." On previous occasions,

when Christ's life was threatened, he had sought safety by retiring from the field; but now "he steadfastly set his face to go to Jerusalem." Luke 9: 51. No cowardly shrinking from the battle now. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." As the eyes of all were directed to the brazen serpent, so must all eyes be drawn to the crowning sacrifice on Calvary.

"Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his. 'With his stripes we are healed.' " — *"The Desire of Ages,"* p. 25.

No wonder that the angels, the living creatures, and the elders round about the throne of God should unite in "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

OUR MEDIATOR

C. P. BOLLMAN

"THERE is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5.

These few words of Sacred Scripture state a most important truth; namely, that there is but one Mediator. In the book of Hebrews the companion thought, that this one Mediator is a *man*, is dwelt upon at some length, and very strongly emphasized; this is especially so in the second chapter.

As under the old law the priests were taken from among the people, so under the new law, the one Priest, the "one Mediator," must be a *man*, "the man Christ Jesus."

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 10-18.

The character of God was on trial before the created intelligences of the

universe. Sin had raised an issue between the law and its violators, and the law must either be vindicated or abandoned.

Satan's charge was that the law was unjust in that it required service that no created being could render. Even angels, the accuser urged, could not fully obey all its precepts. The fall seemed to justify, in some degree at least, Satan's claim. Man had failed just as Satan had told the angels that all must fail, and just as he himself and the angels who fell with him, had failed.

But in the curse pronounced upon the serpent was a promise of victory and of restoration to man. The fall came through the woman; the restoration must come through the seed of the woman; from the fallen race itself must arise the Deliverer; hence the definite statement by the apostle that the one Mediator is "the man Christ Jesus;" and hence also the emphasis which in the second of Hebrews is placed upon the fact that our great High Priest was of the seed of Abraham, made like unto his brethren, tempted in all points like as we are, yet without sin.

It was a wonderful miracle that was wrought in the incarnation. The Word was made flesh. The divine Son of God, one with the Father in the creation of all things, was made flesh, became truly human, was made a man with the limitations belonging to humanity and became obedient to death, even the death of the cross.

In this wonderful change the Son of God did not lay aside divinity, but he did empty himself of all that was his because of that divinity, and stood, not where Adam stood before the fall, but where man stands today, saving this only, that he bore no load of personal guilt; his moral powers had not been weakened by his own personal yielding to sin as was the case with all other members of the human family.

It is a blessed thought that our Mediator, "the man Christ Jesus," had by faith such a hold upon that divine power which he surrendered, of which he emptied himself when he was made flesh, that he can and does give power to those who believe on him, to become the sons of God. For as he lived his life of perfect righteousness by his faith in that power, as he constantly drew from the Father, so may we live, and work, and draw from him, and thus bear fruit for God.

In dwelling upon the divinity of Christ, let us not forget that the divine Word was "made flesh," and that this sacrifice willingly made in our behalf, is an eternal one; that to all eternity the Word, thus "made flesh," remains the Son of man, for when he is seen coming in the clouds of heaven he is described as one "like unto a son of man." Rev. 14:14, A. R. V. The Father gave his Son and the Son gave himself to humanity, not merely

for the brief period of his earthly life, but for all eternity, so that even the Father himself, that he may be again with the Son, transfers his throne to this once fallen but now redeemed world, for in blessed vision, the prophet of the New Testament says:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

Is it not truly a grand conception of what God has prepared for them that love him? a most blessed and ever to be cherished hope?



THREEFOLD GOSPEL MOVEMENTS

NUMBER TWO

A. T. ROBINSON

WITH a precious harvest of souls garnered from among the people who lived and died before the flood; with the wicked all destroyed out of the earth by the flood, and with Noah as the second head of the human family, the second message of salvation to the world was begun.

Before the time of the flood it is probable that neither the Lord's work nor the work of apostasy had been organized. In other words, there had been no organized church, neither was there any organized form of apostasy. About two hundred years after the flood Nimrod was born. He was the first man wicked enough, bold enough, and daring enough, to attempt the organization of a form of government in this world to counterwork and overthrow the work of God. Of Nimrod it is said:

"Cush begat Nimrod; he was the first to be a despot on the earth. He was an overbearing tyrant in Jehovah's sight. And the beginning of his kingdom was Babel, . . . in the land of Shinar. Out of that land he went forth and builded Nineveh." Gen. 10:8-11, Spurrell's translation.

"Go to," cried this rebel agitator, "let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." "Go to," again shouts this great leader of wicked men, "let us build us a city and a tower, whose top . . . unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:3, 4. "Whose top unto heaven." Note the words "may reach" are supplied words and do not belong in the text. The top of that tower was intended to be a symbol of sun worship. Bab-el, meaning "gate," or "way," was intended to be man's gate, or way, of salvation, versus God's true and only way of salvation. The Lord came down and confounded their language and scattered them abroad on

the face of the earth, the very thing which they intended the building of the tower should prevent. How feeble the puny arm of man in his attempts to hinder or overthrow the work of God in the earth!

The defeat of the tower-building enterprise, and the scattering of the builders on the face of the earth, did not put an end to the Nimrod system of apostasy. Six hundred years before the birth of Christ that very same system of apostasy was embodied in the first great church-and-state empire that ever existed on this earth. That kingdom was known as Babylon. It was succeeded in turn by other church-and-state world powers, known by different names, each dominated by the Nimrod system of apostasy. It is worthy of note that while these kingdoms have been known by different names, they have all and always been the continuation of the development of the kingdom and government begun by Nimrod, the "overbearing tyrant in Jehovah's sight."

We read in Revelation, referring to the time when this great system of apostasy is to meet its final doom, that "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Rev. 16:19.

Soon after the overthrow of the Babel builders, the Lord took measures to organize his work in the earth. He called Abraham, the father of the faithful, bidding him come out from his kindred and from his father's house, and promised to make of him a great and holy nation. God's purpose in the organization and exaltation of the nation of Israel is clearly and forcibly stated by the prophet Isaiah, in these words:

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49:6.

In the Nimrod system of government, already referred to, Satan was to be the king, exercising his kingship through his chosen human instrumentality. In the kingdom of Israel, Jehovah was to be king, exercising his kingship through his chosen human instrumentalities. In order that Israel might fulfil her heaven-appointed mission, in being the light of the world, the Lord promised to raise that nation high above all nations which he had made. Deut. 26:19. But the sad day came when the highest ambition of that people was to be like the nations around them. "Make us a king," they demanded of Samuel, "to judge us like all the nations."

"And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

Samuel remonstrated with the people, telling them of the many evils that would follow their having a king. "Nay," they protested, "but we will

have a king over us; that we also may be like all the nations." 1 Sam. 8: 5, 7, 19, 20. That was Israel's first formal step in rejecting God as their king. Their last formal step in that direction was on that fateful day when the weak, time-serving Pilate asked the Jews, "Shall I crucify your king?" and they answered, "We have no king but Cæsar."

Like the antediluvians, who rejected the last warning message sent them from heaven, and sank beneath the waters of the flood, so Israel rejected the last message of mercy to them as the chosen people of God, and were enshrouded in almost impenetrable darkness. Of that once-favored nation it could truly be said, "Babylon is fallen."

"ASCENSION ROBES"

MARGARET WRIGHT-LOCKE

No doubt we have all heard the story of the Adventists' ascension robes. It seems to be a sweet morsel in the mouths of those who are prejudiced against the doctrine of the second coming of our Lord and Saviour in the clouds of heaven. While it is true that there was a little company of godly men and women in the year 1844 who looked for the coming of Jesus, it is but an idle tale that they garbed themselves in long, flowing robes and thus awaited the return of their Lord. To the student of prophecy, who sees in the terrible things transpiring on every hand the fulfillment of the prophetic word, how paltry and worthless are all thoughts of earthly garments, to be worn when Christ shall appear.

In Genesis 2:25 we read:

"They were both naked, the man and his wife, and were not ashamed."

Pure and holy, filled with righteousness, the glory of their righteousness shone forth and enshrouded their bodies in a halo of light; they were naked of artificial garments, yet not naked, for God hath clothed them. But in the third chapter of Genesis we read of the shameful fall through the temptation of the woman by the devil, which resulted in the loss of their garments of glory, for as sin entered their hearts and righteousness departed, the halo of light, the righteousness of their lives, departed also.

"The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen. 3:7.

Realizing their shame in the forfeiture of their glorious raiment, they girded themselves about with fig leaves sewed together—miserable substitute for that which a loving Creator had given. In the language of a well-known writer:

"Before the entrance of sin, Adam and Eve in Eden were surrounded with a clear and beautiful light, the light of God. This light illuminated everything which they ap-

proached. There was nothing to obscure their perception of the character or the works of God. But when they yielded to the tempter, the light departed from them. In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in his works."—*"Ministry of Healing,"* pp. 461, 462.

What a wonderful garment! A light so penetrating that as they stood before the trees, the flowers, the shrubs, and the vines, they could see in the very heart of these things the marvelous workings of God in nature, and praise him by whom and for whom all things were made!

A loving Father pitied their miserable condition, and made them "coats of skins, and clothed them" (Gen. 3:21), and men and women have ever since sewed material together to take the place of the garments lost through the fall.

There is a people today who are making ready for the second advent of the Son of man. By God's grace they are preparing garments in which to greet him. Not of skins, or wool, or silk, not garments woven by man, but robes of wonderful texture "woven in the loom of heaven."

This raiment will be glorious, dazzling, having the appearance of snowy whiteness, like fine linen with light shining through. Of the transfiguration of Christ on the mount we read:

"As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Luke 9:29.

Matthew says:

"His face did shine as the sun, and his raiment was white as the light." Chap. 17:2.

Mark has it:

"His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Chap. 9:3.

The psalmist says of the Lord God:

"Who coverest thyself with light as with a garment." Ps. 104:2.

The angels who met the women at the tomb where Jesus had lain, were clothed in "shining garments."

It is written of those who overcome the world,

"The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

And John the revelator, narrating his vision of the redeemed of earth, said,

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

In Revelation 19:8 we read that "fine linen is the righteousness of saints."

Wonderful robes! Robes of righteousness, of holiness, of purity!

Robes of light, "the light of God"! Glorious robes, resembling fine linen of dazzling whiteness!

Yes, praise God, there are a few people who through Christ's grace and the reception of his righteousness are preparing their ascension robes, even the grace of Christ's character, which will be bestowed not as a reward of merit but as his free gift of life eternal.

Zurich, Mont.

THE TESTIMONY OF JESUS

G. B. STARR

God has fulfilled his word, that the remnant church would keep the commandments of God and have the testimony of Jesus Christ, by leading out a people who do keep the commandments, and by confirming among that same people the testimony of Jesus (1 Cor. 1:4-8), that confirmation covering a period of more than seventy years.

In the woof and warp of the organization, literature, institutions, ministry, world-wide evangelism, and individual church membership of the entire Seventh-day Adventist Church, the writings known as the Testimonies are inseparably woven and interwoven.

This is also true of the individual experience and religious life of the great body of believers composing the remnant church. In the providence of God many of our best and highest spiritual experiences, hopes, aspirations, and victories, have been inspired and sustained by the Holy Spirit, through the testimony of Jesus.

It has sounded the call and led the way for the grandest and most successful enterprises undertaken and achieved by this people. It has never led to failure or disaster. Surely, now we may believe it will carry us through to final triumph in the presence of its Author—Jesus, our Leader.

Ten Steps in Apostasy

With such results attributable to the influence of the testimony of Jesus, as related above, no marvel that Satan should manifest special wrath against that gift and its influence, and should put forth special effort to weaken faith in the Spirit of prophecy which has been so long "confirmed" among God's people, by bringing in spurious manifestations tending to take the mind from the true and lead to its neglect and possible rejection.

The following extract from Volume V, page 672, of "Testimonies for the Church," warns of ten dangerous steps which lead away from the truth and toward destruction. Doubtless they were given that we might avoid them:

"It is Satan's plan to weaken the faith of God's people in the Testimonies. 'Satan knows how to make his attacks.' [1] He

works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. [2] The gifts are next questioned; [3] then, of course, they have but little weight, [4] and instruction given through vision is disregarded. [5] 'Next follows skepticism in regard to the vital points of our faith, the pillars of our position, [6] then doubt as to the Holy Scriptures, [7] and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till [8] he launches them into open rebellion, [9] which becomes incurable, and [10] ends in destruction.'



MAN'S TRUEST HUMAN FRIEND

J. M. HOPKINS

INSPIRATION pays to woman this glowing tribute: "A virtuous woman is a crown to her husband." Prov. 12:4. No man's life is full, is perfect, without the blessing of a true, noble woman. She is the friend above all others who will stay by her husband; who will encourage, console, inspire, cheer, and help him in every way. In sickness no hand can soothe the aches like hers; no hand can bind up the wounds like hers; no heart can feel the sorrows, can sympathize and love, like hers; no eye will watch through the long weary night like hers. No voice can soothe and bring rest like mother's. Mother's songs are always the sweetest; they echo longest and most tenderly. Nothing can equal mother's songs, mother's prayers, mother's tears. The mother, the sister, the wife, the daughter—what would life be without them? Without those endearing names no human language could be perfect. "Her price is far above rubies." Prov. 31:10.

The inspired pen continues:

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil ["shall have no lack of gain," A. R. V.]. She will do him good and not evil all the days of her life." "Her husband is known in the gates [positions of trust and honor and power], when he sitteth among the elders [great men] of the land." Verses 11, 12, 23.

No loftier tribute was ever paid to king or monarch than God has paid to the noble women of earth. And we have only to read the annals of history, of epochs of reformation among men, to see that much of the work of blessing to the world has had its conception in the heart of woman; that its accomplishment has been achieved by the judgment, the wisdom, the consecration, and the untiring effort of earth's noble women—mothers, wives, daughters, sisters.

We are profoundly glad that today woman is coming into her own. She is nobly demonstrating her ability to grapple with the great problems of human need and industry. She is successfully filling professional positions—in law, medicine, theology—besides taking her place in all

branches of industrial enterprise. For this every true man should and does rejoice—that she is truly a crown of glory.

And oh, that every woman in all the world could look upon every man, of whatever place, or nation, or tribe, as a friend, a brother! Oh, that men would be men, would ever and everywhere rise to the dignity of honorable manhood!

God placed man on this earth as the protector, the guardian, the helper, the supplier; not as the betrayer, the seducer. In consequence of the exalted position in which the Creator placed the man as the head, the protector, we roll the whole burden of responsibility to his door. It is his duty, nay, his whole privilege, to be a Joseph; to be like Jesus, who pitied the fallen, who forgave, who raised to a life of purity and blessing.

As we look out upon the world and see the sad condition of womankind, made sad in so large a measure by the gross, base selfishness of men, we cry out: "Oh, why will not men be men? Why will they degrade and abuse the best friends they have? Why will men degrade themselves, ruin themselves, blight every hope, every prospect, for man or woman?"

If men would only reform, would, in all respects, rise to the high standard of manhood, all the story of shame, of tears, would have no place on lip or page. That most awful of all crimes, "white slavery," would immediately and forever cease. Earth would be the happy beginning of heaven. Woman, our truest friend, would be indeed what all women would rejoice to be—a "crown to her husband."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "For her price is far above rubies," and "she will do" you "good and not evil all the days of her life."

Roseburg, Ore.



PROMISCUOUS KISSING

I GET a great many letters from young girls who want to know what they shall do about the kissing proposition. They say it is practically a case of no kiss, no beau, for the young men who take them about demand a good-night kiss as pay for their courtesies, and if they refuse, it is, indeed, Good night in the slang phrase, for they never see these osculatory youths again.

Now the innate modesty and delicacy of these girls revolt at yielding their lips to men to whom they are not even engaged; to men who do not even pretend to be in love with them. It violates their sense of what is proper, but, at the same time, they do not want to be regarded as prudish and Puritans. Still less do they desire to be wallflowers, left out of all the fun and parties, and numbered with those

forlorn damsels who never have any attention from men.

So the girl is torn between her instinctive sense of what is right and her knowledge of expediency, and she wants to know what she shall do and how she shall answer the eternal argument of man when he is trying to persuade a woman into doing the thing that he knows she should not do. To kiss, or not to kiss, that's the question that troubles her.

There can be but one answer to give a girl to this problem. It is no, no, no! A maiden's lips should be kept inviolate, and the first man's kiss that is pressed upon them should be the kiss of love from the man she expects, to marry. For a girl to give her lips to every Tom, Dick, and Harry who escorts her home is something unthinkable. It is as much of a desecration as if she trailed a white rosebud through a sewer.

It is a pity that girls can never be made to realize that the most alluring and attractive thing about them is the aura of innocence and unsophistication that surrounds them. It is the whiteness, the untrodden snowiness of their souls, that is their chiefest charm, and they never make so fatal a mistake as when they throw this away.

If girls were only wise enough to realize how fascinating aloofness is and what an appeal unsullied purity makes to the masculine imagination, they would keep every man at arm's length at least until he had come out and popped the question. They would not think for a minute of putting up with cheap familiarities from men that rob them of their freshness and make them little shop-worn bits of humanity that have been pawed over like the goods on a bargain table. Girls should never forget that it is the shy and shrinking violet that is man's favorite flower, not the brazen sunflower.

My girl correspondent says that she does not know how to answer a man when he begs her to kiss him and tells her that there is no harm in it, and that his arguments make her feel foolish because she seems to be making a great ado over a very little matter. There is one answer that every girl can make to a man's request for a kiss.

She can ask him if he would like his sister to kiss any man good night who happened to call upon her. She can ask him what he would advise his sister to do if his sister were in her place. And she can ask him if he would like to think that the girl that he is going to marry some day had kissed a hundred men who were mere casual acquaintances.

The girl who never touches intoxicating liquors and who never kisses men, needs no other chaperon than just those two things. She can walk through the temptations of the world unscathed, and wherever she goes she is followed by the respect and admiration of men.

As for the young man who won't come to see a girl unless she will kiss him, she's better off lacking his company than with it. His cheap attentions come too high. They are not worth the price.

Any way you look at it, promiscuous kissing is vulgar and common, unsanitary and disgusting. Good taste and common sense alike demand its abolition.—*Dorothy Dix, in Toledo Daily Blade.*

THE GLORY OF GOD

JESSIE DU BOIS

I WOULD speak of the mighty power of God as displayed in the heavens, and raise my voice in tones of praise to him who upholds "all things by the word of his power," "for he spake, and it was done; he commanded, and it stood fast."

But my mortal tongue is too weak; my choicest vocabulary fails, "when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." Surely, "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." For "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

O "lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth!"

When I consider the mighty power of God as spoken to us in the language of heaven, my heart is thrilled with the wonder of it all; and I can only exclaim with the psalmist: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." For even "the heavens declare his righteousness, and all the people see his glory."

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."

Clarksburg, W. Va.

THE man who proclaims his loyalty to Christ, and yet refuses to serve his fellow men, is only deceiving himself; for the extent of our service to man is the measure of our loyalty to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is the Master's declaration. The treatment we accord to the disciples of Christ is exactly the treatment we accord to him.—*Western Recorder.*

"I WOULD give the world to have your experience," said a wealthy man to a devoted Christian lady. "That's just what it cost me," she replied; "I gave the world for it."—*Selected.*

IN MISSION LANDS

ONE OF MANY MISSIONARY DEPARTURE SCENES

T. E. BOWEN

CONSTANTLY the home ties are being severed as our young people catch the appeal coming to us from neighboring fields on the other side of the earth. Really there are no foreign fields these days, when steamships and cables unite the whole earth in one common neighborly brotherhood.

We do not always give camera glimpses of departing missionaries, but as this one serves two purposes, we pass on the picture showing Brother and Sister Orley Ford as



MR. AND MRS. ORLEY FORD

they were leaving for the Indian mission in Peru. With their traveling bags beyond them, this shows them as they take leave of their Los Angeles home, where for several weeks they improved their waiting period in obtaining all the experience and help they could in medical knowledge, before obtaining their passports. In the background across the street is shown the dispensary building, one unit of the hospital equipment of the College of Medical Evangelists.

In the last letter written to the Mission Board before embarking at New Orleans, Brother Ford says:

"We are glad finally to be off to our field. We do not plan on ever coming back. Our lives are dedicated to the work in Peru, and we hope that it will be our privilege to work there until the Lord comes and takes us home to that grand reunion we are all looking forward to. I do hope that our work will hasten that glad day, and that many

souls will be in the kingdom as a result of our work. That thought cheers us on, and makes the home partings lighter. We are glad that we have the privilege of taking up the work to which we have been called. The Lord has worked wondrously in opening the way for us to go, and we have the assurance that he will go with us and make our work a success."

This is the spirit of loyalty actuating our dear missionaries who are going to the ends of the earth to face the stubborn problems that are sure to confront them in their endeavors to help some one to grasp the truths of the last gospel message now going to a lost world. Shall not we who remain behind support them as loyally by our gifts and our prayers?

FROM TROUBLED EAST AFRICA

A SPLENDID report of experiences in East Africa, a field from which we have heard so little since the outbreak of the war, comes to the Mission Board by way of Brother Guy Dail, stationed in Switzerland. In August, 1917, Missionary A. A. Carscadden wrote from his home at Kamagambo, Kisumu, East Africa, as follows:

"Your good letter of June 12 just at hand, — came last evening, — and I was glad to hear how the work of the Lord is progressing in some other parts of the world. I have not had many letters from our brethren at home since the war started, and I enjoy getting a good letter now and again.

"Yes, for a while we had quite a time getting funds, and during all of 1916 we received only \$200 from home; however, we have now been getting plenty, as \$1,000 came from Brother Knox; so we are well off just now. We shall try to take care of what we have, so that it will go as far as possible. The brethren at home were not to blame for not sending the money, as they did not get my letters asking for it. Then again, they wondered why they did not get my accounts. I have sent them one copy and you one copy ever since the war started, up to September last. [These were all lost enroute.] I shall send you the school reports in a few days. We are not able to present a perfect record of the work of the schools for the past year, as we were not here, but we have done the best we could to make up the reports. I am getting a better report for the first half of this year.

"We had a nice time together at our quarterly meeting here at this mission last month. We had a baptismal service, in which thirty-four went forward. That is the largest number of candidates we have ever had in this field. However, we now have about one hundred names on our list for baptism, and we are going to have another service soon. At the time of the quarterly meeting, we had a committee meeting, and made up our budget for 1918, which I shall send in in a few days, so that the brethren at home will have our needs quite well before them for the next seventeen months. I think we shall soon have things in running order

again, and we will then endeavor to keep the brethren in the homeland informed regularly as to our needs.

"I hear from Elder W. B. White quite often, and he is getting on well down there. They feel short of help, just as all of us do, but this will be the case until the work is finished; and I think it is a good sign that the work is in a healthy condition. It would be sad for one of our workers to be unable to find more than he could do. We have room for many more missionaries in this field, and we must have them as soon as the war is over. We should have at least four young men preparing for Uganda. The time is not far away when we shall have to enter that field. The message has gone before us, and there are a few of the Uganda people now observing the Sabbath. I have not had time to visit them, but I hear that there is one chief, and some of his family, and a helper of his, who have commenced to obey the fourth commandment. So you see the work is widening ahead of us. From this beginning, I hope that some of these days there may be developed a good and prosperous work in Uganda.

"Gendia is prospering quite well. Brother and Sister B. L. Morse and Brother L. Lane are there now. Brother Lane leaves for home in a few days. They have a fairly prosperous school, and many good outschools. Of course they have only grass houses there yet. The printing outfit is in good condition, and Brother Lane has done some printing since coming back.

"Wire Hill Mission is still alone—only a boy being in charge there. We need a worker there, as the boys are scattering about among our other stations, where they are not so much at home.

"Kisi Mission is entirely alone, and must be for some time yet.

"I am here at Kamagambo, with my family, and we are getting on quite well. Our station school is large, because I have called in nearly all my outschool teachers, and they have brought many of their pupils with them.

"Brother and Sister Alfred Matter are at Kaniadodo, and they are prospering. I believe they have all they can do, and more. They do more medical work than the rest of us. (The facts are we have no medicines now.) The interest is growing there, and he has a few ready for baptism. In a few days I shall send you a list of those recently baptized.

"Brother E. B. Phillips is at Karungu, and he has all he can do. The interest was never better than at present, and his school is in good condition, as a result of the interest manifested by all.

"Brother A. Watson is at Rusinga, and has a good school. Some were baptized from his mission, both boys and women. I forgot to say that some were baptized from Karungu also. The others were Gendia, Wire Hill, and Kamagambo boys.

"These are all the missionaries we have at present, and every one has all he can do. Brother Watson has written in, asking me to notify the home board that he feels that he must leave this field for good.

"Brother I. R. Evenson is still doing good work in the south, and I do not know whether we may expect him back here or not. He wants to go and see his folks, and then come back, but I do not know whether he will go home before the war is over or not. [He is now on his way to his parents in America.] I have written asking him back to help us, but do not know what he will do.

"There are no workers at all in the Nyanza field. All those stations are alone.

Dr. F. W. Vasenius is still in this country, but is in medical work at present. I have written to him, asking him to come back and help us, but do not know what his answer will be.

"I think I have written you about each worker, and I will now close.

"Brother and Sister V. Toppenberg left here because of her health, and the last I heard of them they were in Cape Town waiting for a boat home. [They are now at Washington, D. C., where Sister Toppenberg is receiving treatment at the sanitarium.]"



THE "MELANESIA" IN THE SOLOMON ISLANDS

G. F. JONES

WE left the port of Tulagi on a fine afternoon for the Marovo Lagoon, with the wind dead aft and our mainsail and mizen trimmed wing and wing, sailing at the rate of five and a half knots, and a nice moderate wind blowing—one of those pleasant experiences to seamen after passing through stormy seas. Besides, we were all homeward bound, for the Marovo Lagoon was the one place, after leaving Sydney, that encouraged us to weather cheerfully the dangers of the sea.

That night we passed a number of small islands a few miles away. They looked like little dots on the water, with two high mountains on a larger island in the background. These were the Russell Islands, better known as Pavuvu by the natives. The boys, our native crew, sang and laughed as they came in sight of their dear islands.

About thirty miles farther away, on the following morning we passed an island which looked like a high haystack rising out of the sea. This was Buroku. I did not have to tell the boys where we were, for they knew every peak and rock. But the very high mountains in the vicinity of their own homes, around the Marovo Lagoon, were quite concealed from our view by a peculiar haze which seemed part of the sky. We strained our eyes to get a first glimpse of the homeland, and not until we drew much nearer did the boys discern through the dull haze the high mountain of Gatukail, where is situated one of our missions, of which Brother D. Gray has charge. Soon after this, other peaks and familiar landmarks came into view.

In the eager scanning of our beloved Marovo Mountains, we failed to notice the storm that was gathering force behind us. It suddenly struck us in all its fury, as if jealous of all the attention we were paying to the landscape. We were obliged to face about and acknowledge our stern chaser with the lowering of sails, and this in double-quick time, for it blew and rained and thundered until we could not see the length of the ship ahead of us. And now in the hurry and excitement of the storm we lost the bearing of the narrow entrance ahead to which we were steering, only a mile away. We were between two

ugly dangers: the high seas and wind forcing us onward at a terrible speed, and the great bluffs and breakers ahead of us, with just one narrow entrance of escape,—but where was it? If ever we needed presence of mind it was then. Every man was in his place and on a high tension. Here was the moment of extreme danger. Would we strike the bluff or reach the entrance? We could see nothing but the blinding storm. As soon as we could get the first glimpse of the land, we would be almost upon it. Another anxiety came: Would the engine fail us at the last moment? We were not long in this suspense before we saw the dreaded bluffs, and then the entrance a little on our starboard, and we were soon in the calm blue waters of the magnificent Marovo Lagoon.

I think that our white crew were entranced with the beauty of all around them. Scores of little islets appeared, like stars in a blue sky. Once more we sailed along merrily, and the wrinkles passed away from our weather-beaten faces. On an island, an hour's sailing ahead, we saw a white speck; it was our new mission house on Telina. No one seemed to notice our coming in, and when quite near we blew our whistle. Brother D. Nicholson said that when the young people heard the whistle, they laughed and cried with excitement, for they had watched the entrance many days to see the "Melanesia" come in, but on this auspicious day they had failed to do so. The storm was the worst they had had during the season. The church was nearly blown over. We dropped our anchor, and enjoyed the remaining hours of the day with our friends.



A MINISTER tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow cover. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side! Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence: but he has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work."—*Christian Herald*.



WHAT is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—*Well-spring*.



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.

FAMILY WORSHIP

"Come thou and all thy house,"

It is God's voice I hear,—

"Come thou, and all thy house to me,

In family prayer draw near."

Gather the children round,

Teach infant lips to pray,

Before those lips are stained with sin,

And teach them day by day.

At morn and evening come,

And kneel before the throne,

To thank and praise, and ask His aid,

And children's wants make known.

Oh, teach them how to pray,

And in the Lord confide;

Though sin should hinder, tell them how

He lived, and bled, and died.

His precious Word is read,

His gracious message given,

And help is promised all the way,

Which leads from earth to heaven.

—Selected.



FAMILY WORSHIP

MRS. I. H. EVANS

No Christian custom is more fruitful for good, or more helpful to the members of a household, than family worship. It has been handed down from those early days when the father of every family was its priest. Later, when a special priesthood was appointed, we understand that the worship of God by families was still enjoined; for through the prophet Jeremiah the Lord classes with the heathen the families that call not on his name: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate."

Family worship is a holy, solemn service. It is not merely a Christian duty, like keeping the Sabbath, or paying tithe, or honoring one's parents; it is also a religious service, conducted by the head of the family, in which the worship of Jehovah as God is the principal idea and purpose.

Family worship that is pleasing to God will have a regularly appointed time and place. The time will be unhurried, and the place the most pleasant and desirable that the home affords, where the most honored guest would be welcomed. For is not Jesus, through his representative, the Holy Spirit, to meet with the worshipers? True, he cannot be seen, but he is

none the less present, and his gracious power may be felt.

"Thrice blessed is he to whom is given

The instinct that can tell

That God is on the field when he

Is most invisible."

As the Christian father or mother calls the family together for the purpose of worshipping the Lord, an appreciation of the divine presence should be felt by all. True, there is no visible altar before which to bow, but the Holy Ghost is present, and he represents Jehovah. The time belongs to God, and his presence makes the place holy and the worship sacred. No lightness, no jesting, no rudeness, no indifference, should be manifested on the part of any. The parents setting the example, the children should be taught and trained to respect and reverence every part of this sacred service.

The head of the family should conduct the worship. Realizing his responsibility, he will see that every part of the service is performed with reverence and Christian dignity. Nothing should be done hastily or carelessly, and the spirit of indifference or absent-mindedness must not be in the faces or hearts of the parents.

Instead of reading long passages of Scripture, select short portions, and with the reading make suitable comments, explaining the meaning so the younger members of the family may understand. A physician who writes in the *Sunday School Times* of his experience in conducting family worship during a period of thirteen years, says:

"Since our three children have been old enough to take part, we have tried to conduct family worship in such a way as to hold their interest and impart permanent knowledge. This is accomplished by having all take part in everything that is done—reciting Scripture, singing hymns from memory, and prayer. At first the Lord's Prayer and formal prayers were used. Latterly, since all are now in the church, we are coming to use more extempore prayer. Objects for prayer are suggested by the leader, and all pray in turn.

"Over three years ago we began the memorizing of Scripture passages and hymns. This has included such as these: Names and classification of the books of the Bible; the ten commandments: Matthew 5: 1-26, including the beatitudes; story of the birth of Jesus (Luke 2: 8-14); story of his resurrection (Mark 16: 1-7); Psalms 1, 19, 23, 67, 91, 100, 103, 121; Isaiah 35, 53; 1 Corinthians 13; etc."

Over forty hymns have also been memorized during this period by this family, so that, singing a different hymn each day, it takes over a month to review. New ones are occasionally added. This plan adds to the interest, and makes the prayer season a positive influence in the life of every member of that little family circle.

THE prayer should come from a heart filled with reverence, gratitude, and praise. It should not be verbose nor uttered in a loud, boisterous tone, neither should it be uttered in an undertone, but in a natural key, so each one present may hear every word. Sincerity, meekness, faith, and hope should be expressed in both voice and words.

Prayer is a mighty power when it comes from the heart of a true, fully consecrated believer. It moves "the hand that moves the universe." It has healed the sick, restored the paralytic, and brought back life to the dead. And it will place a wall about your boys and girls that will shield them from the attacks of the enemy; it will give them an equipment that will enable them to meet and overcome his assaults.

When the prayer season is conducted in a way that is acceptable to God, every member of the family will find his spiritual strength renewed. The father will have a clearer vision of his duty not only to his family, but to his fellow men; the mother will find anew the source of sweetness and patience and kindness needed in her daily work; the children will feel about them the arms of heavenly love; and the hearts of all will be drawn closer together in the bonds of harmony and tenderness.

From family worship so conducted, the members will separate, feeling that they have been in the presence of God, and have felt the touch of the divine Presence. As they take up the work of the day, they will be conscious of an abiding influence, uplifting, sympathetic, and helpful. The child trained in such a home cannot be a scoffer, nor can he ever lose the consciousness that there is something in religion "worth while." Should he ever drift, or even plunge into sin to gratify fleshly desires, from his heart there can never depart the consciousness that there is a "better way," and that he is the loser by forsaking it. And in due time he may hear and obey the suggestion to return to his father's house.

Family worship must be maintained. We must rise to its deeper meaning and higher privileges, and make it a holy, worshipful service, where the family gather in praise and prayer, and to listen to God's Word. Family worship is a part of the homage which Christians should offer to God, and is the most valuable, as far as the family is concerned, of all the services conducted in his name and to his honor and glory.

RELIGION IN THE HOME

E. HILLIARD

THE family is fundamental in all organizations, secular or religious. The church is spiritually just what the families composing it are at home, and the home is what the parents make it. Therefore a tremendous responsibility rests upon the heads of families in conducting their households. Few fathers and mothers realize that the lives of their children will be just what they make them. They will be useful or useless according to the home influence and training.

The heads of families who bear no spiritual burdens in their homes will bear no spiritual burdens in the church. They cannot be depended on. They take but little interest in the spiritual advancement of the church. In many homes family prayer is entirely neglected. The children, not being instructed in the Word of God, become indifferent to spiritual things. The noxious weeds of sin take deep root in the soil of the soul. The once innocent children become schooled in ungodliness; and as they grow up, they drift away from the truth that they learned in the Sabbath school and the church, out into the world. Lost! Lost to the cause of God! It may be, eternally lost!

If parents who neglect religion in the home would sense the great responsibility that rests upon them, what a change would take place. The hand that penned the following lines is at rest, but the voice of warning and encouragement is still heard in these words addressed to parents:

"If parents could be led to trace the results of their action, and could see how by their example and teaching they perpetuate and increase the power of sin or the power of righteousness, a change would certainly be made. Many would break the spell of tradition and custom.

"Let ministers urge this matter upon their congregations. Press home upon the consciences of parents the conviction of their solemn duties, so long neglected. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God."—*"Testimonies for the Church,"* Vol. VI, p. 119.

Is not the time fully come for the spirit of Elijah to be felt among us, turning the hearts of the fathers to the children and the hearts of the children to the parents? But no child's heart will ever turn to a prayerless father or mother.

Father, mother, do you love your little ones? Have you brought them into the world to become subjects for the second death, because of your neglect of duty in the home? Can you go to your work in the morning without family prayer, and maintain a clear conscience? Shall no praise ascend from your lips morning or evening? Can you see your children drifting away from God, and you still

remain indifferent to their condition, make no effort to reclaim them before it is forever too late?

Sickness, contagious diseases, or accident may quickly snatch them from the family circle unprepared. Too late, broken-hearted, you may deeply regret the neglect of parental responsibility. Now is the time to erect the family altar, that the tender plants of the household may live and thrive in the ways of holiness.

NEEDED TODAY

LYLE SHEPARD

IN my work I am almost daily entering the homes of our people. Their hospitality cannot be excelled, and as to their physical needs the majority of them are well provided for. But the spiritual atmosphere in many homes is vitiated.

Among the serious defects which have been pressed home to me by their repetition are lack of Bible study, neglect of prayer, slackness in Sabbath observance, nonattendance at church services, criticism of brethren and sisters, robbery of God in tithes and offerings, etc. I will speak of only one or two at this time.

The Lost Glasses

The story is told of a certain minister who visited the home of one of the sisters in his church. In the course of the conversation a question came up, and the minister asked for a Bible. As the book was opened, a pair of spectacles slid out. The woman exclaimed, "Why, there are my glasses, that I lost over six weeks ago!" I never learned whether or not this was a Seventh-day Adventist home, but have concluded that the minister was not one, or he would have had his own Bible with him. I trust that none of God's chosen people will try to fast that long. Just think! six weeks without spiritual food. That is longer than Christ refrained from physical bread. Brethren, let us partake daily of the staff of eternal life—God's living Word.

One Sabbath morning, on our way to church, a brother and I stopped at the home of another brother who was not very regular in attending the Sabbath meetings. It was about half an hour before service, and we could see that the family would not be able to attend that day. It was suggested that we have a word of prayer before leaving, so the brother looked for his Bible. He found it on the sewing machine, under a weighty ——— catalogue. The brother appeared somewhat embarrassed, and tried to shield its location by stepping between us and the place of its concealment. Of course, its being there might have been purely accidental; but surely the catalogue, being on top, had the place of honor, or else it had been studied last. Remember, it was 9:30 on Sabbath morning. This brother had pre-

viously been an elder in one of our churches, and at the time was talking of going into the ministry.

Time Well Spent

Family worship is also often neglected. How is it in *your* home? Does your family have daily worship? Have you ever been in homes where worship was apparently conducted for your benefit, and the children acted as if they had never seen such a thing before? Parents should plan to make the time of worship one that the children will enjoy and take an interest in. This takes time, but it is time well spent. In one home where I have visited, family worship is never omitted, but is held for an hour. There are several small children in the home, and often a whole book in the Bible is read by the father, and in the case of the epistles of Paul, sometimes more than one. This has almost as bad an effect as no worship at all.

Recently I was in a home where there were six small children. When the hour for worship came, without a word from the parents, all the children went quietly to their places. They also took part in the service, and I noticed that they read from their Bibles. Yes, they had their own Bibles and followed the reading. If there was a word which they did not understand, the father explained it. Not much was read, but what was read was understood by all. How different this home from some in which I have been, where children of fifteen did not have a Bible of their own, and were forbidden to touch those belonging to their parents!

Let us notice a few quotations from the Spirit of prophecy on this important matter. "If ever there was a time when every house should be a house of prayer, it is now. . . . And yet, in this time of fearful peril, some who profess to be Christians have no family worship."

Again, "In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for his protection during the night, and to ask him for his help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before him, and thank him for the blessings of the day that is past!"

Speaking of the children, in another place, we read: "They should be taught to respect the hour of prayer; they should be required to rise in the morning so as to be present at family worship."

Again, we find this reproof written to a father: "You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household."

Make It Interesting

Now let us have a few words from the same writer as to how to conduct family worship: "The father, and, in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read, and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

"Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for his goodness and ask him for help. As circumstances permit, let the children join in the reading and the prayer. Eternity alone will reveal the good with which such seasons of worship are fraught."

It was the regularity of morning worship, I verily believe, which kept me in the love of the truth. My father was a business man, working early and late. But no matter how business cares pressed, we had family worship. None of the children had an opportunity to attend our schools until we had finished high school. Our associates were altogether worldly, but the daily meeting at the family altar kept us all in the message.

Which Shall It Be?

The trying conditions under which we are now living will either drive us nearer together, and make us more loyal to the truth, or we shall drift farther apart, and lose the love of the message out of our hearts. Recently one of our brethren who is in his ninety-second year, said that in the early part of the advent movement they had prayer meeting twice a week, and it was well attended. How many prayer meetings have died since that day? A few weeks ago I was at a church with a membership of about seventy. One of the deacons asked me to come again. I replied that my Sabbaths for some time were fully taken up, but that I could come some Wednesday evening to prayer meeting. He said, "Oh, don't come then. Why, there were only three out last week." And many of the members live near the church, too. I know of brethren in good health who live within a block of the church, but who

very seldom attend the prayer meeting.

May God not only pardon our past lethargy, but vivify us with active devotion. The hour has come when the Israel of God must not only possess the power of his people of old, but be able to cope with the crisis at hand.



A MOTHER'S PRAYER

J. GARFIELD SMALLEY, M. D.

A MOTHER'S prayer! What hallowed associations crowd the mind at the mention of these words! Years may pass away, mountains, rivers, and oceans may intervene between us and the spot where we heard mother pray, yet we cannot obliterate that petition from our memory. Sickness, sorrow, and neglect may be suffered, the heart may even become callous to good impressions; yet at the sound of a praying mother's name, a chord is touched that thrills the soul and awakens the better feelings.

If danger threatens, we hope and believe that mother's prayers, offered in our behalf, will be answered.

Not many years ago a weather-beaten sailor was returning, with others, from a trip to one of America's southern ports. In making the return journey, the ship passed round Cape San Antonio, Cuba. When some hundred miles distant, a fearful storm arose. The captain was alarmed, as through the thick darkness the sailing craft rode the waves before the gale. Would they drift to some port, or be dashed on the reefs outside a harbor of safety?

In the isles at home a godly mother felt the effects of the tropical hurricane, and waited, with the anxiety that a mother alone can know, to see her son. As the storm increased, many feared for the safety of the vessel and crew; and this mother, with faith strong in God, began to pray for her son's safety. At that moment some one spread the news that the vessel had gone down. The father, who had been silent, now wept, but the mother observed, "It is in the hands of Him who doeth all things well," and again knelt down, and commended her son to God.

Night had come down again. The anxious parents retired, but not to sleep; anxiously they awaited the dawn, hoping that at least some relic of their lost one might be found. When the sun arose, the winds were hushed, and the ocean lay comparatively quiet. Presently a party of storm-beaten sailors came ashore, landed at the wharf of the little seaside city, and went straight to the cottage. Before the parents realized it, their son stood before them. The vessel was safe. The father rushed to greet his son. The mother, already hanging on his neck, earnestly exclaimed, "My son, how came you here?" "Mother," said he, the tears

coursing down his sunburnt face, "I knew you would pray me home."

What a spectacle! A wild, reckless boy acknowledging the efficiency of prayer! He was aware of his perilous situation, but he toiled on through the stormy hurricane thinking, "My mother prays."

This reflection sustained his spirits when he was almost ready to give up in despair, and with fresh courage he labored on till the harbor was gained. Christian mothers, "go, and do thou likewise." Pray over that son who is likely to be wrecked on the stream of life and have his prospects blasted forever. Hold on, mothers! You have prayed long and often for your sons or daughters. You have written many letters laden with counsel and solicitude. When the boys were at home, perhaps you may have taken unwearied pains, such as none but a pious mother would take, to withdraw them from all improper associations, and to interest them in whatever things are pure and true and holy. Some day, perhaps, you may see the fruit of your prayers. Hold on. Your boys may not be converted to-day or tomorrow, this year or next. But be not weary in well-doing. Hold on to the promise, and "be not faithless, but believing."

"It shall not be said that praying breath was ever spent in vain."



TRUST YOUR CHILDREN

PARENTS make an almost unpardonable mistake when they get it into their heads that their children are not to be trusted with breakable and expensive articles. Ever since my oldest child was able to walk, he has had access to my microscope, my typewriter, my graphophone, and everything else which I think will make his mind wholesome, pure, and of an investigating nature.

The microscope was turned over to the children when they reached the age of two years. They have had it ever since. We own it in partnership. As a result, they are continually finding small seeds, plants, and insects, and dozens of other things in nature in which they are interested. The graphophone has taught them different kinds of music. The typewriter has taught them word-forming, etc.

Not even my office is ever locked against their presence; and although it is filled with manuscripts, clippings, photographs, and other things, I have never missed one thing, neither have they misplaced anything. Everything that is mine is theirs, and it is remarkable how much responsibility they have shouldered. They have taught themselves not to destroy, but to be careful.

Fathers, mothers, open up your microscopes and other interesting things to your children, as well as your hearts, if you wish to develop your children fully.—Robert S. Walker.



THE WORLD-WIDE FIELD

WORKERS' MEETING IN PARKERSBURG, W. VA.

JANUARY 3-6 a workers' meeting was held in Parkersburg, W. Va. Practically all the regular conference workers were present, besides a number of church officers. It was also the privilege of Elder J. W. Hirlinger, the union conference Home Missionary secretary, and the writer, to attend and assist in this good meeting. We felt very much encouraged concerning the work in this conference. The earnest and enthusiastic spirit which characterized this meeting, as well as the unity of purpose and action present, bespeak progress.

The keynote was soul-winning, and plans were laid to put to work, as far as possible, all the believers in the conference. Elder T. B. Westbrook, the president of the conference, has opened a series of Sunday night meetings in the largest theater in the city of Parkersburg. Great interest has been shown in these meetings. In order to develop the interest, a portable tabernacle has been put up, which will seat about 1,000, and meetings will be held each evening. The prospect is good for a large ingathering of souls.

New courage has come into the Parkersburg church, and in addition to the largely increased offering, they have recently wiped out their church debt. On Sabbath this church was dedicated to the Lord with an appropriate service.

Altogether we feel that this was a profitable meeting. The good Spirit of God was richly manifest, leading us all to deeper consecration and to a more determined purpose to be winners of souls.

G. B. THOMPSON.

SEEN AND HEARD IN PORTO RICO

THE truth is really rooted in the soil of Porto Rico and bringing forth fruit. Landing at the port of San Juan, it was only a few minutes' street-car run to the suburb of Santurce, where I found a general meeting and colporteurs' institute under way, led by Elder R. W. Parmele, superintendent of the Northern Latin American Missions, and Brother J. A. P. Green, who has general oversight of the colporteur work in these northern Spanish fields of the Gulf and Caribbean.

Believers had gathered in from different parts of the island, and our general meeting was a good one. Eighteen of those present had accepted the truth during the year. Twelve present had received the truth while in the Catholic Church, and about an equal number had been members of Spiritist societies. The truth makes all one in Porto Rico, as in every other land.

Our work in this island field, with its million and a half inhabitants, was somewhat intermittent in the earlier days. Elder A. M. Fischer died in Mayaguez in 1902. Other workers were in the field for a time and then were transferred, and with no permanent foothold, the few souls gained soon drifted back. In recent years our brethren have been trying to build permanently, and the Lord is blessing their efforts.

There is a good church building at Santurce, where the meeting was held, and here

Elder D. D. Fitch is in charge. Sister Fitch is secretary and treasurer, while Mother Fitch, who lives with them, gives her ever-helpful service in many ways.

After the general meeting, Elder Parmele and I, accompanied by Elder Wm. Steele, visited different parts of the island. At Aguadilla, where Brother C. E. Moon is stationed, there is the beginning of a company. Our meetings were in a storeroom, transformed into a hall, but purchase of a lot has been made and the means provided for a church building, half of the amount being collected by the brethren locally. Our Porto Rican brethren feel that the early erection of a building is a most important feature in conducting the work in this Catholic field. The helpful impression of permanency greatly strengthens their hands in working for the people.

Four miles out in the country is another church, in the village of Moca. It is a tiny little church that cost only \$330, and it was good to see it well filled, quite a number of the believers coming down from the hill regions, where the truth seems really laying hold of simple hearts. Quite a number here have come from the Spiritists. This region is a strong Spiritualist center, about thirty-three Spiritist societies carrying on their work around Aguadilla. Some real old-time conflicts with the forces of the evil one have been reported by our workers here. It was good to meet young men and young women who have come out—one of a family, two of a village—from Catholic or Spiritist homes. It is evident that such results are wrought by the cleaving power of the Word of God alone.

Next we visited Dr. J. F. Morse and his family in Ensenada, on the southwestern coast, where the doctor has his hands full of work, being in charge of the hospital and medical work of a great sugar company, with the addition of service for the government and a private practice. Associated with them in the company's hospital are the Sisters Frye, of the Melrose Sanitarium, and a brother from the Skodsborg (Denmark) Sanitarium, whose name I do not have. Somewhat over a mile away is Guánica, where there is really a good interest among the Porto Ricans. We had an evening meeting, with an overflowing house. This interest has been fostered by the medical workers, and the mission committee are planning to place a Porto Rican evangelist in charge.

At Ensenada we met Sister E. H. Whitney, mother of Mrs. Morse, who is well and active in service. Here also lives Father F. W. Morse, whose testimony of courage and joy was good to hear. From his boyhood years he has been active in the message.

Next we visited the city of Ponce, Porto Rico's second metropolis, where it has been planned to open work soon. Elder Moon, it is hoped, can remove there when Brother Peter Nygaard has taken over the work in Aguadilla. Brother Nygaard and his wife have been nurses at Ensenada, but during the last year have joined the mission staff in evangelistic work.

From Ponce to Cayey, a semihill station in the center of the island, was our next trip by auto stage. Brother H. D. Casebeer is

stationed at Cayey. A church building was just being finished there, and in this center of the tobacco industry it is hoped to see a good company of believers built up.

At the general meeting Brother and Sister Casebeer were recommended to open the work in the capital of Santo Domingo. Santo Domingo already has some believers. Enough were present at the general meeting so that a Santo Domingo church was organized, which the scattered believers may join. Dr. E. F. Otis and his wife, Dr. Clara Beckner Otis, with Mother Beckner, are stationed in Santo Domingo, and are encouraging our brethren to push into that new field with evangelistic work.

If the plan of opening Santo Domingo is carried out, Elder William Steele, superintendent of the Porto Rican Mission, will settle at Cayey for the present. Miss Jessie C. Butler is also assigned to the Bible work in Cayey. Sister Butler, who went out as a nurse, has gained fluent use of the Spanish, and has done most efficient service as a Bible worker. Sister E. Wright, of Michigan, recently entering the field, has been in Cayey, but is now in Santurce, to engage in nursing while studying the language.

It was encouraging to meet a good number of Porto Rican colporteurs, who are putting the Spanish books into the field, and several evangelists who are doing splendid service. When the Porto Rican evangelist and the foreign worker can labor together in the field, each is a help to the other. Brother R. Lopez, one of the early converts, was given charge of the colporteur work. Brethren S. Rivera, R. Bracero, and F. Me-grant are earnest evangelists.

During the year forty persons have been baptized, and others are in baptismal classes. Altogether, Porto Rico has one hundred eighty-four members. Really, after these years of pioneering, one can see that this truth is now fairly rooted in Porto Rican soil, and that yet larger fruitage must come in the future.

W. A. SPICER.

BOSTON, MASS.

YEARS ago the Spirit of prophecy urged us to push the work of the third angel's message in the large cities of the East. The historic city of Boston was especially mentioned as a place where God desired to do a large work. Having been long recognized throughout the country as an educational center, this great city affords an excellent opportunity to make the truth a shining light for the millions who dwell in this part of the East. We have had experiences in the past year which prove the truthfulness of the statement of the servant of the Lord, that all through our large cities there are honest souls hungering for the light.

Early in the year 1917, the writer began a series of Sunday afternoon lectures in Tremont Temple, which is situated in the very heart of Boston. From the first these proved a success. Fourteen meetings were held before closing in the spring. The attendance varied from six hundred to eleven hundred. The basket collections were good, averaging \$42 a meeting.

In the middle of July we were able to secure a large lot almost in the heart of the business section, on which we pitched a large tent. Meetings were carried on here nightly for ten weeks, with a good attendance from the first. With the assistance of Brother Reuben Greene, who is on the staff of the *Boston Traveler*, we were able to secure liberal space in the dailies. More than \$10,000 worth of free space was thus secured in which to print the truth. The *Boston Post*, with a circulation of 400,000; the

Boston *Traveler*, with a circulation of 200,000; the Boston *Journal*, with a circulation of 100,000, especially have given us good write-ups. We have heard reports from these articles from all over New England, and this doubtless has contributed to quite an extent to the results accomplished during the year.

At the close of the tent-meetings I immediately opened Sunday afternoon meetings again in Tremont Temple, with excellent audiences at every meeting. At the close of the year we decided to move our meetings from the Temple to the Colonial Theater, one of the best-known theaters in the city. We have reason to thank the Lord for his goodness to us, his workers, during the year. I have baptized eighty since the first of April, and about thirty others, yet unbaptized, are keeping the Sabbath.

A most excellent spirit prevails in the Boston church, and tithes and offerings have made a very marked increase in the last half of the year. This church more than reached its quota in the Twenty-cent-a-Week Fund. In December alone we raised \$600 for missions.

We find it easier to convince people on the Sabbath question and for them to take their stand, than it was some years ago. Person after person has come into the truth this year who confessed that they had been impressed for months that the seventh day is the Sabbath, although they had never heard or read anything directly upon that subject. The influence of the meetings during the past year and the write-ups in the newspapers, have created a wide influence for us. We therefore hope for much larger things during the year 1918, and accept what God has done for us in the way of soul-saving as an earnest of the harvest to be reaped in the coming months. There have been associated with me as Bible workers in this effort, Mrs. J. W. Sypher, Miss Cora A. Spencer, Mr. J. M. Tvedt, and Miss Bange. We face the new year with good courage, and ask the prayers of our people for the success of the work in this great city of Boston.

E. L. CARDEY.



A NEW CHURCH DEDICATED AT AKRON, OHIO

AKRON is unique in that its population has nearly trebled in the last decade. It is no doubt the greatest rubber city in the world, and its recent rapid growth is owing to the great demand for automobile tires, which constitute its leading rubber industry and which are manufactured in several mammoth factories.

Our work has grown rapidly in this city. About three years ago the little old church became too small, and a new brick structure was erected on the site of the old building. The situation was not a good one, yet it was used, owing to the great difficulty in securing a suitable location in the congested town at that time. Later circumstances favorable to the building of a new church presented themselves. Soon after the former church was completed, a price of \$10,000 was offered for it, and an opening to secure a lot appeared in a very desirable section of the city. The opening was immediately entered, and the result is that a modest, attractive, commodious house of worship has been provided for Akron in a fine location. It will seat about three hundred persons. There is also a very nice schoolroom at the rear of the main auditorium. It is complete and up to date throughout, and creditably represents our work in this important city.

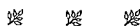
This new church was dedicated Sunday,

Jan. 6, 1918, by Elder A. G. Daniells, assisted by Elders F. H. Henderson, H. A. Weaver, R. S. Lindsay, and G. C. Quillin, and the writer.

The sermon by Elder Daniells was most timely, and proved a great encouragement to the congregation, which taxed the capacity of the house.

A good work is in progress in Akron, with Elder Henderson leading as pastor. Following the dedicatory service, a large meeting was held in the new armory in the city. Elder Daniells had been well advertised to give an address at 7:30 P. M. on the world's war in the light of prophecy. Notwithstanding the rainy night and icy streets, the vast hall was more than half filled with a seemingly serious class of people who gave the closest attention throughout the meeting. This meeting has awakened a large interest, as indicated by the request of more than a hundred for literature and further study. Brethren Henderson and Weaver will follow up this interest.

E. K. SLADE.



A REVIEW OF THE WORK IN THE MASSACHUSETTS CONFERENCE FOR THE YEAR 1917

THINKING perhaps the readers of the REVIEW AND HERALD might be interested in a brief recital of facts concerning the de-

velopments it is a very difficult matter to prevail upon men and women to accept the truth when, nine times out of ten, they face the loss of their position by doing so. However, God works in a wonderful way, and notwithstanding outward appearances, can work upon the heart in such a manner that souls will accept his blessed truth regardless of position, wherever it may be.

During the past year in this conference, though all of our returns are not yet in, it is perhaps safe to say that two hundred persons have been won to the truth. This is a very substantial gain over 1916. We have tried in the work of our conference to exercise care to bring only those into the church who understand thoroughly the principles of our faith, advising all others to wait before joining until they thoroughly understand such principles.

Perhaps a few facts concerning our young people's work may be of interest. Our Missionary Volunteer and educational secretary, Sister E. M. Wilber, has done noble work in behalf of our young people, and it is largely due to her efficient and faithful efforts that the following good results have been realized:

For the year 1917 our young people had placed before them in this conference a goal of twenty-five Standard of Attainment certificates. Not only has this goal been reached, but it has been doubled. Then we had a goal of seventy-five Reading Course



CHURCH BUILDING AT AKRON, OHIO

velopment of the work in the Massachusetts Conference for 1917, we state a few things that have brought encouragement to us in this field. Many changes have taken place in the Massachusetts Conference during the past two years, and we believe that in all of these changes the Lord's hand has been clearly seen.

We have a small State of between nine and ten thousand square miles, with a population of about three and three-quarter millions. In this conference there are more than eleven cities, with a population of at least one hundred thousand or more. There are many cities varying from 25,000 to 50,000 or more. Massachusetts is truly a State of cities. A large part of the population work in factories, the State being a very poor farming country. Of course the very fact that so many work in factories, where machines have to be operated, makes it very difficult for a man to keep the Sabbath and retain his position in the factory. We merely mention this that the readers of the REVIEW may see that in these manufacturing

certificates. This has been reached and passed, there being one hundred two up to date. The young people's goal for missions was fixed at \$787.50, this money to go to the support of the Indian work in the Titicaca mission field, and to purchase medicine and supplies for the mission station. We have reached this goal, and passed it by several hundred dollars. At this writing we are not able to tell exactly—not until all the returns are in—the amount which has been realized.

During the first three quarters of the year thirty-nine young people were converted, and we are expecting, when the last quarter's returns come in, that we shall have more than reached our goal on this important point. We are greatly interested in our young people in Massachusetts; God is doing great things for them, and they have been of material assistance to us in many ways, especially in the Harvest Ingathering work. The young people in the South Lancaster Academy and New England Sanitarium have been very active, and largely instrumental in

reaching the Harvest Ingathering goals set by these institutions.

In regard to our Sabbath school work, we are feeling very happy, because not only this year have we passed the highest record of any other year, but we have passed the highest previous record by more than \$1,500. Our Sabbath school reports for this year record more than \$10,300 contributed by these schools. Our highest previous record was in 1915, it being \$8,705.78.

Perhaps the greatest gain in the way of financial matters can be seen this year in our tithe. Oftentimes when a report of tithe increase is given, it is due to the fact that large windfalls have come in during the year; however, this is not the case in Massachusetts. We have not had more than \$1,500 in the way of windfalls, and this not at any one time, but in sums throughout the year. Our tithe for 1917 has reached the figure of \$44,561 as compared with \$33,291 for 1916, or a clear gain of more than \$11,000 over 1916. This has largely been made possible by carrying forward a strong campaign in favor of the tithe, doing all we could to set before our people the importance and necessity of paying a faithful tithe. We verily believe that in each conference there are thousands and thousands of dollars that should go into the Lord's treasury each year that are being retained by our people for their own personal advantage. We are glad that the people of Massachusetts are waking up to the fact that God cannot bless as he desires, unless we pay a faithful tithe.

During 1917 the conference has conducted five strong evangelistic efforts in four different cities of the conference,—one in Boston, from which many have accepted the truth; one in Dorchester, from which a good number have embraced the message; English and Swedish efforts in the city of Worcester, these likewise proving very fruitful; then an effort in Springfield in the western part of the State, which also brought in a good number of souls into the message. Our people seem of good courage and determination. We are glad for the way in which they have taken hold of the Harvest Ingathering work. In 1916, when conditions seemed far more favorable for solicitation than in 1917, we realized \$4,349. This year our Harvest Ingathering returns show that we have reached \$6,000. One thousand of this was contributed by one of our brethren who is intensely interested in the work. Our people took hold of the campaign with a will, every church doing its part. We believe that \$6,000 for a conference which at the end of the third quarter of 1917 showed a membership of 1,710 is a good record. If each conference in the division will do its proportionate share, we will easily reach the \$150,000 mark.

Brother E. R. Numbers, our Home Missionary secretary, worked hard and faithfully to make the Harvest Ingathering campaign a success.

Our tract society work under its present management shows an improvement in operation that bids fair to do for us a strong work in 1918. We are glad to have with us as tract society secretary Brother C. H. Castle, who has worked in various unions in the past, and we are thankful for his hearty support and co-operation.

Perhaps I should say here in closing that in our Boston work under the direction of Elder E. L. Cardey, thousands of dollars' worth of free advertising found its way into the daily press, which has been read from one end of the State to the other. Brother Cardey is now conducting an effort in the Colonial Theater, in Boston, which we hope will be instrumental in bringing many more

souls into the truth there. Our courage is good, and we face the new year determined under God to do even greater things than in 1917.

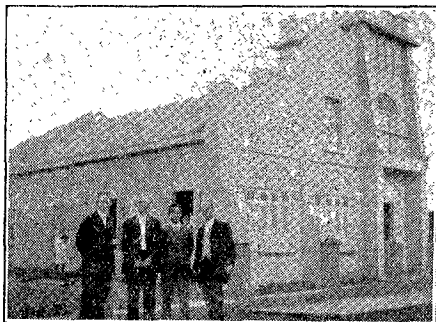
J. K. JONES.

PORTO RICO

BROTHER J. A. P. GREEN and I arrived in San Juan, Porto Rico, November 22, to attend the annual meeting of the Porto Rican Mission. Our voyage of five days from New York was a most pleasant one, much of the way the sea being perfectly calm. We found Brethren William Steele, D. D. Fitch, and C. E. Moon at the dock to meet us, and we were soon comfortably settled in the home of Brother Fitch. Elder W. A. Spicer joined us six days later.

The meeting began the night of our arrival and lasted nearly two weeks. The forenoons were largely given to a bookmen's institute, of which Brother Green had charge. A lively interest was manifested, and at the close of the meeting six entered the field. Three more have since taken up the work, making a total of nine reliable colporteurs at work with our books in the territory of the Porto Rican Mission.

The good words of Elder Spicer were very inspiring to the brethren, and the accounts



CHURCH AT CAYEY

he gave of the manner in which God had worked for our brethren in other parts of the world, begot new faith and confidence in the hearts of all who heard him. Another source of encouragement to the brethren was the fact that they were able at this meeting to set apart to the work of the gospel ministry one who had demonstrated his call, by faithfulness in service in this field. Brother C. E. Moon, having spent four years in the work in this field, was recommended for ordination, which was administered on the last Sunday night of the meeting.

Plans were laid also for entering actively upon the work in Santo Domingo, which is included in the territory of the Porto Rican Mission, and arrangements were made for the release of Brother H. D. Casebeer for this work. In all, there went out from the meeting three ordained ministers, six licentiates, and five missionary licentiates to engage actively in the work of carrying the message to the people living in the territory of this mission.

At the close of the meeting Elder Spicer, Elder Steele, the mission superintendent, and I made a tour among the Porto Rican churches and companies. We had a very pleasant and, we believe, profitable time. A church building is soon to be erected at Aguadilla, a town in the northwestern part of the island. At Cayey, in the east central part, a splendid church building was erected last summer. It was my privilege to participate in the dedication of this building on Sabbath and Sunday, December 15 and 16. We regretted that it could not be arranged to have this dedication before the departure of Elder Spicer.

The work of the message is prospering in

Porto Rico. Among those who have accepted the truth here within the past few years were five native ministers of other denominations. Four of these took their stand in one year. One of them has since been laid to rest. The other four are now actively engaged in the work of the message. We expect to see a strong work built up in these islands, and this field become a recruiting station for other fields.

Elder Spicer returned to the States December 12, and at this writing Brother Green and I are waiting for boats to Cuba and Haiti.

R. W. PARMELE

ATLANTIC UNION CONFERENCE HOME MISSIONARY SECRETARIES' CONVENTION

THE conference Home Missionary secretaries of the Atlantic Union Conference met in South Lancaster, Mass., January 7-14, to study the best means of developing this great work, and to consider plans for the year 1918.

With one exception each conference in this union has a strong man who is devoting his whole time to this work, and in that conference the Home Missionary secretary is also the field secretary. With such a strong force great progress will undoubtedly be seen in this field.

Among the plans laid for 1918 was one to encourage a large circulation of the *Signs of the Times*, and one to place the *REVIEW* in the home of every believer. Following are the resolutions passed regarding these two journals:

"WHEREAS, The *Signs of the Times* is one of our greatest missionary papers; and,

"WHEREAS, It has brought many people into the truth;

"We recommend, 1. That our Home Missionary secretaries continue an aggressive campaign to have our people use the *Signs of the Times* among their neighbors and friends and mail it to interested parties.

"2. That we urge all our churches to provide themselves with clubs of the weekly *Signs* of at least two copies per member.

"WHEREAS, The Spirit of prophecy has stated that the *REVIEW* AND *HERALD* ought to be in the home of every Seventh-day Adventist, as through it the Saviour may speak to them, and has even stated that when a member is too poor to pay for the *REVIEW* the church should see that he has it; and,

"WHEREAS, Experience has demonstrated that those who read the *REVIEW* seldom give up the truth, but rather become strong, energetic, and active in this movement; and inasmuch as we have now entered upon the time of great trial for God's people, which makes the help and counsel received through the *REVIEW* a greater necessity than at any time in the past;

"We recommend, That the campaign to place the *REVIEW* in the home of every believer be continued; and to secure this result we recognize,

"1. The need of every minister and other worker to give hearty and active support to this movement, to call attention frequently to the merits of the *REVIEW*, and to urge all members to become subscribers.

"2. That all church leaders be encouraged to do more active work than they have done, they being made to feel that their position brings responsibility in this line."

The secretaries in this union have been very enthusiastic concerning the circulation of these two journals, with the result that a large number of the *Signs of the Times* are being used in this field, and in four of the conferences the goal of one *REVIEW*

subscription for each three members, has been passed. May this good work continue until our church paper is in every Seventh-day Adventist home.

As far as is known, this is the first time in our work that a convention has been called consisting exclusively of Home Missionary secretaries. It was quite a coincidence that this convention was held in the same place where fifty years before (1868) the first local tract and missionary society was organized. Then a few sisters banded together to send out tracts and other literature, hoping by this means to reach some who would learn of, and accept, the truth. This year, in the same place, representatives from large, strong conferences met together to plan methods of enlisting in active service every Seventh-day Adventist in their respective fields. When this is accomplished, the work of giving the last message of salvation will progress rapidly.

The convention was in charge of Brother V. O. Panches, Home Missionary secretary of the union. In addition to the secretaries of the local conferences in the Atlantic Union, Elders F. W. Paap and J. K. Jones, and Brethren J. D. Snider, V. O. Cole, G. H. Clark, and the writer were present.

L. W. Graham.

blessed the efforts of these tried servants, and it was a special privilege for our students and teachers to come in contact with such a pioneer as Elder Haskell and absorb some of the beautiful lessons of life he has dug from the divine Word. The Lord used these men in a marked manner in presenting truth for this time from the Bible and the Testimonies. As these truths were brought to us, the Spirit of God was present to convict of sin and also to cleanse from all unrighteousness. It was an inspiring sight to see a band of more than four hundred students responding to the calls that were made from day to day. Of this entire number, less than a dozen failed to step into the channel of blessing.

Aside from the reconsecration on the part of the active Christian students, forty or fifty obtained a new hold on God and found their place again with his people. At the close of the week about fifteen were buried with their Lord in baptism.

Aside from the morning meetings, held by these brethren, evening meetings were conducted, and many prayer bands met daily to seek for divine help. The teachers and Christian students put forth every possible effort to assist in bringing every one into the fold of Christ; and now that these meetings

tear work in Indiana the coming season. The large building in the background is a commodious hotel rented by the Middletown Seventh-day Adventist church for the accommodation of the convention.

Many of these colporteurs have been in the work the past year. The faithful work they have done, and the blessing of God upon their efforts, are shown by their record of orders taken during 1917, amounting to \$31,294.68. Such a large company, filled with zeal for the work and beginning so early in the season, will, it is believed, show a substantial increase in their record for 1918.

This large institute has been of great interest and profit to all in attendance. The example of the Middletown brethren and sisters, who provided the entertainment for these workers, should be an inspiration to other churches. The cost of the convention was more than two hundred dollars, the Indiana Conference sharing the expense with the church. This may seem to some a heavy expense for a colporteurs' convention, but really it is not so very much when considered as a training school for such a large number of self-supporting workers.

Besides, this is a time when we must lengthen our cords and strengthen our



COLPORTEURS OF INDIANA CONFERENCE

WEEK OF PRAYER AT UNION COLLEGE

FROM the very beginning of the work of Union College this year, the teachers and students looked forward to the time of the week of prayer with a great deal of anxiety, but with the assurance that the Lord would give us a special blessing at that time. From week to week as we assembled at our Friday evening praise service, the Lord was very near to us, and many have been revived and made their start for the kingdom. These most excellent blessings were only the forerunners of the special outpouring of his Spirit during the week of prayer.

Preceding this time of great rejoicing there had been much personal work done, and many earnest prayers had been offered, a considerable number of which were answered before the close of the week.

Elders R. D. Quinn, K. C. Russell, and F. W. Stray, and Dr. D. H. Kress were with us each morning at the chapel hour. Elder S. N. Haskell also assisted in these services two or three mornings. The Lord richly

are in the past, all feel very keenly the responsibility not only to hold the heights already gained, but to daily gain new and higher experiences.

The great majority of the young people here have definite plans to enter some department of the Lord's work as soon as their preparation is complete. They must, however, be able to pass through the great crisis, the great temptations of the age, untainted. It is to this end that Union College is training these young men and young women, and we solicit the prayers of our people that we may in no way be disappointed.

H. A. MORRISON.

THE COLPORTEURS' CONVENTION IN INDIANA

THE largest colporteurs' convention of recent years in the Lake Union Conference was held in Middletown, Ind., Dec. 28, 1917, to Jan. 6, 1918. The accompanying cut shows nearly forty in attendance, about thirty of whom will engage in the colpor-

stakes. The nations of the earth are doing things on a large scale. The men composing their armies were once counted by the thousand, now they are numbered by the million; once the expense was counted in millions, but now in billions. The Lord's work also must grow, for a great work must be done in a short time. Larger numbers must join the ranks, and broader plans must be laid for their training and work.

Plans have been laid for holding sixteen colporteurs' institutes in the Lake Union Conference this winter,—one in each of the local conferences and one in each of the training schools. The Middletown institute was the first in this series. We earnestly hope that this good beginning will prove an index to great things in the conventions that follow. In these trying times the workers especially need the prayers of all God's people.

J. B. BLOSSER.

ILL habits gather by unseen degrees,—
As brooks make rivers, rivers run to seas.
—Dryden.

Missionary Volunteer Department

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

WHAT OUR YOUNG PEOPLE NEED

WHILE I was conducting a revival in one of our colleges, the teacher of the normal department came to me and requested me to hold meetings with the children in her department. I found the children very restless, and in my first meeting I could scarcely hold their attention. The next day it was but little better, and the teacher was very much disappointed. The third day I suggested to the children that we have a season of prayer at the beginning of the meeting, and I requested them to keep as still as they could, and to pray with me that the Lord would help them to be good. I had not prayed long until those children began to weep and sob. I hardly knew what it meant. When we arose from prayer, they continued weeping. I asked them if they did not want to give their hearts to God, and immediately a lad got up and said he wanted to be good, and then turned to the teacher and asked her to forgive him for having made her so much trouble. One after another did the same. Finally, the teacher stopped them, and said: "Children, I don't want you to confess to me and ask my forgiveness; I want to confess to you and ask you to forgive me for not having loved you more in the past. This morning I love you so much I cannot remember that you have ever done anything wrong. Last night I prayed all night that God would save you." Before that meeting closed, every child took his stand to be a Christian. The Lord wrought a marvelous change in their hearts. The secret of that wonderful work was revealed by the teacher when she said: "I love you," and "I prayed all night that God would save you." I believe that this is the secret of holding all our young people to our cause. We must love them, and pray and work for them.

As I have looked upon these bright, active, ambitious young people in our schools, and have realized that they are now passing through the most critical period of life, it has greatly impressed me with the importance of doing earnest work for them just now, when they need help to form true ideals and to make right decisions. I wish here to state some of the things which it seems to me our young people need:

1. *A study of their needs and interests by those of more mature years and experience.* Our young people are not themselves able to judge of their most important needs and highest interests. It is the men and women who have passed through that period, and have come to the more sober experiences of life, who are best qualified to judge and to give good counsel. It was this consideration that led the General Conference to create a young people's department. One of the great objects of this department is to give very careful study to the interests and needs of our young people, from the time they begin to grasp the meaning of things until they are finally settled in permanent service.

In view of this important work, I appeal to conference officers and ministers to take hold of it in hearty, active, positive co-operation. It should not require pressure from without to lead us to do all in our power to make the work of this young people's department effective.

A realization of the worth of our youth should cause us to put forth most earnest endeavors to carry into effect the plans of the department.

2. *Laying wise plans and launching practical movements to meet their needs.* We must not only have a keen realization of the needs of the young people, but, like men seeking to rescue those who are in danger of perishing in some great disaster, we must do something of a practical character to meet their needs. It is not enough for us to stand on the seashore and feel sorry for people who are going down; we must throw out the life lines; we must launch the life-boat; we must do something to rescue them.

It is not enough for us to talk about the needs of our young people. We must put forth heroic efforts to help them. I fear we are not awake to the importance of this matter. The General Conference has endeavored to launch enterprises, which it has felt are necessary to save our young people and hold them to the cause. We have provided literature; we have outlined courses of reading; we have done everything that we have known how, to lay hold of every young person in our ranks, but we must have the co-operation of the ministers of this denomination in order to make these plans effective; and we must have the co-operation of parents.

3. *Giving practical instruction on how to work for the young.* It requires great wisdom to work effectively for young people. Neither old nor young can do this work without careful study. Many must be taught how to work; they cannot accomplish much without instruction and training. We are endeavoring to give this help through the young people's department.

4. *Sending out strong influences for unceasing efforts in their behalf.* From some source there must continually be exerted a strong influence for unceasing efforts in behalf of the young. While we do not ask our ministers and conference and institutional officers to develop plans and set on foot practical movements in behalf of our young people, we do feel the need of their co-operation in stimulating to unceasing activity those who are working for them. I am sure that if all our ministers and conference officers would give their hearty support to these plans, urging our people to take them to heart, keeping them before our churches, and especially before the parents of our young people, we should see wonderful results. I believe that the great majority of our young people can be reached, and led to consecrate their lives to the Lord's work.

5. *Placing before them true ideals of life and service.* Here we especially need the co-operation of the ministry. Young people do not know what to choose for themselves. They need wise, careful direction in shaping their ideals. The great majority of them make wrong decisions simply because they are not instructed regarding the right course to pursue. Our Missionary Volunteer Department was organized to place before the young people in our denomination right ideals, right incentives, right purposes; and it greatly needs the co-operation of all our ministers and parents. It is worth everything to a boy to have a man in whom he has confidence, place before him right ideals. Who can do that work so well as the minister to whom the young look for good counsel?

6. *Giving wise and firm direction to their energies.* It is not repression of their activities that young people need, but direction. A good supply of energy, which manifests itself in constant activity, is a precious gift from God. It is needed for the

accomplishment of things, and should be fostered and trained. But how many attempt to repress the activities of the young instead of making earnest efforts wisely to direct them. The Missionary Volunteer Department is making every effort both to stimulate and to direct the energies of our young men and women, and we earnestly desire the co-operation of all our workers.

7. *Training them while young in the Master's service.* Twenty-six years ago I baptized a company of children in the Adelaide church in South Australia. Before leaving them I organized a young people's band for the purpose of training these youth to work for the Lord. I think there were ten or twelve in the band. They were all young—from ten to fifteen years of age. We organized for work, and gave every one something to do. I was surprised to see how cheerfully and actively all took hold of the work. Every time I visited this church, I would meet the band and hear their reports, and give them all the encouragement and instruction I could. It is a great satisfaction to me now, after these years, to know that nearly every charter member of that band is in this message, and most of them are active workers, giving their lives to the advancement of this cause. Nothing we can do for our children and youth will bring such large and cheering results as faithful endeavor to train them in service while they are young.

8. *Influencing them to enter school, and lay a good foundation for their life work.* It is gratifying to know that there are more than 25,000 of our children and young people receiving a Christian education in our denominational schools; yet there are thousands who are not in our schools who might be induced to enter them if they were counseled by our ministers and workers to do so. This should not be done in a merely professional way. It is not always necessary to call a meeting for the purpose of talking on the subject of education, to impress upon our young people the need of attending our schools. The strongest influence we can exert over them along this line is to talk with them personally and privately.

One great object of our Missionary Volunteer Department is to create a desire on the part of our young people to secure an education for successful work in the cause of God. The co-operation of our ministers and parents along this line is greatly needed, and will place thousands of our young people in our schools who are now letting the years go by without securing the education they so much need.

9. *Finally establishing them in permanent service.* We must not stop when we have induced our young people to enter our schools. We must not cease our efforts on the day of their graduation. It is then that they are to decide what they are to do in the future, and we must help them to make right decisions. Ministers should take an interest in settling these young people in permanent work for God. Conference committees should make every possible effort to open the way for them. It is safe to say that hundreds of our young people, who have left our schools, have turned to some commercial enterprise because there seemed to be no place for them in the cause.

These considerations constitute a strong appeal to the union and local conference organizations to co-operate with the General Conference in its endeavors to help our young people; an appeal to ministers and church officers to join the local, union, and General Conferences in this great work; an appeal to the managing boards of our schools, sanitariums, and publishing houses

for hearty co-operation; and an appeal to us all to put forth new endeavors in behalf of the young people of this denomination.

A. G. DANIELLS.

Religious Liberty Department

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

PRESENT-DAY PERSECUTIONS

UNTIL the Lord comes to deliver his faithful children at the last day, his prediction, "In the world ye shall have tribulation," will be fulfilled. "Yea," says Paul, "and all that will live godly in Christ Jesus shall suffer persecution." And again he says, "We must through much tribulation enter into the kingdom of God."

In such strenuous times as these, one would naturally think that for the sake of the common weal, people would press together, lay aside their religious prejudice, and refrain from persecuting their fellow citizens for religious reasons.

Vermont and Maryland still retain upon their statute books the Sunday blue laws of colonial times. These laws were placed on their statute books when there was a union of church and state during the colonial period. Occasionally, religious bigotry and sectarian narrow-mindedness revive the smoldering embers of persecution, by enforcing these Puritanical ordinances upon nonconformists.

Recently, a competing barber in Enosburg, Vt., swore out a warrant of arrest against Brother Cantell, a barber and a sincere Christian, who opened his shop on Sunday after he had conscientiously observed the Sabbath. Brother Cantell was indicted by the grand jury, and tried and condemned by the county court of St. Albans, Vt. The defendant is planning to carry his case, on appeal, to the supreme court of Vermont. We are now working on the brief, getting it in proper shape so as to carry the case up to the highest court of the State. We are hoping that the supreme court of Vermont will follow the example of the supreme court of Oklahoma, in recognizing the fact that essential justice is greater than the mere letter of the law, and that it will so construe the spirit of the Vermont statutes.

Judge Brett, in writing the opinion and decision of the Oklahoma court, after the trial of a similar case, struck the fundamental principle of essential justice and real religious liberty with respect to the faith and practice of Sabbatharians, in the following terse and forceful statements:

"I cannot, and would not if I could, make my conscience the standard of my brother. We are all fallible, and I would not assume the responsibility of forcing him to adopt my faith; for should I be wrong my responsibility would then be doubled. And the legislature intended to refrain from interfering with, or coercing the conscience of those, who uniformly and conscientiously keep another day than the first day of the week as holy time. . . .

"But it is facetiously argued by some courts, that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as a 'holy day.' But these courts overlook the fact, that under the divine commandment these people are striving to obey, it is just as imperative that they work six days, as it is that they rest on the seventh. And if their conscience compels them to rest one

day, and the law forces them to also rest another, they would thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep."

The supreme court of Oklahoma reversed the decision of the lower court, three judges concurring in the opinion. We trust that the Vermont Supreme Court will take the same broad, liberal, American view of religious liberty in the Cantell case, when the question of decision comes before that court.

The barbers' union is backing the appellant in the prosecution of the case. They do not want anybody else to work while they are resting; so they invoke a religious law to suppress competition. The golden rule would require that the other barbers in Enosburg close their shops on Saturday while Brother Cantell is resting. What is just for one, ought to be equally just for the other. But "justice standeth afar off: for truth is fallen in the street, and equity cannot enter; . . . and he that departeth from evil maketh himself a prey." Isa. 59: 14, 15.

In Glenburnie, Md., a jealous neighbor observed Brother Grant Franklin and his son-in-law digging some potatoes in their garden on Sunday, Oct. 28, 1917, and he immediately swore out a warrant for their arrest. They waived the examination and trial before the justice's court, and ordered a transcript of the case to be made and presented to the circuit court at Annapolis, Md. This was agreed to by the justice's court at Glenburnie, as that court was glad to get rid of the case. The brethren were each placed under a \$100 bond.

Grant Franklin and his son-in-law are carpenters, working for the Government at Camp Meade, Md. The Government pays these men double wages for working on Sundays at Camp Meade; but when they remain at home one Sunday to dig their potatoes in order to conserve food in these war times, they are immediately arrested on complaint of a fellow Christian who can tolerate no religious practice outside of the fence which incloses his own creed.

Over all the State of Maryland, men were seen every Sunday gathering in their crops and working for the Government, and no one ever thought of invoking upon the toilers the Sunday blue laws of colonial antiquity. Even the jealous neighbor of Glenburnie saw more than a dozen neighbors digging potatoes on that and previous Sundays, and they did not disturb him. The constable in making the arrest of our brethren, passed by three other neighbors who were in the act of digging their potatoes, but these professed to observe Sunday as holy time. All these escaped arrest. But just as soon as men who conscientiously and uniformly observe another day than Sunday as holy time, gathered their fruits on Sunday, perchance under necessity, jealousy and religious tyranny lifted their despotic hands, and the letter of an old worn-out, obsolete religious law was brought forth from the dusty folios of antiquity and enforced, in order that this old-time Puritan spirit might find exercise.

We are glad to report that we succeeded in getting the State attorney general of Maryland to nol-pros the case on a mere technicality of law, and the grand jury has dropped the matter. The officials felt that it would be an outrage upon justice to prosecute the case, and were glad to dismiss it on technical grounds. It seems strange that American citizens should retain such un-American statutes upon their books, which they are unwilling to enforce when they are invoked. Justice demands that such laws be stricken from the statute books, so that they may not harass those who have already

observed one day of the week as holy time, for doing honorable and legitimate work on any of the other six working days.

During the present session of Congress, three drastic Sunday bills have been introduced, which are now pending action. It is high time that a voice of protest be raised against such encroachments. The public mind must be educated along right lines, and public officials must be led to realize the true meaning of religious freedom and liberty of conscience.

C. S. LONGACRE.

OBITUARIES

Rowe.—Sarah Jane Cunningham was born in Vermont, April 19, 1837. March 24, 1858, she was married to Henry Rowe, a native of New York State, at Genoa, Ill. They moved to Nebraska in 1878. Ten children were born to them, and six of these are left to mourn her death, which occurred Nov. 15, 1917. In 1900, Sister Rowe embraced present truth, and she sleeps in hope of soon meeting her Saviour.

H. F. Saxton.

Detrick.—Mrs. Charles Detrick was born at Scottsville, Pa., Jan. 25, 1870. She was a Seventh-day Adventist for nineteen years, and a member of the church at Wilkes-Barre, Pa. Her life was an inspiration to all who knew her. She fell asleep Dec. 16, 1917, in the blessed hope of Christ's soon coming. A sorrowing husband and daughter, two brothers, and three sisters survive.

C. S. Baum.

Partridge.—J. W. Partridge was born in Daviess County, Kentucky, March 13, 1874, and died Dec. 17, 1917. He came to Kansas with his parents in 1881, and was married to Rose Ellen Ruick, Oct. 11, 1899. To them were born eight children. Last June Brother Partridge was baptized and united with the Seventh-day Adventist church. His wife and seven children, a father, three sisters, and one brother mourn.

* * *

Fuller.—Julia Grout Fuller was born in Cold Spring, N. Y., Feb. 13, 1848. She was married to Marcus M. Fuller Dec. 26, 1865, and with the exception of about three years spent in Michigan, she lived all her life in Cattaraugus County, N. Y. As the result of careful study she accepted the views held by Seventh-day Adventists in 1885, and was faithful until her death, which occurred Dec. 24, 1917. She is survived by her husband, two sons, one daughter, two sisters, and one brother.

Glenn C. Russell.

Appointments and Notices

NORTH AMERICAN CONFERENCE CORPORATION

A call is hereby made for the convening of the members of the North American Conference Corporation of Seventh-day Adventists, in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the purpose of electing seven trustees, and transacting any other business that may come before the meeting. The members of this corporation are the delegates to the session of the North American Division Conference. By order of the board of trustees.

I. H. Evans, President.
H. E. Rogers, Secretary.

PROPERTY FOR SALE

Near Dalton, Ga., 30 acres of land. Part of it inside the city limits. Soil grows good cotton and corn. Rolling land; mostly under cultivation. Water and wood. Price \$1,100.

A farm of 111 acres, near Dayton, Tenn.; 60 acres under cultivation. Six-room house. Large frame barn and other outbuildings. Good well, and spring creek running through farm. Plenty of fruit. All under fence. Telephone; daily mail. Nine miles from county seat, on Walden's Ridge. Good soil. If taken soon, \$2,250.

Part of the proceeds of each farm is dedicated to foreign missions. If interested, write to Elder J. L. Shuler, President Cumberland Conference, Room 31, Deaderick Building, Knoxville, Tenn.

GENERAL CONFERENCE ASSOCIATION

A meeting of the members of the General Conference Association of the Seventh-day Adventists is hereby called to convene in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the election of a board of seven trustees, and the transaction of any other business that may come before the members. All delegates to the session of the General Conference are members of this association. By order of the board of trustees.

F. M. Wilcox, President.
H. E. Rogers, Secretary.

GENERAL CONFERENCE CORPORATION

Notice is hereby given that the members of the General Conference Corporation of Seventh-day Adventists are called to meet in the Civic Federation Building, in San Francisco, Cal., April 8, 1918, at 9 A. M., for the election of a board of seven trustees, and the transaction of any other business that may come before the meeting. All delegates to the session of the General Conference are members of this corporation. By order of the board of trustees.

I. H. Evans, President.
H. E. Rogers, Secretary.

CLINTON SEMINARY

Notice is hereby given that the next annual meeting of the members of the board of trustees of the Clinton Seminary, Clinton, Mo., will convene at the Clinton Seminary, Clinton, Mo., Jan. 28, 1918, at 9 A. M., for the purpose of electing officers for the coming year, the appointing of a faculty for the next school year, the consideration of plans for the future work of the seminary, and for the transaction of such other business as may properly come before this meeting.

R. A. Underwood, President.
E. C. Witzke, Secretary.

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 10 A. M., Feb. 12, 1918, for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

B. G. Wilkinson, President.
O. M. John, Secretary.

PUBLICATIONS WANTED

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

P. D. Compton, Crocus, Ky.

Mrs. H. F. Moore, Formosa, Fla. A continuous supply of Signs, Life and Health, Present Truth, and tracts.

J. F. Stenberg, Box 11, Newcastle, Wyo. Signs, weekly and monthly, Watchman, Liberty, Life and Health, Instructor, and Present Truth.

D. A. Easton, of Marceline, Mo., is doing an extensive work among the coal miners of that region, but he lacks papers to meet the demands for literature. Between 1,500 and 2,000 are anxious to have reading matter regularly, and the children greatly appreciate Our Little Friend

and the Instructor. Brother Easton desires a liberal continuous supply of our truth-filled tracts and papers, and suggests that any who wish may pay for clubs of papers, which he will gladly put to legitimate use.

Elder R. W. Munson, Sanitarium, Glendale, Cal., desires to obtain a copy of "Steps to Christ" in the thin, vest-pocket, limp-leather edition of six years ago. He will be glad to pay a reasonable price if it is in good condition. Write him before sending book.

S. B. Taft, Fort Apache Indian School, White-river, Ariz., can use a regular club of thirty copies of Our Little Friend, also weekly and monthly Signs, Watchman, Life and Health, Instructor, Review, also pamphlets, tracts, etc. Illustrated papers in greatest demand. It is desired that literature of this kind be sent regularly. Brother Taft has unlimited opportunities for missionary work.

SOME INTERESTING READING

In the March Watchman will appear the following articles:

"Benedict XV and the Belligerents," by P. T. Magan. Did you ever stop to think of the peculiar situation in which Pope Benedict is placed? The situation is a most interesting one, and this article will be read with interest.

"The Orient and the Next War," by B. G. Wilkinson. Can there be another war? Who will take part in it, and why will mankind take up arms again?

"The Land of Liberty," by A. W. Spaulding. America is known as the "land of liberty" because it was here on American soil that our forefathers fought and died that the principle of democracy might prevail. The source of all true liberty, however, is from God, and the author has presented his subject in such a soul-stirring way that it makes one's faith stronger



in his Creator. Read this article for your profit and inspiration.

"The End of the Age," by L. A. Smith. You, no doubt, recall the expression in the book of Daniel, "the time of the end." Many are asking, Is this really the last age of present civilization? How may we know these things beyond a shadow of doubt? When does the age begin and end? Serious-minded individuals everywhere realize that strange and awful conditions prevail throughout the world, and each new day brings forth new situations that baffle man's brain to solve. Let every thoughtful individual read this article.

Particular attention is called to the March cover design, which is both attractive and appealing.

Sometimes we are asked why we do not give the entire range of subjects covered in one issue. If we did this, it would be necessary to make all arrangements for copy from one to two months ahead of the date of publication, and by the time the magazine reached the field a large part of the matter contained might be two to three months old. Certain articles are more or less standard and will stand delay, but news these days must be right up to the minute, and it is because the Watchman articles are timely that every edition for several months has been oversold by several thousand copies—and the circulation is climbing at a very rapid rate. We thank those who have had a part in helping to make our present circulation possible, and we shall endeavor in the future to furnish the most up-to-date reading matter obtainable, that our readers may always welcome the Watchman to their homes.

NURSES' COURSE

In order to meet the increasing demand for nurses, the Loma Linda Nurses' Training School will begin a new course on March 10, 1918.

The privilege of applying for this course is open to earnest, Christian young men and women who are over nineteen years of age and who have completed ten grades of regular school work.

Write for calendar and application blanks to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

IMPORTANT NOTICE TO MAGAZINE WORKERS

Owing to the congestion of the mails due to the discontinuance of passenger trains carrying mail matter, unfortunate delays are liable to occur in receiving copies of magazines ordered. To offset in part such delays and to render a more efficient service under present conditions, we have notified the tract societies that they may telegraph at our expense all orders amounting to 250 or more copies, which will insure our receiving such orders from two to five days earlier. If there are several orders, each consisting of 50 copies or more but totaling 250 or more altogether, these also may be telegraphed in a night letter.

This telegraphic service is given with the understanding that, where possible, orders shall be placed far enough ahead to insure a satisfactory delivery.

The Watchman Magazine,
C. E. Hooper, Circulation Manager.

REQUESTS FOR PRAYER

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

A sister in Washington State asks that we join her in praying that her hearing may be restored; also for the conversion of her husband and her brother and his family.

THE "PROTESTANT MAGAZINE" HAS BEEN DISCONTINUED

As you are aware, but do you know that there still exists a series of twelve tracts on the same important subject which were issued under the personal supervision of the editor of the Protestant Magazine? You can secure the whole set for 20 cents, postpaid.

The names of the tracts are as follows:

No. 1. "The Land of Promise;" the campaign "to make America Catholic." Illustrated; 16 pages; 2 cents.

No. 2. "A Proposed Censorship of the Press;" Rome's efforts to prevent the circulation of anti-Catholic literature; 12 pages; 1½ cents.

No. 3. "The Attitude of Roman Catholics Toward Freedom of Speech;" mob rule in America; 16 pages; 2 cents.

No. 4. "The Roman Mass;" a conversation with a Roman Catholic priest; 8 pages; 1 cent.

No. 5. "Ancient and Modern Babylon;" Roman Catholicism shown to be an adaptation of the religion of ancient Babylon; 12 pages; 1½ cents.

No. 6. "Ancient and Modern Idolatry;" the idolatry of the Church of Rome traced back to ancient paganism; 16 pages; 2 cents.

No. 7. "Scripture and Tradition;" the Protestant and Roman Catholic sources of authority; 12 pages; 1½ cents.

No. 8. "The Roman Priesthood;" the origin and claims of the Roman Catholic system and the true priesthood of Christ; 16 pages; 2 cents.

No. 9. "The Sacrifice of the Mass;" an exposure of this idolatrous service; 16 pages; 2 cents.

No. 10. "Papal Indulgences;" their origin and the protest against them; 12 pages; 1½ cents.

No. 11. "Immaculate Conception of the Virgin Mary;" 8 pages; 1 cent.

No. 12. "Papal Infallibility;" the true and the false head of the church; 16 pages; 2 cents.

Special price in quantities.
Review and Herald Pub. Assn., Takoma Park Station, Washington, D. C.



WASHINGTON, D. C., JANUARY 31, 1918

EDITOR FRANCIS MCLELLAN WILCOX

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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 West Indian Union Conference office has been moved from Jamaica to the Canal Zone. All mail for Elder A. J. Haysmer, the president, or W. R. White, secretary and treasurer of the conference, should be addressed to Box 5007, Cristobal, Canal Zone, Central America.

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OUR hearts go out especially to those who are called to suffer bereavement on the far frontiers of our mission fields. From South Africa comes the sad news of the death of little Lawrence Bowen, at the Tsungwesi Mission, in Mashonaland. Sister Ida Bowen, the mother, and her daughter Ethel may be assured of the hearty sympathy of the family of believers. It was in the early days of the Tsungwesi Mission that the father, the late Lynn Bowen, laid down his life for Africa.

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THE QUADRENNIAL SESSION OF THE NORTH AMERICAN DIVISION CONFERENCE

NOTICE is hereby given that the first regular session of the North American Division Conference is called to meet in the Exposition Auditorium, in San Francisco, Cal., March 29 to April 14, 1918. At this meeting reports will be submitted and plans considered, and such business transacted as pertains to the advancement and prosecution of the work in this field.

I. H. EVANS, *President.*G. B. THOMPSON, *Secretary.*

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THE GUATEMALA EARTHQUAKE

UNDER date of January 8, Elder E. W. Thurber sends to the Mission Board the first news from the workers in Guatemala since the recent destructive earthquake. Elder Thurber's home is in a wooden frame building, in the suburbs. Brother and Sister W. F. Hardt, and Sister Hunt, Sister Hardt's mother, who are engaged in school work, resided in the school building in the heart of Guatemala City. Elder Thurber writes:

"The first shocks came the night of December 24, and were not so severe. Next evening we were awakened, and went outside. The shocks were intermittent, then for about ten minutes our house shook as if in the hands of a giant. The wall at the back of our lot fell into our yard. We could hear the houses falling all over the town.

"Just after these strong shocks, Brother and Sister Hardt and some of the school children came. Fortunately, when the hardest shock came they were where houses were on only one side of the street. Just ahead of them a house fell into the street. Sister

Hunt had remained in the school building, and Brother Hardt and I went back to get her and some of the schoolboys who were with her. Just before we reached the school building another shock came, but we were at an intersection of streets where one house was already down, so we were not harmed. We found Sister Hunt not in the house, but in the principal park about two blocks away. So we all reached our house in safety.

"Our home is one of the very few in the city absolutely undamaged. I think I am safe in saying that nine tenths of the houses in town are beyond repair. The property loss is immense. The loss of life is very small. I understand that the official list of dead is a little over eighty. This is small for a population of over a hundred thousand within the zone of falling buildings.

"The government has taken excellent measures for the well-being of the people. Rich and poor are living in improvised shanties in parks and vacant lots.

"None of our people were injured. One sister lost her house, and others lost some household things. We got all of Brother Hardt's things and the school furniture which belonged to the mission to our house without loss, except breakage of furniture owing to the condition of the streets. Part of the wall of the school building fell before we got everything out, but the Lord has protected us through it all, for which we praise him.

"Four days after the first shock, came another very hard one, but it was on Sabbath afternoon, when we were not taking out furniture. Then on Thursday night came another very hard shock.

"The big business blocks in the center of town are not very greatly damaged, and many of them can be used again."

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"THE FALL OF JERUSALEM"

THOUSANDS of advance orders have been received for the new tract on the fall of Jerusalem and the return of the Jews.

We are hurrying to complete this new tract, which will contain thirty-two pages and cover. It will be an attractive little booklet, well illustrated from photographs taken on the Palestine front, and should be circulated by the thousand. The price is five cents for a single copy, with a liberal discount when purchased in quantity.

Place your orders early with your tract society. We have been delayed by the fuel conservation campaign, but hope to be able to ship by January 25.

REVIEW AND HERALD PUB. ASSN.,
Takoma Park Station, Washington, D. C.

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SOLDIERS' LITERATURE FUND

THE amount of money received on this fund to date is as follows:

Previously reported *	\$220.10
Mrs. D. C. Kendrick	\$20.00
Slayman Dabes	1.50
Mrs. Anna Mead	5.00
Takoma Park S. S. Inter. Dept.	18.82
Church at Stroudsburg, Pa.	5.27
Total	50.59
	\$270.69

* Five dollars of the amount previously credited to Eva B. Daggett should have been credited to Mrs. R. M. Robbins.

Send all remittances to W. T. Knox, treasurer, Takoma Park, D. C.

M. E. KERN.

WE ARE IN THE WAR

THAT the United States is engaged in the great world war, and that in natural consequence its citizens must experience the inconvenience and even hardships which attend this participation, is being pressed home upon the people of this country more and more. Many homes are saying good-by to promising young men who are being called to training camps. Some have already crossed the ocean into France. Recently all the steam railroads of the country were taken under Government control. The citizens are asked to heartily co-operate in food conservation by omitting from their daily bill of fare beef, mutton, and pork one day in the week, and wheat food products on one day.

The latest general order affecting the economic and commercial interests of the country is the order of the Fuel Administrator requiring that manufacturing concerns and general office buildings east of the Mississippi close every Monday from now until March 25. This latest order, particularly, has met with considerable criticism on the part of manufacturing interests, but the country on the whole has seen the necessity of heartily co-operating with the Administration in these general plans which have been inaugurated.

The Monday closing order works much inconvenience to the Review and Herald Publishing Association, but it has been cheerfully obeyed. We feel that we should give to the Government our hearty support and co-operation in all measures of this character. And this should be the attitude of every American citizen at the present time. Those who have to deal with Governmental matters are struggling with stupendous difficulties. They doubtless make some mistakes. But what man ever occupied a position of responsibility who did not? Even though they have made mistakes, it is safe to say they are doing as well in the conduct of Government affairs as any who might be found to take these high places of responsibility. They should be accorded our hearty support, our sympathy, and our prayers. Indeed, we are exhorted in the Word to pray for those who are in authority, that God may endow them with wisdom that they may be able to rule in his fear. Let us remember this admonition.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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