

The Advent Review and Sabbath Herald

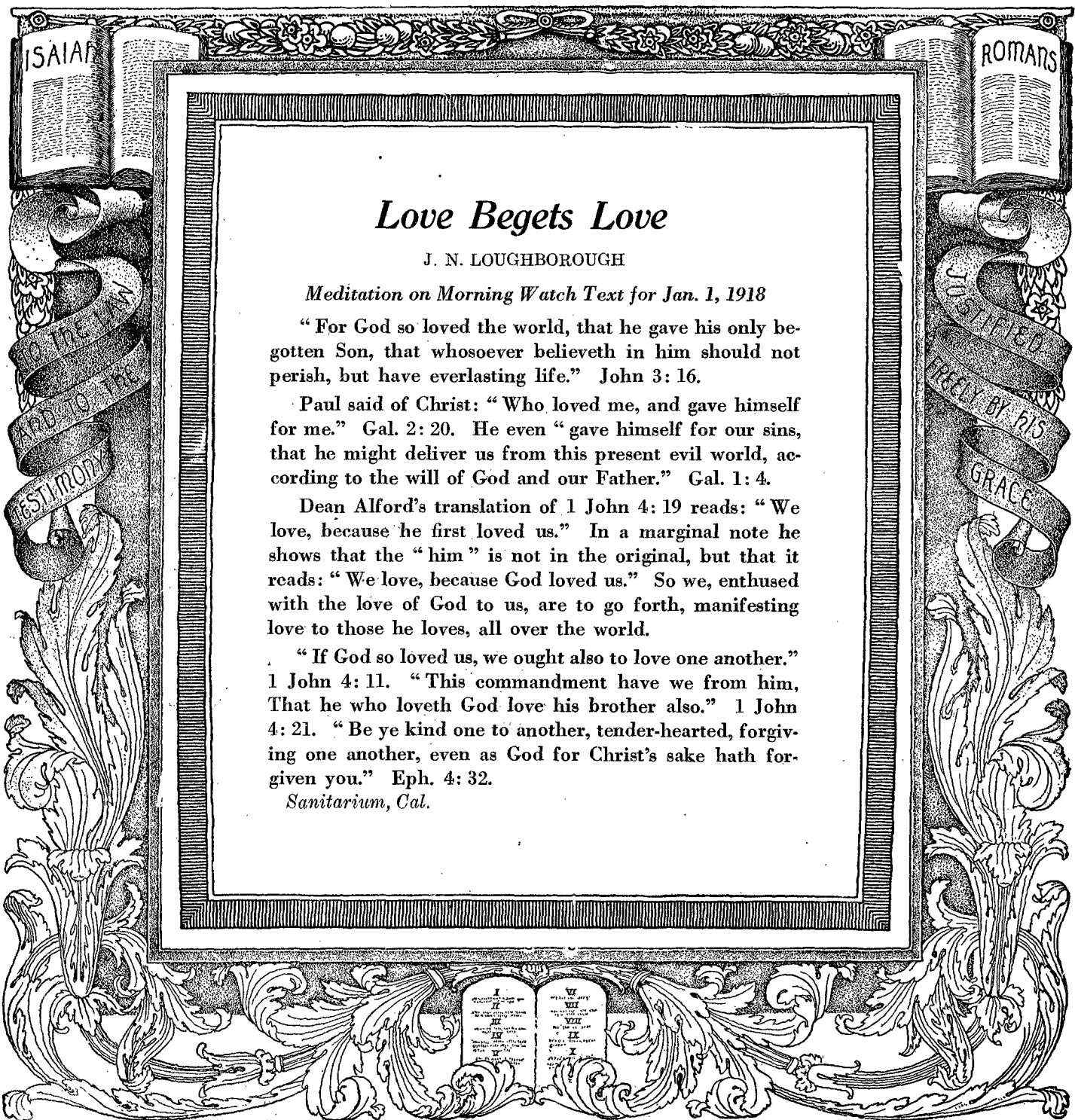


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No. 6

THE GOSPEL TO ALL NATIONS



Love Begets Love

J. N. LOUGHBOROUGH

Meditation on Morning Watch Text for Jan. 1, 1918

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Paul said of Christ: "Who loved me, and gave himself for me." Gal. 2: 20. He even "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1: 4.

Dean Alford's translation of 1 John 4: 19 reads: "We love, because he first loved us." In a marginal note he shows that the "him" is not in the original, but that it reads: "We love, because God loved us." So we, enthused with the love of God to us, are to go forth, manifesting love to those he loves, all over the world.

"If God so loved us, we ought also to love one another." 1 John 4: 11. "This commandment have we from him, That he who loveth God love his brother also." 1 John 4: 21. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

Sanitarium, Cal.

Note and Comment

TWO GREAT ENEMIES

Two great enemies of the human race exist today. They are the liquor element and the social evil, and these enemies menace the well-being of mankind, whether in the service of the Government or in the ordinary pursuits of domestic life. In a speech made by Secretary Daniels recently before the Clinical Congress of Surgeons in Chicago, he gives the following statistics regarding the inroads of the social evil in the army and navy of this country:

"In the navy in 1915 there were admitted for treatment for venereal diseases 112 persons in every 1,000, and in the army 84 for every 1,000, the number in the army having decreased from 145 to the 1,000 after the passage of the act stopping the pay of all soldiers admitted for treatment for a venereal disease. During the last statistical year men of the American navy lost 141,378 days by sickness from a small group of absolutely preventable diseases, or rather contracted by sin. This means that every day throughout the year there were 456 men disabled by this disgraceful malady. . . . 'The remedy? there is but one—continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit, and in military camps, and among shipmates afloat.'"

It is gratifying to note in this connection that the Government is making strenuous efforts to minimize this danger which threatens the morals of its young soldiers. Earnest efforts have been made by the War Department, in conjunction with the officials of the law, to safeguard as far as possible the surroundings of every cantonment in the country. But at best these efforts will prove futile in a large measure unless they receive the co-operation of the individuals making up the encampment. No government in this world can keep men from going into sin if they are determined to do so.

Such conditions are by no means exceptionally different from those existing in the armies of Europe. The following statement we copy from the *Congregationalist and Advance*:

"The worst enemies of our nation and our army today are prostitution and its ally, alcohol. Armies have always been the breeding places of these diseases and been weakened by them. It was so in our own army, in spite of the Government's good intentions, in the recent long watch on the Texas border. The saloon keeper and the prostitute are not patriotic, and regard the soldier as their special prey. A very large proportion of the new British army when it first took the field was in the hospitals owing to the indulgence in sexual excesses followed by infection. One regiment coming from battle met another regiment from a reserve camp and found on comparing deaths and disabilities that they had lost fewer men from the German fire than the fresh regiment had lost from sexual vice and consequent diseases."

For the young men from the Seventh-day Adventist Church who have been called to these camps we have perhaps less to fear than for the average soldier. We feel, however, that every effort should be put forth by the friends of these boys who have been called to Government service to keep in touch with them by means of letters and kindly remembrances, so that the bond between them and the home associations may be strengthened, and thus by God's grace they may be fortified to withstand the evil influences which will surround them wherever they go.



A SILLY GIRL AND A SENSIBLE SOLDIER

WE are indebted to the *Lutheran* for the following incident, which carries with it its own lesson:

"A girl of seventeen had caught the khaki contagion—as many poorly trained and impressionable girls in their teens will. She loitered around a certain cantonment waiting for some soldier who might by chance be attracted to her. One by one they passed by her without paying her the compliment of a greeting. Presently a stalwart-looking soldier who observed that she was more than responsive to any approaches he might make, stepped up to her and asked her whether he might escort her to her home. She seemed more than pleased to accept the offer. When they arrived at the home, the soldier asked whether he might accompany her into the house, and received a very cordial and prompt affirmative reply. After a brief conversation, the escort requested an introduction to her mother, and when the mother made her appearance, after a few introductory words, he addressed her after this fashion:

"Mrs. —, I came to tell you that I found your daughter loitering at the entrance to our cantonment, evidently anxious to make the acquaintance of some soldier at our camp. When I saw how young and inexperienced she was and to what danger she was exposing herself, I stepped up to her and offered to escort her to her home, where she ought to be at this hour of the night. I am a married man, and as a soldier I know the temptations to which young men removed from the restraints and safeguards of home life are exposed. I also know how easy a prey impressionable young girls are to their blandishments. This daughter of yours needs the oversight and protection which only a mother can give, and as you value her future, I would ask you to take her into your confidence and teach her how easy it is for her to become the prey of some moral vulture."

"With that he bowed a polite good night and left."

It is to be hoped that there are not many girls as silly as the one described, and it is to be feared that not all soldiers would have shown the same honor as did the one who sought to teach this young girl her proper place. It is not surprising, perhaps, that inexperienced girls should lose their heads in such times as these, but it is surprising that many parents do not exercise better judgment in properly instructing their daughters.

WIDESPREAD BELIEF IN THE NEAR COMING OF THE LORD

THE events of the last three or four years have resulted in greatly extending among Christians of every denomination the belief in the near coming of the Lord. Men prominent in their denominations, both in the Old World and in the New, point to the things that are coming upon the earth as signs of the times in which we live. One of the most notable statements of this kind has recently been issued by ten leading clergymen in England. The statement follows:

"THE PRESENT CRISIS

"The Lord is at Hand"

"The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

"1. That the present crisis points towards the close of the 'times of the Gentiles.'

"2. That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"3. That the completed church will be translated to be 'forever with the Lord.'

"4. That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"5. That all human schemes of reconstruction must be subsidiary to the second coming of the Lord, because all nations will then be subject to his rule.

"6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

"G. CAMPBELL MORGAN,
"A. C. DIXON,
"W. FULLER GOOCH,
"J. STUART HOLDEN,
"H. W. WEBB-PEPLOE,
"F. S. WEBSTER,
"DINSDALE T. YOUNG,
"ALFRED BIRD,
"J. S. HARRISON,
"F. B. MEYER."

We cannot, of course, indorse this statement in its entirety. Some of the propositions are founded upon a misapprehension and misapplication of the prophecies of the Word. They show, however, how widespread is the belief that we have reached the closing days of earth's history, and should lead us to fully realize that the world is waiting for the truth regarding the coming of the Lord. It affords to us, with the excellent literature we have setting forth the true exposition of these great questions, large opportunity for rightly representing to the people the correct setting of these great events.



WHEN our present experience is all confused and our future looms black, we must throw ourselves back upon the long story of His patience, his power, his grace.—*W. Douglas Mackenzie.*

The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

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

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No. 6

EDITORIAL

THE PHENOMENA OF SPIRITUALISM

(Continued)

SEVERAL years ago the writer was present at a demonstration which convinced him that Spiritualistic phenomena were not all produced by sleight-of-hand trickery. A number of young people, yielding to curiosity, thought they would see if they could obtain Spiritualistic communications from a table in the usual manner. No professional medium was present. None of the persons present were Spiritualists; they were merely curious, some having already seen table tipping done by mediums. Two young men sat at opposite sides of a small table, placing their hands lightly on the top of it, palms downward and fingers outstretched. After an interval of five or ten minutes the table began to tip. Questions were addressed to it. These were answered by two raps for no and three for yes. The usual questions concerning the number of persons in the room, their ages, the number of members in their respective families, and so forth, were correctly answered. One of the sitters then proposed a test. He thought of a word, and asked that the table spell it by rapping once for a, twice for b, three times for c, and so forth. When the person who had chosen the word counted the raps the word was correctly spelled by the table; but when one thought of the word and another counted the raps, only failure occurred.

Thinking that all of the foregoing strange phenomena might be explained by unconscious muscular activity, together with the operation of the little-known laws of mental telepathy, further evidence was subsequently sought. Two young men, taking their positions as before, asked if the table would give a demonstration. It did so, rising on two legs and gradually lowering until the top rested on one side on the floor. This descent was performed slowly, with no evidence of falling, while the sitters' hands rested lightly on the top, the

fingers outstretched and palms down. But that was not all; the table continued to turn until all four legs were in the air and the top rested face down on the hands of the two young men. The young men then tried deliberately to repeat the operation themselves with their hands on top of the table, and their thumbs placed under the edge. They did not succeed; the table slipped and fell from their hands. This experience left the writer convinced of the operation of a supernatural force, which he felt he had better avoid.

Let us pass from this amateur experiment to phenomena produced through professional mediums and under circumstances which guarantee against fraud. The multitude of interesting cases appearing in the Proceedings of the Society of Psychical Research offer abundant evidence of genuinely supernatural phenomena, but we prefer to present what seems to us the strongest evidential case recorded in that book which caused such widespread comment during the past year.—Sir Oliver Lodge's "Raymond."

Second Lieutenant Raymond Lodge, the youngest son of Sir Oliver and Lady Lodge, went to the front in the early spring of 1915. He was struck by a fragment of shell in an attack made Sept. 14, 1915, and died in a few hours. Sir Oliver Lodge, through his connection with the Society for Psychical Research, had become convinced of the genuinely supernormal character of much of the phenomena examined by the society, and had even accepted the Spiritualist interpretation of the cause of the phenomena. After the death of his son he, therefore, had recourse to Spiritualist mediums to get in communication with him. Though the other members of the Lodge family were not believers in Spiritualism, they investigated for themselves and became convinced that they were receiving actual messages from the deceased Raymond.

We can consider only one case in which telepathy, either conscious or

unconscious, seems ruled out as an explanation of the method of obtaining authentic information. We refer to information received concerning a group photo taken near the front, of the existence of which the Lodge family were in complete ignorance at the time, but which was afterward verified in a satisfactory and complete manner.

At an anonymous sitting held Sept. 27, 1915, with Peters, a Spiritualist medium, Lady Lodge was told of a portrait of her son in which he was in a group of other men. She knew of no such photograph, and was skeptical. Raymond had last visited home July 20, and his letters from that date to the day of his death, September 14, had not mentioned the taking of any group photograph. Because the existence of the picture had been communicated with the added words, "he [Raymond] is particular that I should tell you of this," the father made a half-hearted inquiry or two without any result. Two months later a stranger to the Lodge family, a Mrs. Cheves, wrote Lady Lodge as follows:

"28 NOVEMBER, 1915.

"DEAR LADY LODGE: My son, who is M. O. to the 2nd South Lancs., has sent us a group of officers taken in August, and I wondered whether you knew of this photo and had a copy. If not may I send you one, as we have half a dozen and also a key? I hope you will forgive my writing to ask this, but I have often thought of you and felt so much for you in your great sorrow.

Sincerely yours,

"B. P. CHEVES."

An immediate reply was sent, asking for the picture, but its arrival was delayed.

In a sitting held December 3, with Mrs. Leonard, another medium, Sir Oliver Lodge inquired concerning the photograph, which had not yet come, and was given a very complete description. The following details were mentioned: A mixed group of soldiers, some of whom Raymond did not know very well; part of the group were sitting down (among them Raymond) and others standing; the first letters of the names of some of the men were given, C, R (not Raymond), K, B; some one wanted to lean on

Raymond, but he was not sure whether he was actually leaning on him at the time the picture was taken; the name of the most prominent man in the picture began with B; it was taken practically outdoors, but with a black background marked by vertical lines.

The photograph did not arrive until the afternoon of December 7. Meanwhile Raymond's diary, with his kit, had been returned from the front to the family, and an entry found reading: "24 August—Photo taken."

On the morning of December 7, Sir Oliver wrote a letter to Mr. J. A. Hill, of the Society of Psychical Research, recording, as he says, "roughly my impression of what the photograph would be like, on the strength of the communication received by me from 'Raymond' through Mrs. Leonard." This was posted immediately. The photo arrived in the afternoon. Every peculiarity mentioned by Raymond was strikingly correct. The most prominent man in it was Captain S. T. Boast; officers whose names began with B, C, and R were found in the group; the background was dark, conspicuously lined; and most striking of all, some one sitting behind Raymond was seen leaning or resting a hand on his shoulder.

Writing to the firm whose name was printed at the foot of the photograph, Sir Oliver learned that they had received the negative Oct. 15, 1915, from Captain Boast of the 2nd South Lancashire Regiment. A letter then addressed to Captain Boast elicited the further information, that because of inability of the man who took the picture to obtain paper for printing, Captain Boast had bought the negatives and sent them to England to be printed. They were received there October 15, after Peters had mentioned the existence of the photograph, which he did on September 27, at which date there were no copies or prints available, and consequently neither the Lodge family nor any one else in England could have received them. This seems clearly a case where trickery or even mental telepathy must be ruled out.

We can present within the limits of this article only one other case. Let us take Theodore Flournoy's record of a Palladino séance held Dec. 1, 1898, at which he was present. It "was arranged for the purpose of assisting Eusapia to regain her reputation, and again reinstate herself after her lamentable failure in England three years before." We quote M. Flournoy's account of this séance, at which Professor Richet and F. W. H. Myers were also present:

"Eusapia assured the sitters that it was her intention this time to produce phenom-

ena under unimpeachable conditions, and herself suggested all the precautions one could wish: First, contrary to her liking (or rather that of her trance personality, 'John King'), this séance took place in a good light throughout, permitting one to follow all the movements of the medium by sight. Second, in addition to the visual control, Eusapia permitted throughout the séance a tactile control. It was not she who held the hands of her neighbors or placed her feet against theirs, according to the custom she preferred (which would naturally facilitate the liberation of one of her limbs); it was they who, in turn, held her wrists and ankles. For my own part, I held her left wrist, surrounding it with my thumb and middle finger, like a ring, at the same time seeing with my eyes that I had a direct and immediate contact which could not be rivaled by any method of indirect control, such as tying with string, etc. Third, before each experience she took care to tell us what she was going to do, in order that it might not surprise us, and that each one could establish the phenomenon to the best of his faculties and observation. Evidently fearful that Myers could not control her satisfactorily—as at the séances at Cambridge—and would afterward think that the control had been insufficient at the moment of the production of any phenomenon, that no one knew what had just passed, that the facts remained doubtful, etc., she did not cease to admonish him to pay the closest attention, to observe carefully the condition of affairs, and afterward to remember exactly what had happened.

"Under these conditions I saw phenomena which I then believed, and still believe, to be certainly inexplicable by any known laws of physics or physiology. The large and heavy curtains of the window, to which Eusapia turned her back, and from which the back of her chair was separated by a distance wide enough to permit one to pass through, were, after several trials, blown out by a violent wind, parting them from their upper support, and settled down over the head of the medium as if they were suddenly blown out by a violent gust of wind coming from behind. This was after several trials, at the moment when the medium violently contracted all her (well-controlled) muscles. The lower part of one of the curtains was suddenly lifted up and carried over the table, where it covered the arms of the medium and that of the controller who was holding her. The zither, which we ourselves had placed on the ground, in the embrasure of the window, out of the reach of the medium, began to sound, and gave forth the same note eleven successive times; then we heard it move and jump, by jerky bounds, over the floor. Finally it was flung, as if by an invisible hand, upon the table, where it remained upside down—i. e., strings downward. In this position, under our eyes, and without being touched by any one—the medium making movements in the air above it at a distance of fifty centimeters, with her hand held by the controller—the zither resounded ten or twelve times synchronously with her movements. Several times I felt myself touched, as did the others present; I was struck, my arm squeezed, as though by a large hand, which gave an invisible pinch, etc. All this was when the limbs of the medium were well in sight, and held in such positions that they could not reach me.

"Myers was this time—as were all the others—absolutely convinced of the reality of the phenomena, since the evidence left nothing to be desired."—*"Spiritism and Psychology,"* pp. 244-246.

We cannot here present further cases, but in view of the investigations made by reputable scientists we feel justified in concluding this necessarily extremely brief review of the phenomena of Spiritualism by this statement of the status of the evidence as to their validity. While the physical phenomena are often caused by conscious or unconscious action of the medium, there are some cases which cannot be explained thus. Information obtained through psychical phenomena may come from the conscious or subconscious mind of the medium, or may be obtained telepathically from the conscious or subconscious mind of some of the sitters, but there are some cases in which both of these explanations fail.

As Hereward Carrington says in the introduction to the book from which we have just quoted:

"Every one who investigates fairly and impartially comes to the conclusion, sooner or later, that there is a realm of forces and causes as yet unknown; that psychic phenomena exist; that they are facts to be reckoned with by our human nature and by our science—if we wish to remain open to conviction at all. But as to the nature of these phenomena—how they are produced; who instigates them; whether the mentality we at times come in touch with in our psychical investigations be that of the medium himself, or whether it be the discarnate it claims to be, or whether it be a masquerading and lying spirit, or whether it be some chipped-off fragment of the cosmic mind wandering about, as it were, at 'loose ends,' or whether it be a 'galvanized shell,' animated by some other intelligence, or whether it be a 'thought-form,' created by the subliminal of the medium, or a teleplastic phantom, or whatever it may be—that is the question which remains as yet unsolved, and is the great problem of all problems which confronts us in psychic investigation today. *Quot homines; tot sententiae*—let every man select the theory which appeals to him the most forcibly. But remember that the facts are equally existent, on any theory, and cannot be altered or disposed of by a wave of the hand, as if they were nonexistent."

So much for the facts; now what of the Spiritualistic theory as an interpretation? Is it sound, and is it Christian?

L. L. C.

(To be continued)

THE WAY PREPARING

THERE is a very bright lining to the dark cloud of world conditions. As the sun always shines above the storm, so, it is good to say to our hearts, God lives and rules above all the storms of war and strife that darken the world.

Our plans are often held up. Missionaries are delayed. Enterprises must sometimes be postponed. It might easily be assumed that these same conditions must delay God's great enterprise of finishing his work.

Not for a moment should we harbor

the thought. Who can divine how the wondrous overruling hand of Providence shall lay hold of these very conditions for the remarkable hastening forward of his purposes?

The sure thing is that the voice that speaks the message of God for the last days sums up the divine order for this time in the command: "Prepare ye the way of the Lord."

Every condition and circumstance must contribute. The valley is to be exalted, and the mountain laid low. The crooked place is to be made straight, and the rough place plain. The things that would naturally be expected to hinder are made to contribute to the hastening of the preparation of the way. Nothing shall frustrate the purpose:

"The glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40: 5.

On every hand we see the Lord at work by his providences, preparing the way. Our workers send the report from every part,—from war zones and from the remotest corners of the earth. We are to believe in God's overruling power.

The last report of the British Bible Society shows how, without ceasing, in time of fiercest war as well as in times of peace, the Lord is spreading the light of his Word among the nations, and bringing new tribes and peoples within the hearing of his voice. The report says:

"The war has not put a stop to translating the Gospel. The list of versions in which our society has helped to send out God's message now contains 504 different tongues, and a fresh language is added every six weeks.

"During the past year versions have been printed in three new African languages—for the Dinka herdsmen who live on the White Nile, for a tribe in northern Nigeria, and for another tribe in Belgian Kongo; in two new Indian languages—for the Bhils, a jungle tribe in Rajputana, and for a clan of hillmen in Manipur; and in two new languages of the south seas—one for the Solomon Islands and one for the New Hebrides.

"Then in China the whole Bible has been printed for the first time in Hakka, which is spoken by 15,000,000 people near Canton. The complete New Testament has also been given to the Nupes on the Upper Niger, and to the Lushais in Assam.

"The Bulgarians are at war with England, but we have just finished making an improved version of the Bible in Bulgarian, which will be printed in a few months.

"During these last three years the Bible Society has sent out more than 30,000,000 copies of the Scriptures. Last year the distribution was 9,539,000 books, which is half a million more than the total that we announced three years ago.

"Two million copies went out last year in English, and more than a million in the languages of India; while a quarter of our whole issues were sold in China."

This is one tremendous factor in God's latter-day providence in the preparing of the way.

All of the great missionary societies, so far as we hear, are confidently expecting to raise more mission funds in 1918 than in any previous year. Larger enterprises are planned because of the awakenings of the peoples in all the great mission fields.

Instead of a slowing down of missionary enterprise there is to be an unparalleled extension and expansion, according to the readings of the times by observers generally. As for us, we know it must be so.

The way is preparing. The call comes to us to prepare to follow new providences of God. That is why the year 1918 must exceed all previous years in devotion to God and to his work.

W. A. S.

NAGGING IN THE HOME

A WRITER in the January number of the *Mother's Magazine* says:

"One of the most powerful causes of the exodus of young people from their homes at an age when they are not fitted to enter upon the work of life, is friction in the family. Young people are by nature loyal to their parents, and it is almost never that a young person will give as a reason for his leaving home the fact that his father and mother quarrel or nag at each other or do not agree upon certain points. But that this is the real reason and the only reason for many an ill-timed home leaving is evident to any thoughtful observer as he reflects upon the family history of his acquaintances. Many a girl, too, has hastened into a foolish and ill-considered marriage for no other reason than that of the constant unpleasant emotional agitation in the atmosphere of her childhood's home."

This explains, too, why many of our young people do not have an interest in the truth, and drift into the world. The solution of our young people's problems is not wholly with the young people's department, but largely in the home. The nagging, faultfinding, impatient spirit in many professed Christian homes is driving many young people to perdition. The children have no confidence in prayers uttered at the family altar from lips that have been speaking unkind, fretful, scolding words, often with little or no provocation.

A young man once took me aside at a camp-meeting to talk with me and get advice. He went on to tell me the sad condition in his home. He said that his parents were very enthusiastic Adventists; they went to church on the Sabbath, prayed in the prayer meeting, and maintained family worship. But, sad to relate, the most of the time during the week they were quarreling. Nothing was ever satisfactory. They hectoring each other, and continually nagged the children. Faultfinding, complaining, scolding, grumbling, unkind, sarcastic remarks, were the order of the day. He said he tried to be a good boy, but

that he could not do a thing to suit his parents; that there was never a word of encouragement or commendation, but continual faultfinding. Said he, "I have endured this about as long as I can, and I have become desperate, and have a notion to run away from home."

This may be an extreme case. I hope it is. But I fear that a somewhat similar condition exists in many homes. Instead of gentle, helpful words, there is nagging and sarcasm. Caustic, cutting remarks are made by husband and wife and children. The grievous words that stir up anger are used, instead of the "long forbearing" and the "soft tongue" that strengthen and edify.

A family jar,—nagging, with loud, boisterous brawling at the children,—sometimes precedes family worship. A form of godliness is maintained. The Bible is read and a short prayer offered. Family worship is held, to be sure; but what a farce! I fear God does not give much heed to such prayers. It is a mere formal performance. The children mark it all, and know it is wrong, and decide as did a boy who once said to me at a camp-meeting when I asked him to give his heart to the Lord, "No, I do not care to be a Christian. I don't want any of pa's and ma's religion." He had no doubt lived in the atmosphere of family wrangles, and been criticized and nagged until he had concluded there was nothing in religion, and that he would live for this world and take his chances at perdition.

The atmosphere of a truly Christian home, where the spirit of the Saviour is manifested in all the words and acts of life, will do more than all else to save the youth. A hectoring spirit in the home will more than undo all that has been gained in the Sabbath school, the church school, or the young people's society. With the full co-operation of the home, the salvation of the child is almost assured. This will not save all, of course, for there are many dispositions to deal with, and many influences to overcome, but religion in the home is a powerful factor in the saving of the youth.

With the terrors of the day of God moving with almost perceptible tread upon us, it is time that God's people become converted, and this nagging, faultfinding spirit be put away from every home. Such a spirit is not Christian; it is devilish.

"We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves

to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint which God's Word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record."—*Testimonies for the Church,* Vol. I, p. 310.

"All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty." What an offering! What could be more offensive in the sight of God, think you, than for one of his professed children to make daily offering to the devil? Yet in some professedly Christian homes there is an altar upon which such an offering as the one just mentioned is daily made.

How is it, my brother, my sister, in your home? Are you praying for an unction of the Spirit, and at the same time making an offering to Satan? If such unholy incense has been ascending from your home, is it not time that such worship should end and the altar of the Lord alone remain?

"I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife."—*Id.*, p. 307.

It is an awful thing to have the angels of the Lord leave our home in these days of peril. It is certainly time we ceased to drive them from our home by our impatience. With hearts subdued by the power of the Spirit of God, we should exemplify instead the beautiful attributes of the Saviour. Then angels of God will draw near, our own hearts will be drawn heavenward by the love of the Lord, and our children, instead of being driven into the world, will be drawn toward the truth. G. B. T.

ORGANIZATION

ORGANIZATION holds a most important place in the realm of nature and also in the affairs of men. As applied to each, organization is defined to be the "arrangement of interdependent parts, each having a special function, act, office, or relation with respect to the whole." By organization every kind of substance and force is united

with, or adjusted to, some other substance and force, so that nothing stands alone, acting independently.

While the number of simple substances and elemental forces are few, yet they are so combined and adjusted by organization as to present an infinite variety and number of forms and results. Thus, from atom to world, and from ameba to man, organization is everywhere present, serving a great purpose.

But organization is just as essential in the activities and affairs of men requiring co-operation as it is in the realm of nature. It is vitally essential to the conduct of civil government, to the successful management of great commercial and industrial enterprises. It is equally necessary in great sociological, educational, and religious movements. The larger the field of operation, the greater the number of persons involved; and the more numerous and varied the phases of work to be done, the more imperative is the demand for thorough organization.

Organization, as applied to men acting in co-operation, has been defined as "a philosophy of effective endeavor."

In forming a conception of the character and value of organization one should give careful thought to the important truth expressed in the following statement by Mr. Russell Robb:

"An organization is much looked upon as a machine, as a cold-blooded product of synthesis, as an artificial sort of being that recognizes such realities as order, system, discipline, skill, and ability, but has no place anywhere for the 'spirit' of anything. But if we are to look upon 'organization' as something more than 'system,' if it is to be a sort of organism, we must recognize another factor, and that is *esprit de corps*. It induces enthusiastic and unselfish working together, with regard more to the whole result than immediately to one's own personal part in the achievement. It leads one to do his part well for the advancement of the whole. It leads one to see the advancement in his part because the whole is gaining in achievement and stability.

"If we have the military groups, it makes those groups support one another and act together as one; if we have the functional groups, it removes the friction, it covers the borderland, it helps to co-ordinate. It is not easy to define this spirit exactly. It is not mechanical and is not obtainable on command, but it gives life and power to the organization. It will not exist without some understanding of the whole and without respect for the purpose and methods. . . . It is a spirit of the whole, and cannot exist without consideration of the units.

"Organizations are not difficult to sketch out on paper. They always have there a definite and workable look, as if nothing could escape a far-reaching arm that would pull all into the hopper somewhere; but in the working organization, unless it be the most simple, there is constant call for the unscheduled co-operation, for the action that can be secured only through a genuine,

lively, and loyal interest in the success of the whole undertaking. . . . There is an art of organizing that requires knowledge of aims, processes, men, and conditions, as well as of the principles of organization."—*Lectures on Organization,* pp. 21-23.

In effective organization there can be seen definiteness of plan, properly constituted authority, graduated responsibility, division of service, system, discipline, co-operation, and with all, the "spirit of life," animating all.

The importance of organization in the church of Christ is attested by the emphasis placed upon it in the Scriptures and the writings of the Spirit of prophecy. By divine instruction, Israel, at Sinai, which constituted "the church in the wilderness," was placed under the most perfect organization applicable to human society. Of this the Spirit of prophecy says:

"Here their worship had taken more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan. The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works, was manifest in the Hebrew economy." "Whoever neglected to comply with the directions given, was punished with death."—*Patriarchs and Prophets,* pp. 374, 376.

The various features of this simple yet marvelous organization for the guidance and benefit of the people of God may be traced, indeed, throughout all the Old Testament Scriptures.

A. G. DANIELLS.

THE LENGTH OF SERMONS

No one has ever yet succeeded in defining exactly what the length of a sermon should be. Its length must depend upon the message the speaker has to bear, the power of the speaker to interest and hold his audience, and several other considerations. At a recent luncheon given by the Pittsburgh Association of Credit Men, William Jennings Bryan made a suggestion, however, which is worthy of consideration, although we hardly expect that any Seventh-day Adventist preacher will be able to follow the letter of the suggestion:

"Some time ago I was speaking at Harvard; Before I began I asked the chairman how much time I was to have. 'There is no limit,' he answered, 'but recently we went over the records of all the speakers we have had. We found that none of them said anything after the first twenty minutes.'"

A man with a message burdening his heart cannot ordinarily deliver it in twenty minutes. We believe, however, that greater brevity could be studied by many sermonizers, to good advantage.

STUDIES IN THE TESTIMONIES

IMMORTALITY A GIFT

EDITH M. GRAHAM

1. What test was given to man, and what was the penalty for disobedience?

"At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death."—*"Patriarchs and Prophets," pp. 48, 49.*

2. What was Satan's first lie to Eve?

"The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development, and finding greater happiness."—*"Patriarchs and Prophets," p. 54.*

3. Was it God's design that the death penalty should take effect as soon as man sinned?

"The warning given to our first parents—'In the day that thou eatest thereof thou shalt surely die'—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death."—*"Patriarchs and Prophets," p. 60.*

4. By what means was man to possess an endless existence?

"In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery."—*"Patriarchs and Prophets," p. 60.*

5. What steps did God take that there should not be an immortal sinner?

"But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit; hence there is not an immortal sinner."—*"Patriarchs and Prophets," p. 60.*

6. What evidence did Adam and Eve have of the coming into effect of the death penalty?

"As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead.

The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing."—*"Patriarchs and Prophets," p. 62.*

7. What has been forfeited by transgression?

"Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of his Son, brought immortality within their reach."—*"The Great Controversy," p. 533.*

8. Through whom alone can immortality be obtained?

"While 'death passed upon all men, for that all have sinned,' Christ 'hath brought life and immortality to light through the gospel.' And only through Christ can immortality be obtained. Said Jesus, 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.' Every man may come into possession of this priceless blessing if he will comply with the conditions. All 'who by patient continuance in well-doing seek for glory and honor and immortality,' will receive 'eternal life.'"—*"The Great Controversy," p. 533.*

9. What lying declaration has been accepted by most professed Christians?

"The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—'Ye shall not surely die,'—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, 'The soul that sinneth, it shall die,' is made to mean, 'The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.'"—*"The Great Controversy," p. 533.*

10. What terrible doctrine has developed through this belief in the natural immortality of the soul?

"But after the fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that he plunges into hell all those who do not please him, and causes them ever to feel his wrath; and that while they suffer unutterable anguish, and writhe in the eternal flames, their Creator looks down upon them with satisfaction."—*"The Great Controversy," p. 534.*

11. To what is such a doctrine repugnant?

"How repugnant to every emotion of love and mercy, and even to our sense of justice,

is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom."—*"The Great Controversy," p. 535.*

12. What have been the results of this terrible heresy?

"It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels."—*"The Great Controversy," p. 536.*

13. Into what error has this doctrine drawn a large class of people?

"A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that he will consign his creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into his favor. Such a doctrine, presuming upon God's mercy, but ignoring his justice, pleases the carnal heart, and emboldens the wicked in their iniquity."—*"The Great Controversy," p. 537.*

14. What death is the wages of sin?

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, 'I have set before thee this day life and good, and death and evil.' The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the 'second death' that is placed in contrast with everlasting life."—*"The Great Controversy," p. 544.*

15. What will be the end of the wicked?

"In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. 'There shall be a resurrection of the dead, both of the just and unjust;' 'for as in Adam all die, even so in Christ shall all be made alive.' But a distinction is made between the two classes that are brought forth. 'All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' They who have been 'accounted worthy' of the resurrection of life, are 'blessed and holy.' 'On such the second death hath no power.' But those who have not, through repentance and faith, secured pardon, must receive the penalty of,

transgression,—‘the wages of sin.’ They suffer punishment varying in duration and intensity, ‘according to their works,’ but finally ending in the second death. Since it is impossible for God, consistently with his justice and mercy, to save the sinner in his sins, he deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, ‘Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.’ And another declares, ‘They shall be as though they had not been.’ Covered with infamy, they sink into hopeless, eternal oblivion. Thus will be made an end of sin, with all the woe and ruin which has resulted from it.”—*“The Great Controversy,”* pp. 544, 545.

16. What is the condition of all in the first death?

“The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection.”—*“The Great Controversy,”* p. 550.

17. When sin and sinners have been destroyed, what will be the condition of the whole universe?

“The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”—*“The Great Controversy,”* p. 678.

WHEN IN THE DARK

SOME years ago in West Point there was a young cadet named Leonidas Polk. Before he was a Christian he was careless, and neglected his studies. As soon as he became a Christian he began to study very diligently. He could not, however, in weeks make up for the loss of months. At the annual examination he was called to the blackboard and given a problem to solve. It was one he had never studied. He knew nothing about it, and was at a loss to know what to do. He thought of the disgrace of a failure to himself and to the Master whom he loved. He lifted up a prayer for help to his new-found Friend. Then he took the chalk and began to work. At first all was dark, but soon he saw a beginning, and he worked through slowly to the end. He did not know whether it was right, and after explaining the process he waited for the verdict. The professors whispered together, and he feared it was wrong. At last one asked him: “Mr. Polk, where did you get that solution?” “Is it not right, sir?” Polk replied. “Right!” replied the examiner, “it is not only right, but it is the most beautiful demonstration of that problem ever given. It is new and not to be found in any of the books.”—*The Christian Intelligencer.*

“A SYMPATHETIC nature is the world’s friend.”

GENERAL ARTICLES

TOIL AND THANKSGIVING

N. W. VINCENT

The months twelve towers seem,
From which the world we scan;
The hours with wonders teem,
That tell God’s love for man.
In providence his hand we see,
Shaping in love our destiny.

Each moment that we live
Let us in wisdom grow;
Our minds to study give,
Our God in Christ to know.
In prayer and thought, in work and
praise,
Of Jesus learn in all his ways.

So while the years shall bear
Glad seasons on their wings,
God’s will and peace we share,
With joy that worship brings.
Faith, hope, and love will never die:
And Christ our lives will glorify.
Caney, Kans.

THE CROSS — NO. 2

E. H. GATES

“MUST Jesus bear the cross alone,
And all the world go free?
No! there’s a cross for every one,
And there’s a cross for me.”

But is it necessary that Christians, as well as Jesus of Nazareth, experience the pangs of crucifixion? — Yes, it is even so; but this is a truth largely lost sight of in this time of easy Christianity. The Master said, “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” Luke 14:27.

However, the cross referred to in the foregoing hymn is not a rugged piece of wood; neither is it the little jeweled trinket attached to the chain about a lady’s neck, or worn on the watch chain: “The cross is that which crosses the natural affections and the will.”

When Peter, in trying to shield his Master from the shame and humiliation of the crucifixion, said to Jesus, “Pity thyself [margin], Lord: this shall not be unto thee,” Christ said to him, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matt. 16:22, 24. Peter was slow to learn the lesson that the path to life lay by the way of the cross; but later, when he wrote his epistles, he could say, “Rejoice, inasmuch as ye are partakers of Christ’s sufferings.” 1 Peter 4:13.

The crucifixion of Jesus on Calvary was no more a reality than is the death to self which is experienced by the one who enters the stern fight, the “fight of faith,” against “the lust of the flesh, and the lust of the eyes, and the pride of life.” It is not pleasant or agreeable thus to die, but it is necessary.

To the Jews Jesus said, “Whosoever shall fall on this stone [Christ] shall be broken.” Matt. 21:44.

“Every one who accepts the present truth should make the fullest possible surrender of himself to God. He should fall upon the Rock, and be broken.” “With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them.”—*“Gospel Workers,”* pp. 311, 440.

The apostle Paul states the case thus: “Our old man is crucified with Him, that the body of sin might be destroyed. . . . For he that is dead is freed from sin.” Rom. 6:6, 7. The condition of one who has experienced this crucifixion with Christ is set forth in the following words:

“Here are enumerated the fruits which are marked evidences that one who has been walking in the vigor of life has met with a change—a change so marked as to be represented by death. From living, active life, to death! What a striking figure! None need be deceived here. If this transformation has not been experienced by you, rest not. Seek the Lord with all your hearts.”—*“Testimonies for the Church,”* Vol. II, pp. 178, 179.

“Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle, ‘For ye are dead, and your life is hid with Christ in God.’ Those who are dead to self will not feel so readily, and will not be prepared to resist everything which may irritate. Dead men cannot feel.”—*Id.*, p. 425.

“Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead.”—*Id.*, Vol. I, p. 131.

In the light of the foregoing extracts from the Spirit of prophecy, it is seen that an easy-going Christianity which involves no crosses, no heart-breaking struggles with self, is not the Christianity of the Bible.

Speaking further of the Christ-life, the same writer says:

“It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. . . . It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome.”—*“The Acts of the Apostles,”* p. 560.

But some will inquire, Why is it necessary for us to endure the pains of crucifixion, since Christ has by his sufferings and death made full satisfaction for transgression of the law? The answer is, That the men of the world may see in humanity a manifestation of divinity. As Christ, since his ascension, has been invisible to human sight, his existence is even doubted by some. But his purpose is to live in humanity. Paul wrote: “I am crucified with Christ;” the old sinful Paul was crucified—dead and buried; “nevertheless I live.” But

how could he be dead and yet alive? He continues: "Christ liveth in me." Gal. 2:20. Ah, yes. In the place of that old, proud Pharisical heart, was a heart in which Christ was enthroned; and wherever Paul labored, at Jerusalem, Rome, Antioch, Ephesus, or elsewhere, men saw the living Christ. Again in human flesh was seen the mystery of the incarnation, "Christ in you." Col. 1:27; Eph. 3:17. But this blessed experience was not realized by Paul — nor will it be by us — till the "old man" had been "crucified with him."

As long as self is alive, it will make itself manifest; but when it is dead and buried, then "the beauty of the Lord our God [will] be upon us" (Ps. 90:17), because "the Chiefest among ten thousand," the One "altogether lovely," occupies the place once held by self.

It was when John the Baptist had "looked upon the King in his beauty, and self was forgotten" ("The Desire of Ages," p. 103), that he could say to his disciples, who were tempting him to feel grieved and jealous because of his waning popularity, "He must increase, but I must decrease." John 3:30. Of him Christ could truthfully say, "He shall be great in the sight of the Lord." Luke 1:15. And John was a "representative of those who are to prepare a people for our Lord's second coming."

Just as it was necessary for Christ to suffer for our sins, "that he might bring us to God," so must his representatives experience a death to sin if they would bring sinners to the Saviour's feet. Catching the spirit of his divine Master, the great apostle could write to his Galatian brethren: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.



THREEFOLD GOSPEL MOVEMENTS

NUMBER THREE

A. T. ROBINSON

WHEN the westering sun of divine light and truth had shed its last beams upon the Jewish church, in consequence of her rejection of the last threefold call to the dinner, represented in the parable recorded in Matthew 22:1-14, the gospel invitation was extended to the Gentile world, preparatory to the last final threefold call to the supper, as represented in the parable of Luke 14:16-24.

At the time when Christ began his ministry, the whole world was enveloped in a pall of moral darkness. "The empire of Rome filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."—Gibbon. No one dared to speak of individual rights of conscience, "till a voice was

heard in Judea, breaking day for the darkest night that had ever settled down upon the world."—Bancroft.

Such was the condition of the world when the divine-human Teacher came to set men free and to present the message of salvation in an entirely new setting. It was one lone voice—in the eyes of men that of a despised Nazarene—raised against a system of error that was backed up by all the influence of wealth, education, position, and power, both in the world and in the church. But it was truth, destined to win an eternal victory, arrayed against error, destined one day to go down in everlasting shame and defeat. The Roman law at that time made it a crime for any one to introduce a new religion, "whereby the minds of men would become unsettled or disturbed." The penalty attached to this law, in case the violator belonged to the lower classes, was death. In the estimation of the people Christ belonged to the lower class, and the message he bore was calculated to disturb the minds of the people, therefore in the eyes of the Roman law he and his followers were subject to the pains and penalties of that law.

This conflict between truth and error, with one lone man on the side of truth,—a man so poor that it is written of him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head,"—and afterward taken up by humble, uneducated fishermen, continued, and in less than three hundred years truth triumphed over the mighty system of error, and the Roman world, which had so despised and slandered Jesus of Nazareth, in form at least, acknowledged him as Christ, the Sent of God. The consummation of this wonderful development was reached in A. D. 313, when, by the decree of Constantine, Christianity was recognized as the official religion of the Roman world and took its place as a great world religion, and every man was granted the right to think for himself.

One of the saddest pages in the history of the Christian church records the fact that no sooner had this glorious victory of truth been won, than ambitious religio-political priests and bishops turned it to their own selfish purposes, and in a little more than two hundred years—in A. D. 538—the Papacy was fully established. The shackles of papal superstition and falsehood were again fastened upon the consciences of men, until in less than a thousand years—in 1517—it could again be said truthfully that no one dared to speak of individual rights of conscience; then another voice was heard, again breaking day for one of the darkest nights that had ever settled down upon humanity. It was in the year A. D. 1517 when "the little monk that shook the world" nailed his ninety-five propositions against the Romish Church, on the cathedral doors at Wittenberg.

The sound of Luther's hammer was the prelude to one of the mightiest reformations in human history. A few years prior to the lighting of the gospel torch by Luther, one man gave to the world the art of making paper, another invented the art of printing, destined to change the face of the world, while another man discovered a new world.

The grand culmination of the conflict between truth and error begun by Luther—the crowning event in that mighty movement—was the signing of the Declaration of Independence in the year 1776. Mr. Lecky, in his "History of European Morals," after stating that Macaulay and other English historians have taken too limited a view of the scope of the great Reformation of the sixteenth century, says: "It took another enormous stride, when, at the great American Revolution, the state and the church were openly and solemnly dissevered from one another."

It is another sad fact that the victory in behalf of religious liberty, marked by the signing of the greatest and grandest document ever penned by human hands, has been and is being made use of by ambitious religio-political priests and bishops for their own selfish purposes, and the world is again approaching that state of moral darkness foretold by the prophet, when "darkness shall cover the earth, and gross darkness the people." Thus it has become necessary for another great heaven-sent threefold message to be given to prepare the world for the close of human probation and the second coming of Christ, which will be the subject of the closing study in this series.



RIGHTEOUSNESS BY FAITH

C. C. WEBSTER

How oft we're chagrined and discouraged
On account of mistakes without end;
Since on self we are placing such value,
On our works we're so prone to depend.

We have tried of ourselves to do better,
We have promised and promised again,
Mistakes and defeat without number
The result of our efforts have been:

But when we completely surrender,
And strength to sustain us we need,
When we long for the victory promised
And for grace and for righteousness plead,

Then Jesus will come to our rescue,
With his righteousness cover our sin;
And our faith laying hold of his promise,
He keeps us without and within.

How often in darkness we wander,
Never knowing there's grace in the gloom;
"My strength is made perfect in weakness;"
In his arms of forgiveness there's room.
Mount Vernon, Ohio.



THE gospel "is the power of God unto salvation to every one that believeth."

IN MISSION LANDS

GEMS OF PROMISE

MRS. MARY H. WILLIAMS

IN the Scriptures, rich in promise,
I would count my treasures o'er,—
Count them as no earthly riches;
Priceless is this heavenly store.

Let me choose of gems the fairest,
Just to bind about my heart;
Faith shall be the cord that holds them,
Lest the precious circlet part.

Then should earthly treasures vanish,
Need we murmur at the loss?
Grace sufficient God supplieth
While he burns away the dross.

Hear this promise for our safety,
Holy angels guard our way;
And the heavenly Father watches
O'er his children night and day.

In the furnace of affliction,
When our faith is sorely tried,
As of old with Hebrew worthies,
Christ himself walks by our side.

In life's wildest desolation
Fear not Satan's rude alarms;
God eternal is our refuge,
And beneath, his loving arms.

Though our dearest friends forsake us —
All life's paths with thorns are grown —
Death itself cannot defeat us;
God still watches o'er his own.
Minneapolis, Minn.



ANOTHER INDIAN OUTPOST MISSION ESTABLISHED

C. V. ACHENBACH

WE have at last completed our buildings here at this mission station, which is situated about fifteen miles from Plateria, and is called the Peninsula Mission. We are glad to have the building work off our hands, as it seemed quite a task. And we are also glad to have a nice little cottage in which to live. We have now been here one year, living at first in an Indian hut (where we had our fire), and afterward in a little one-room house here at the mission station. So now our three-room cottage, although not very large, seems like a palace to us. Besides the three rooms, we have a pantry, clothes closet, and a tiny room for our servant boy. All our buildings are made of sun-dried mud bricks. But in spite of their being made of mud, the house looks quite respectable, having almost the appearance of cement.

Now that the buildings are finished, I can devote all my time to evangelical work. The past year has been quite strenuous. I had to superintend all the work of the building done by the Indians, besides doing all the carpenter work myself. I made all the doors

and windows; put on all the roofing; laid the floors, etc. Our floors are made of the lumber of small boxes, which we buy in the towns around here.

Besides all this work, I have had the sick to care for, the regular meetings to look after, and many other duties which continually arose. We have had four prosperous schools here in Peninsula this year, with a total enrolment of about one hundred eighty. Of course these schools were taught by native teachers. All have done good work, and the people are well pleased. We were surprised when we held the final examinations to see the progress that had been made by the pupils, considering they had such poor facilities and that the teachers had received such a meager training for their work.

Each of our four districts has a good substantial school building, built by the natives themselves, with no expense to the mission; but as yet none of the schools are supplied with any facilities whatever. There is not a bench, not a table, no maps, no charts, although each school has a small blackboard. For seats they have an elevation built around the wall, made of mud and stones. Before the schools open next year we hope to be able to supply them with some benches and tables. However, our greatest need in these schools is better trained teachers.

Our church work is also progressing, the membership being gradually and, we believe, substantially increased. I recently baptized seventeen, among them two chiefs belonging to two districts here. They are both very influential men, and are a great strength to our work. Several others are waiting to be baptized. We are endeavoring to give these people a clear knowledge of the truth, so that when they are baptized, they may have a clear understanding of the step they are taking. These heathen minds are truly darkened. Patiently and carefully must the instruction be given. But what a pleasure and joy it is to see them break the strong cords of vice and superstition and accept the glorious gospel of Jesus Christ. All the toil and the hardship incident to missionary life are more than repaid in seeing these precious souls turning from heathen darkness to the glorious light of the gospel. Our hearts are indeed grateful for the blessed privilege of being here and working among these people.

The high altitude affects us quite seriously at times, yet in spite of this and many other so-called hardships

which we must endure, we are truly glad to be here.

The enemy is busy also, trying to obstruct our work, but in spite of all his efforts the work goes forward. We continually hear rumors that people are coming to destroy the mission. But we have felt no alarm, as the mission has so many friends and supporters. Wherever the work is started the story is the same; but so far the Lord has wonderfully protected all the mission stations.

We are of good courage and greatly enjoy our work.



A REMARKABLE ANSWER TO PRAYER

THE following report, which was first sent from England to friends in South Africa and then forwarded here, will be of interest. Brother H. J. Edmed describes his experience in one of the London churches in the following manner:

"Never through life will I forget the tragedy of a recent Sabbath morning. Mrs. Edmed accompanied our old African friends, Dr. and Mrs. W. H. Haupt, to the Sabbath service in Wortley Hall, while I went to Wood Green church, where it was the day for quarterly meeting.

"The day broke cloudy, but fine. The sun's warmth could be felt, though its face was hidden behind silvery clouds. Half an hour's ride on top of a tram took me to the street where stands our little wood and iron hall. Sabbath school was opening as I entered.

"The streets were crowded with busy people, thronging for their week-end supplies. Everywhere the eye rested it looked upon moving, surging masses of people. The quiet of the hall, made sacred for the moment by our worship, was a pleasing contrast, and the opening hymn told of Sabbath joys. Some time was taken for prayer, asking for a special blessing upon our little company, but no one dreamed how that special blessing would be given. The superintendent began to read an extract from 'The Desire of Ages,' and all listened intently to catch the words that told us how Jesus united divinity with humanity that he might lift us up to God.

"But in the silence, strange noises began. Bang! bang! bang! sounded out in quick succession, spreading all around us, as though we had been surrounded silently by an angry mob. Faster and louder came the reports. We knelt quietly, trustfully asking God to remember his promise to give his angels charge over us.

"A brother went outside to learn the situation, but we knew all too well that we were uncomfortably near an aeroplane raid. Bombs dropped here and there, and anti-aircraft guns spit out their vengeance. We bade the congregation be quiet, and see the salvation of God. While the bombs fell thicker and faster around us we led them, men and women and children, into an ante-room, and started them singing to drown the dreadful sounds from the children's ears. Only one child cried; but he prayed so sweetly as he cried, asking God to take care of us. For the rest, we all felt calm. We knew that eternity was near unless God protected us, but there was a sweet compensating feeling of peace. It might truly be called joy to know that we were bound for Immanuel's land.

"There was not much chance in such a building to select a place of safety. The small room seemed safest, but we learned later that it was the nearest to the point of danger. I ventured outside, and looking up, saw what appeared to be a swarm of large birds which seemed to be spitting fire toward all points of the compass. Some were black, others, as the sun peeped through the curling white clouds, shone like silver. Some appeared to throw out a cloud behind while they dodged the gunners who were trying by all means to bring them down. It was a thrilling scene. Sixty or seventy of the machines were counted.

"As I went back into the hall to cheer the congregation, the screech of a falling bomb sounded ominously near. I paused a moment to ask the Lord to save my soul and to take care of my dear ones, then waited calmly to hear and receive the explosion. But it never came. Thank God! he held the missile intact, and no harm was done.

"Going out again I saw the air battle was moving toward the heart of the city, and as we were now safe I called the congregation out to see the moving conflict. That twenty minutes had seemed like hours.

"The bomb that fell so near we found to have passed through the flagstone pavement, and to have buried itself several feet in the ground without exploding. It was so near our building that, had it exploded, it must have blown us all to atoms.

"I do thank God for our preservation. After celebrating the Lord's Supper I returned home and found that Mrs. Edmed had heard the noise of the battle, but that it had not come near where she was worshipping, and that the service had proceeded as though no danger was near. An airship had passed over our house, and a bomb struck the seventh house from ours.

"We are living in days when our hearts should be full of trust. Let us be faithful to God, for we know not what a day may bring forth."



A HUMBLE CHILD OF FAITH

HAN DJEN MING

I WAS a rather stupid man, a man of few words, and I could not be like other people because of my stupidity. But I decided to make up for it in that when they would revile me I would answer them double,—when they would say one word I would always try to give two words in return.

I had a friend who was a member of a church in Ying-shang, and this friend urged me to believe the gospel. But I saw that this professed Christian's conduct was not good. He still smoked tobacco, and on the sly would use alcohol, and curse; so his exhortation did not have much influence on me, because he did not live out his doctrine.

Later, a member of the Seventh-day Adventist church in Ying-shang met me, and urged me to attend their chapel, and hear the gospel. From attending these meetings there I came to believe the gospel.

On account of my stupidity I have hoped all these years to have a chance to attend school, and now I am thankful that the Lord has given me this opportunity. [At the time of this testimony he was attending our training

school at Shanghai.] Some people, when I told them that I wanted to attend school, said, "Why, you are too dumb to attend school. Do you think you would ever be able to preach?" I would have been discouraged by this kind of talk if it had not been that I had read in the Bible that the Lord said he could make even the stones speak, if it were necessary; and, dumb as I was, I felt that if the Lord could make the stones speak, there was still hope of my being able to speak.



COME, LORD JESUS, COME QUICKLY

MRS. M. A. WHEELER

O MIGHTY CONQUEROR, arise,
Dispel this night of gloom;
The world convulsed with agony
Seems rushing to her doom.

The nations now, with anger filled,
In war and strife are drowned,
The tread of mighty hosts of men
Is heard the world around.

The blood of countless thousands slain
Has stained the earth's dark sod,
The wail of wife and orphan child
Is crying out to God.

This earth in sorrow's throes of pain
Seems groaning for release.
Oh, hasten on, thou glorious day,
That brings the Prince of Peace.



ST. CROIX, VIRGIN ISLANDS

D. D. FITCH

BEFORE leaving Porto Rico for my visit to the Virgin Islands, I had called on the commissioner of immigration to see if it was necessary for me to have passports for my trip, and had been informed that it was not necessary. The day I left St. Thomas for St. Croix the sailing vessel on which I was to go, left a half hour before the scheduled time, so I had to board her as she was about to leave the harbor, without having made any previous arrangements with the captain. Upon boarding the vessel, I was asked if I had passports, and when I replied that I had not, the captain wanted to know what I did have, and learning that I had a permit from the police of St. Thomas to land there, and also had my United States birth certificate, he made no further objection.

The next morning before daylight we docked in St. Croix. Here we were subjected to inspection by a United States marine, who, upon finding that I did not have a passport, told me to remain on the boat for further orders. Later, word came down for me to stay there until the police commissioner could act on my case, and that the captain would be held personally responsible for me. At nine o'clock I was summoned to the police station, and after an examination was asked to report again at eleven o'clock for the final decision.

My first introduction to the island was not to be taken, however, as a foretaste of the reception I was to

receive. After being somewhat refreshed by food and sleep, I began looking around for a location for my stereopticon. As the Seventh-day Adventist church was small and without electricity, and there was no other suitable place, we had to be content with an outdoor location. Having been very courteously received by the one in charge of the power plant, I installed my machine in the door of the plant and stretched the canvas between two trees. It was well that we had all outdoors, for, according to the estimate of one of the editors, there were between a thousand and fifteen hundred persons present. Here again we presented the pictures on the life of Christ, and those of our sanitariums and our publishing work. A collection was taken to pay for the electricity used. The collection proved to be of such a liberal nature that a neat little balance was left, which was applied to repairs on the local church. Elder Frank Hall, the one in charge of the work there, told me that by getting such a large audience and presenting the life of Christ as I did, a great deal of prejudice had been broken down in the minds of those who had been led to believe that we taught only the law and not Christ.

During the four and one-half days that I was there, nine different congregations were addressed. One of them was of special interest, being at the leper camp. Sunday evening, after addressing a large outdoor audience, I packed up my machine and other baggage, and in a short time was bounding over the deep blue sea in a small thirty-ton sailing vessel.

Since my return to Porto Rico, the church has entered upon a campaign of placing a new tract, of which ten thousand have been printed, in the homes of Santurce. We have conducted similar campaigns before, but have never found both the members and some that were not members so responsive as they are now. Surely "thy people shall be willing in the day of thy power."



ONCE THE DEVIL'S RIGHT-HAND HELPER

HERE is a testimony from a man in China, Swen Yu Tang, who witnesses to the power of the word as taught by Seventh-day Adventists in winning him to Christ direct from heathenism:

"In former days I was the devil's right-hand helper. I was in the army in the province of Anhwei, and later obtained a captaincy. Several years before this last revolution there was a revolution started in the Anhwei army; but it did not accomplish its purpose, and the leaders had to flee; so I fled to Peking with one of the leaders in that insurrection. Later I had to flee to Manchuria, and in the course of time I got back home. It was still my purpose to enter the army again.

"When I reached home I met our evangelists Wu and Du, who exhorted me to believe the gospel. The first meeting I at-

tended I heard the evangelist Du preach on the second of Daniel. He talked about an image and about a whole lot of countries, and although I did not understand very much that he said, yet the fact that he talked about those countries so much made an impression on me. He mentioned so many countries I had never heard of that it stirred up a desire on my part to know what those countries were, so I continued to go to the Seventh-day Adventist chapel. From attending those meetings there I learned to believe the gospel, and accepted this truth. It is the only Christian religion that I have ever known."



MISSION NOTES

A MISSIONARY at Tai-ku, China, has been making a study of the relative importance of different missionary agencies in the matter of securing conversions. He finds that of the ninety-nine recent conversions at Tai-ku, fifty of them resulted from the work of the hospital.

MISSIONARIES recently arriving from the interior of Turkey via Constantinople and Switzerland, report the Armenian atrocities as even worse than we had supposed. The events in the region of Harpoot, as reported by Rev. Henry H. Riggs, were especially shocking. Fortunately, a good many Armenians of this region were sheltered in the homes of friendly Turks or escaped into Russia. The American Armenian and Syrian Relief Committee has sent to the field \$6,000,000 during the past two years. Nineteen twentieths of this sum has been disbursed by Congregational and Presbyterian missionaries, and has proved of incalculable benefit not only in the way of relief, but as a demonstration of the kind of Christianity which prevails in America.

ILLUSTRATIVE of what may be accomplished by medical missionaries in such great mission fields as India, the following report to his home board from Dr. Frank Van Allen, a Congregationalist missionary stationed at Madura, south India, where a hospital has been erected through gifts of rajahs and other grateful patients, is to the point:

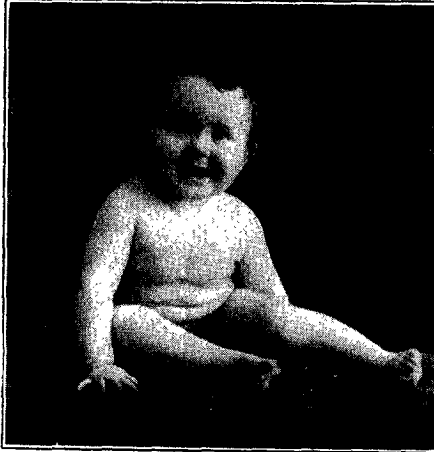
"I send you a snapshot of a man with his leg off. So many of these cases come here for amputation that we have wooden legs made up in quantities. They are made of bamboo and other light woods, by local workmen. They cost \$1.65 each. Two days ago it occurred to me to make a list of out-of-town patients who had come to the hospital, and the number of miles each had traveled: 62 miles, 45, 62, 90, 37, 7, 38, 73, 64, 50, 40. Three days ago it was just six months since I returned to Madura, back from furlough. From that date to now we have treated 11,000 out-patients. Money has started to come in, in thank offerings from patients, and the outlook is not so dark as it was. As to medical stores and other hospital requirements, it is wonderful what huge stocks of goods must have been held in the country when the war broke out, for we can still get almost anything we really need, though at a higher price."



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.

A SWEET SURPRISE



Of all the lovely things of earth
The dear Lord ordered as he wrought,
One was so fine I think he must
Have smiled himself at the sweet thought.

The sunbeam falling on a rose,
A dewdrop painting heaven, a star,
The morning tint in skies aflush,
These lovely things less lovely are.

You see all perfect innocence,
And half see heaven itself, the while,
You see the glow, the joy, the love,
In that dear thing, a baby's smile.

—Harriet Prescott Spofford.



SENSIBLE PUNISHMENT

"THERE! Now he's gone off sulky, and won't learn a thing at school today." Mrs. Hart shook her dust cloth out of the window vigorously as she watched her son's retreating figure. "James is so queer that way lately; he sulks every time I whip him," she declared, wearily. Her neighbor, Mrs. Grant, an empty bowl in her hand, maintained a discreet silence.

"Of course it's dreadful to be always whipping, but what can one do?" Mrs. Hart continued, closing the window. "And honestly, it is a relief to my mind sometimes to spank them good and hard; it is to any mother. Your Emma, though, is such a good, well-mannered little thing I suppose she doesn't need it like mine do. One cup of molasses be enough? Just a minute—Wilma, stop that racket! Where is my switch—well, stop then! If I've spanked you once for bumping down those stairs, I'm sure I have a dozen times."

Six-year-old Wilma rose from a sitting posture, and walked calmly down the remaining steps and out of the

door, books in hand. Halfway down the walk she turned: "Well, spank me!" she chanted, defiantly; "sometimes I like being spanked. I like being spanked this morning."

"Go along—you're late already," scolded her mother, flourishing the switch at her.

"She's so naughty," she apologized to Mrs. Grant; "and just where all the neighbors could hear her, of course. I'm bothered and shamed until I feel at my wit's end. It has never been my practice to spare the rod, as you know, but Wilma couldn't be worse spoiled if she hadn't had any bringing up at all. You're a lucky woman, Kate Grant, to have such a good child as Emma."

"No, my dear, you're wrong. I've heard you say that for years. I don't often meddle in my neighbors' affairs, but—well, even a worm will turn, and this feels like my time for turning." Mrs. Grant laughed nervously. "If I am pretty frank, try to remember that I have five years of thinking pent up behind my words, Laura. You have spanked your children since they were toddlers for everything they did or failed to do, until they have about as much respect for that switch as—as a canary for a wool cat. Emma has as much natural naughtiness as any normal child. If she appears 'good,' it is because she has been intelligently and logically disciplined and taught to control herself."

"But what can I do?" gasped Mrs. Hart. "If they're bad, mustn't I punish them?"

"Certainly, if you are sure they're bad,—but logically."

"What do you mean by logically?"

"Well, take Wilma for instance. Why do you object to her 'bumping' downstairs?"

"It's so noisy—and it spoils her clothes."

"Does she care about dainty clothes?"

"Why, yes, of course she does."

"Well, then; if you or I ruin a new dress, does Life take a stick and beat us? Of course not,—that is silly, you say,—yet it is the same principle, only Life disciplines us naturally,—we simply lose the new dress. In some way we adults must pay for property we destroy, whether our own or that of others. Since Wilma cannot pay for her pretty clothes, let her be deprived of them. Next time she 'bumps,' try the plan of taking off her

nice school dress, and letting her wear an old plain one, and do that every time until she learns the lesson. Our only object in punishing children should be to teach them to face life; to know that if they as human beings sin, they will be punished, because that is a natural law, and applies to us all. Arbitrary punishment is valueless; it teaches nothing except that no matter what they do, you, having the temporary advantage of size and strength, will whip them if they anger you."

"THERE is something in that, I believe," Mrs. Hart reflected. "I let irritated nerves decide such things instead of my brain."

"Yes, I often wonder what adults would do if they were treated by Life as illogically as children are often treated by their parents. If we lie, our friends grow distrustful of us, until they neither believe nor respect us, which is fair enough; if children lie, we whip them or bring down some equally unrelated penalty, with the idea of making a lie appear to be followed by awful consequences. The basic thought is correct, but it isn't carried to a reasonable conclusion. If we are exposed to dampness, we catch cold; if Tommy wets his feet, we spank him to make him remember to put on his rubbers next time! Why not, instead, make him stay in the house until his shoes are dry? Then he can see some relation between cause and effect. If we play with edged tools, real or abstract, we get hurt with the tools themselves, not with some outside force."

"But switching is so quick, Kate; I can't take time to stop and think out a logical punishment every time one of the children is bad,—and it does make them mind."

"But don't you see that it will save you time in the long run? They learn to use their own minds and to control themselves. They comprehend, after a time, that if they do wrong, they bring upon themselves punishment, not because you wish it, but because it is inevitable. It inculcates this important lesson: We must face the results of our individual acts. With the arbitrary method, whether whipping or other means of force, a child naturally imagines that when he is grown, he will be free from punishment, because he will have outgrown your domination."

"You attack whipping," Mrs. Hart complained, "but Mrs. Reynolds next door has always used very ingenious punishments for her family. Do you think they are one bit better children than mine?"

"They're not," Mrs. Grant conceded. "Yesterday she deprived Freddie of his dinner because he slobbered. She doesn't go to the root of the matter. The fundamental reason for teaching good table manners is the

comfort of others; if an adult eats in a disagreeable way, people shun him, and do not wish him in their homes. If she had made Freddie understand this, and let him eat alone until he improved, I think the result would have been more lasting."

"Her older boy used bad language, and she washed out his mouth with soap; I'd have trusted to whipping James, myself."

"And I," said Mrs. Grant, smiling, "would have told him that if he used words unfit for decent ears, he must be shut away from them. I've always thought soap quite as likely to scrub the word in, as to wash it out."

"Wouldn't shutting up make a boy as sulky as whipping?"

"I don't believe so." Mrs. Grant leaned forward earnestly. "You know the average child likes to be treated as a reasonable human being—which he should be. If you make him understand that a grown man who used vile language on the street would be arrested and put in jail, he will see the force and logic of your shutting him up."

"Well," sighed Mrs. Hart, passing a perfunctory duster over a chair round, "none of these can help me with James. This is the third time running I've whipped him for refusing to get up in time."

"But surely James is old enough to regulate his ordinary movements himself. If he doesn't get up in time for breakfast before school, he will be tardy; then his teacher can attend to him more effectually than you can. Let him learn to depend on himself. To be hauled out of bed in time for food, and pushed out of doors in time for school, will tend to make a leaner of him. Teach him to face life manfully—its demands, and its natural consequences if they are neglected. "But," she added, "I'd see that he gets to bed in time for a good night's sleep; he may be fagged instead of lazy."

"Now there!" cried Mrs. Hart, triumphantly; "that's another point. James never goes to bed when he should, without a fuss. Solve that for me."

"WITH Emma," Mrs. Grant took up the challenge, "it has been simple; habits of daily regularity were formed from her birth. But let us think it out. Lack of sleep is bad because it robs him of growth and strength, isn't it? But that is only seen clearly in later years, and has little force with a child. We must have something more tangible. Why not explain to him why you wish him to retire early, and to emphasize the point—that he loses something of value each time he sits up late—take away some of his spending money?"

"That would make James think, wouldn't it? I'll try it; I believe it would work with him," declared her friend. "What are some of Emma's faults you've conquered this way?"

Mrs. Grant laughed. "I dare not say it is conquered—but laziness is surely a besetting sin with my Emma. Theoretically a child enjoys being helpful, but in practice I find the enjoyment is rather intermittent. As I think a child should have regular duties,—made as pleasant as possible, but entailing genuine responsibility,—among other things, I have Emma set the breakfast table for me. Yesterday I entered the dining-room to find her sitting on the floor with her blocks, and the table untouched.

"Where's my little maid?" I asked. "It's nearly breakfast time!"

"She's quit," Emma replied.

"What do you mean, Emma?"

"I'm through being maid for you, mamma."

"Haven't we heard papa say, 'He that will not work, neither shall he eat'? I must find another job for you," I said, quietly setting the table myself.

"You needn't—I'm a bird. I aren't going to work."

"Ah, but the birds do work, building their nests and—"

"That's exactly what I'm doing. Do birds cackle when they lay?"

"I'd have made her—" began Mrs. Hart firmly.

"Yes, I know you would. And she would have stormed, and finally set the table. Well, I set the table myself. At breakfast time, when she would have climbed to her seat I explained that if we kept a bird at all, it must be caged; so she ate her breakfast in a corner of the room penned in by chairs. I kept her in that cage for an hour or more, with only her 'nest-building,' until it had become most monotonous, and she decided she would much rather be a maid and do her work than stay there any longer. She has no prejudice against her task now, which corporal punishment would have left with her. Don't you believe this treatment has made a more lasting impression?"

"Yes, I must honestly admit I do. Your idea is to suit the punishment to the child and the occasion."

"That is just it, Laura, but I cannot tell you successfully just how to punish or not to punish your children by what seems to me the only right and sensible way; I can only press a button which will light up the way for you to follow if you choose."—*Selected.*



OF INTEREST TO MOTHERS

OUTLINE PICTURES FOR THE PRIMARY CHILD

THE Standard Publishing Company, of Cincinnati, Ohio, has prepared for children from seven to nine years of age, a series of fifty-two Outline Pictures, representing thirteen animals of the Bible, thirteen trees of the Bible, thirteen birds of the Bible, and thirteen flowers of the Bible. Each picture occupies a whole page, with suggestions for coloring and

blank lines for the child to write or print the Bible verse where the object represented in the drawing is found.

These Outline Pictures are printed on a good quality of paper, and may be taken out of the loose cover one at a time, as needed. A Certificate of Recognition, to be signed by the father and mother, the Sabbath school teacher, and the primary superintendent, is also provided.

The use of these Outline Pictures will answer for many mothers the question, "What shall we do with the children on Sabbath afternoon?" The price is only twenty-five cents. Address as given on preceding page.

"Something to Do"

This is the name of a new book for "boys and girls everywhere," published by the Pacific Press Publishing Association. It is as full of suggestions for things to do as an egg is full of meat—things to play, to make, to think about, to puzzle over. It is a departure in printing as well as in contents from the usual child's book, being printed on strong manila paper, with a firm cardboard cover. Pictures on every page, some of them in color, do their share to add to the general interest.

MRS. I. H. EVANS.



NATURE'S SWEET

HONEY, which is now a luxury, was in old times a necessity, for it was then the principal sweetener of food. Sugar was not introduced until the latter days of the Roman Empire, and was first oddly described as an Indian salt that was as sweet as honey. The numerous references to honey in the Bible are due, says a writer in *Chambers's Journal*, to its being the common sweetener used by the people.

Honey from the comb is considered to be the most luxurious form of this delectable sweet, and many people eat the wax with the honey. That is a foolish thing to do, however, as foolish as it would be to eat the paper the butter is wrapped up in, or the bag that contains sugar. The wax in the honeycomb is in no way nutritious, and is decidedly indigestible.

The proper way is to put a piece of honey in the comb on your plate, with the cells in a vertical position, and press your knife firmly upon it, so that all the honey runs out. Eat the honey and leave the wax.

The bees do not care for blossoming flowers, as the poets imagine they do. They are practical, utilitarian creatures, and prefer the period just before fructification. They dearly love clover, but most kinds of fruit blossoms and some kinds of forest trees are very useful to them. The flavor and the quality of honey vary with the plants upon which the bee feeds. Heather honey is naturally popular in Scotland, and the famous Narbonne honey owes its flavor to rosemary.—*Selected.*



WHAT HAST THOU DONE?

O. P. WILSON

WHEN I would do my selfish will,
There comes to me a whisper still:

"Life hasteth on;

What hast thou done?

Dost thou not hear the wails of woe
Of anguished souls down here below?

As life speeds on,

What hast thou done?

"Friend, hast thou sought the way of love
To help thy neighbor look above?

As life speeds on,

What hast thou done?"

Ah, let me think 'mid pleasures dear,

Yea, 'mid the sins and sorrows here,

Life hasteth on,

Some good I've done.

Berrien Springs, Mich.



WORK AMONG THE COLORED PEOPLE

We are glad to report progress in the Negro Department for the year 1917. The work for the colored people is developing quite satisfactorily year by year. Many new churches in large cities are being developed and good church houses erected. We have churches now in all the large cities in the United States where there are large numbers of colored people. In most of these churches church schools are conducted, and young people's societies are in operation.

There are about a thousand young colored people now attending our schools, including the school at Huntsville, Ala. Several of the tent efforts last summer brought from fifty to one hundred persons into the truth, and provision was made to build good, but not expensive, houses of worship. The best class of people are being reached. Some of the canvassers from the Oakwood Junior College sold and delivered more than two thousand dollars' worth of books in four months last summer. Many more will go into this line of work the coming summer. This enables the students to make their way through school. There have been liberal tithes and offerings.

The evangelistic work has been greatly strengthened in the last few years. We have now union mission evangelists in the South who are equipped with good tents and good help. These men go to the large cities and secure the very best locations, and arrange their tents in the most inviting way. Large congregations assemble to hear the message from evening to evening. As many as a thousand often attend. This kind of work is in harmony with the light we have been given, and God is blessing. In one of the unions we have a union Home Missionary secretary for the mission who devotes her entire time to this work with very gratifying results. Our colored workers are bearing the burdens of the work more and more as they grow in experience. If we had the workers, we could in a short time double our present membership, which is about 3,500 in the United States.

All will be interested to hear about our junior college, which is situated on a large farm five miles west of Huntsville, Ala. At the spring council which was held at Hunts-

ville last year, it was voted to raise the school to a junior college to meet the growing demands for a more efficient ministry, and to erect a dormitory and college building. This is to be done as the funds are collected. We hope to erect the dormitory the coming spring and summer. There are now more than two hundred students attending the school. One hundred fifty of them are in the school homes, and the others come in from the neighborhood of the mission school.

The Lord greatly blessed the farm last year. About three thousand bushels of corn were harvested. Some of this corn is used to make meal for the students. That they have this is a great blessing, because of the high price of flour. About twelve bushels a week are consumed in the dining hall. Fifteen hundred gallons of sorghum were made, which greatly saves sugar. Eight hundred bushels of sweet potatoes were put away for the year, and enough canned goods to last till the close of the school. More than two hundred tons of long feed for the stock were also saved. Thirty bales of cotton were gathered, which brought a good price. The neighbors said the Oakwood College farm produced the best crops in the county. The Lord's servant has spoken definitely about this farm and school, and we are already realizing much that was predicted for it.

Unity and good will prevail among the workers, and the future outlook is encouraging.

C. B. STEPHENSON.



WORK AMONG THE COLORED PEOPLE AND ITALIANS IN PITTSBURGH

The Colored Work

THE year 1917 brought us many rich blessings and much encouragement in our work in this city. Last summer we had a series of tent-meetings, which created a good interest. About thirty persons accepted the message through these meetings, twenty-four of whom have been added to our church membership. Additions for the year numbered forty-three, only two of whom were transferred from other churches. We lost only two, one by death and one by apostasy. For these blessings we praise God, who preserved our lives, and kept his people within the fold. Thus our net increase was forty-one, making our present membership one hundred six.

The finances increased correspondingly in Pittsburgh (No. 2) church, as follows: Tithe for 1917, \$2,262.11, as against \$1,957.18 in 1916, an increase of \$1,204.23; mission offerings, \$781.52, or \$297.19 more than the previous year; educational fund, \$3; Red Cross, \$12.50; Armenian and Syrian relief, \$29.31; local church expenses, \$242.68; and \$382.45 toward the church-building debt (\$37.25 of this latter was paid by the McDonald company); making a total contribution of \$3,676.32.

The McDonald company—eighteen members—also paid \$349.67 tithes and \$122.78 toward missions. Thus the total funds raised by both companies amounted to \$4,186.02. When this is compared with the combined tithes of \$390.45 and mission offerings of \$30.29 of five and one-half years ago when we began work here, it is evident that we

have much to be grateful to the good Lord for, and to him we give all the glory.

The Italian Work

During the tent-meetings already referred to, several Italians became interested. Among those baptized were two—a brother and his wife—from among this people. As there are many thousand Italians in this city, we felt convinced that the time had come to open up work among them. We therefore rented a small hall and started with the four Italian believers, two of whom have been members of the Pittsburgh (No. 1) church for some time. We used one of the brethren as interpreter when any who did not understand English came in to the studies. After consultation with our president and correspondence with the Foreign Department, we were fortunate in getting Brother Anthony Catalano, at a sacrifice to the Northern Illinois Conference, as a Bible worker. He came three weeks ago, and has already found an opening among his people. We ask all to pray especially for this new venture.

In closing, mention should also be made of the valuable help rendered by our Bible worker, Sister Maud Gauntlett, and by Brother George Johnson and his wife, of Mount Vernon, during the summer; also by Mrs. Durrant. We also appreciate the hearty co-operation of a majority of the local members, who responded so willingly to every call.

While we praise God for past blessings, we believe there are greater things in store for us during 1918, and to this end we dedicate ourselves and solicit the readers' prayers.

A. N. DURRANT.



HARVEST INGATHERING IN ASIA

THE Harvest Ingathering work has come to Asia to stay, and to become a greater blessing to the field both spiritually and materially as the years pass. This line of work in Asia was started in the Malaysian field four years ago, and since then it has been steadily growing, not only there, but in other fields also, until now it is a regular part of the yearly program in most of the fields of the Far East. Last year's receipts in Malaysia were more than a thousand dollars gold, and this year the brethren there have their goal set for two thousand dollars, and judging from reports now coming in, they will not be disappointed. The two thousand dollars raised is to be used as an operating fund for the publishing house which they hope to establish during 1918.

Prior to this year little has been done in the Harvest Ingathering work in China outside of the city of Hongkong; but this year systematic effort is being put forth in various parts of that field, not only with the English paper, but with a Chinese edition that has been brought out, as well. Brother B. A. Meeker has collected more than a thousand dollars (Mexican) in the city of Hongkong, and he is now working other coast cities. In Hankow, central China, Brother H. M. Blunden obtained more than a thousand dollars (Mexican), and others in that field are meeting with excellent success. These additional funds are coming as a great blessing to China at this time when exchange has gone so against us that the missions in that field have been realizing little more than half the normal amount when transferring gold drafts into Chinese currency.

Heretofore practically nothing has been done at this work in the Philippines, and it was thought by many that this would be a very difficult field in which to raise funds in

such a campaign, owing to the strong Roman Catholic element. This year one thousand papers were ordered, and Brother J. J. Strahle and I have just started the campaign in the city of Manila. In less than two days we have taken in nearly three hundred pesos. The students from our training school spent a few hours in this work, and while their collections were naturally much less than ours, they made a record that would compare very favorably with what is done by our students in home fields. We feel that there are great possibilities before this work here in the islands.

Surely this plan has been given us of God to assist us in answering the calls that are coming from every land, and which will continue to come with greater rapidity as we near the end. Our efforts in this direction should be limited by the field at our disposal rather than by the few autumn weeks to which we have been largely confining our efforts. Were our people everywhere making full use of their opportunities in this direction, I am confident that our forces in the mission fields could be greatly strengthened.

C. E. WEAKS.



MISSISSIPPI CONFERENCE

OUR membership in the Mississippi Conference is small. We have only a few workers, both white and colored. But the Lord has blessed our efforts, and sixty-five persons were baptized last year. We held two tent efforts, one for the white people and one for the colored. We also had two good camp-meetings, one each for the white and the colored people. They were held at the same time and in the same city. The tents were pitched about one mile apart.

In book sales during 1917 Mississippi doubled her former record. Our treasurer sent in one check for \$6,500 to the Southern Publishing Association, and a few days later remitted \$300 more. Two of our colporteurs each sold and delivered about three thousand dollars' worth of books. Our field agent came home yesterday and brought with him \$1,200 that two colored women colporteurs had given him on books delivered, and they were not through with their deliveries when he left them. The Lord has wonderfully blessed our faithful colporteurs.

We have more than reached our goal of twenty cents a week per member for missions. Both white and colored churches will make their quota. Our church members have sold a number of small books. Up to the present time we have ordered one thousand copies of "The World War," and most of these have already been disposed of.

We feel very hopeful for the future of the Mississippi Conference. We are planning some strong evangelistic campaigns for the coming year. Our courage is good. We ask the prayers of the REVIEW family for success in the winning of many souls for the Master during 1918.

C. J. BUHALTS.



WEST PENNSYLVANIA CONFERENCE

THE proclamation of the gospel to all the world in this generation to fit a people for the coming of the Lord, is the greatest work ever committed to mortals. Wonderful opportunities for service come to each person. We must now work with determined effort to save souls, as the angry nations, the condition of society, the calamities by land and sea, show that time is short. It is our duty to lay hold of our work with such zeal that people will see that the Spirit of God and the spirit of soul-saving fully control us. It is much more pleasing to God and angels

to see us in the name of the Lord draw souls from Satan than to see us stand by and make but little effort. Not one of us is above temptation, but if we will draw nigh to God, he will draw nigh to us.

The Lord says, "Let him take hold of my strength." Then a work is accomplished in us which fits us for real service, "and the Saviour stretches out his hand, saying, 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day.'"

We thank the Lord for the degree of success he gave in West Pennsylvania in 1917. There were 220 persons baptized. The membership of the conference is now 1,120. The tithe was \$29,287.38, the largest we have ever received in one year, being more than double what it was four years ago. The Sabbath school offerings were \$6,470.66. An excellent gain was made in this department. Our Harvest Ingathering goal was \$3,000, and we received \$4,386.35. This is a good increase, and gives us courage to do more in the future.

Our books show that we have raised \$12,582.89 for foreign missions and home institutions, which is an average of nearly twenty-seven cents a week per member, or \$3,118.89 more than our quota of twenty cents a week for each member.

The literature sales for the year were \$29,472.42,—more than ever before.

The faithfulness of conference laborers and the hearty co-operation of our dear people, have brought about the encouraging results in this conference.

The Future

The outlook for the future is good. There is an excellent spirit in all the churches. The note of courage and victory is being sounded for the finishing of the work in this generation.

The conference executive committee is planning for a large conference camp-meeting; also for strong aggressive work during the tent season. We ask the prayers of our people everywhere that we may see our opportunities and responsibilities, and that we may truly say of Christ, "He hath covered me with the robe of righteousness." "I will go in the strength of the Lord God. I will make mention of thy righteousness."

F. H. ROBBINS.



ENCOURAGING PROGRESS OF THE WORK IN DETROIT

INCLUDING the meeting of Sunday, January 13, Elder A. V. Cotton has held eleven Sunday meetings (all of them taking place in the evening except one) in the effort he is now conducting in Detroit; and the effort has so far advanced as to lead those connected with it to believe that some excellent results are going to be seen in the gaining of converts to the faith. Very encouraging reports are being made by the Bible workers of the visits they are making to the homes of the people, and quite a large number of persons have been searched out who have been present at every meeting thus far held.

That the effort is of more than ordinary interest, as far as attendance has been concerned, is evidenced by the large crowd that continues to come to hear the message for this time. Men and women who previous to the beginning of the effort were laboring under false impressions concerning our cause, because of the scurrilous reports that had been circulated broadcast about us in years past, now have a very different idea as to the exalted nature of our work; and

the prospects are good for a rich harvest of souls.

Some have already begun the observance of the Sabbath, though Elder Cotton will not preach on this subject until February 3. The crowds that are coming to the meetings all know that he is a Seventh-day Adventist, because the newspapers mention that fact practically every time an announcement or report of a sermon is published. This does not appear to militate against his effort.

The Bible workers and others who have been distributing announcements about the meetings from door to door report that the people at practically every house they visit and even where they ring the doorbell to leave an announcement, all know about the meetings being held. Many tell our workers of the interest they feel in the subjects presented; while others say they have been reading the reports of the sermons appearing every week in the morning paper, which has a daily circulation of 165,000 copies, and is read in all parts of Michigan.

Many encouraging letters have thus far been received by Elder Cotton from interested persons in different parts of the State, and also from different parts of Ohio, who state that they have been reading the reports in the paper and desire more information on the subjects presented. To such persons free literature in the form of different numbers of the Present Truth Series is immediately sent.

One elderly man came all the way from Grand Rapids, more than one hundred miles, to hear the lecture on capital and labor. He said he had been reading the sermons in the Detroit paper, and wanted to hear one of them. He purchased several books, was supplied with some free literature, and returned to his home rejoicing. Nearly 1,000 small books alone have thus far been sold in the hall on the nights of the meeting.

One young man colporteur is finding easy access to the homes of the people in his efforts to sell them small books, such as "World Problems," "The World War," and "The Return of Jesus," on the strength of the meetings here. He tells the people that he is connected with Elder Cotton's effort, and they gladly purchase books from him. He told the writer a few days ago that he had sold twenty books in fifteen minutes; on another day he canvassed in two blocks on the street where Elder Cotton and his family lives, and sold sixteen books. He has set his stakes to sell 6,000 copies of these small books by spring. Others also see openings as a result of the effort here, and all the workers in Detroit are of good courage because of the way the Lord is impressing hearts with the truth that has thus far been presented, and leading them to search farther into it.

WALTER L. BURGAN.

SOUTH DAKOTA CONFERENCE

THE year 1917, all things considered, proved to be a fairly prosperous one for the South Dakota Conference. Our ministerial force has been somewhat depleted, owing to the fact that many of our laborers are young, and labor only during the summer months, in the fall returning to college. At present eight are in attendance at Union College. Thus our work is somewhat weakened during the school period. Though such may be the case, we solace ourselves that in time it will work for the upbuilding of the cause, as the wise man teaches: "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Eccl. 10: 10. The increase of our conference member-

ship during the year was only about sixty. We are conducting about twenty church schools. On the nineteenth of December, Plainview Academy was dedicated free from debt. It represents a monetary value of \$63,164.86. The total enrolment for the present year is about 115. We have 57 Sabbath schools, the offerings of which during the year amounted to \$6,266.17. Total book sales during the year, not including the Bibles and periodicals, were \$17,608, an increase of \$4,537.50 over the previous year. The per capita tithe for 1917 was \$38.32; amount received from Harvest Ingathering, \$3,574.35; amount received from twenty-cent-a-week offering, \$18,302.82; amount received per capita on twenty-cent-a-week offering, \$16.35; total per capita of tithe and twenty-cent-a-week offering, \$54.67.

We praise God for the blessings bestowed upon the work in this conference during the year 1917, and can but beseech him for a continuance of his mercy and blessings during the future.

E. T. RUSSELL.

ALABAMA CONFERENCE

THE Alabama Conference comprises the State of Alabama and that part of Florida west of the Apalachicola River. The State is about 330 miles long and 200 miles wide, and has a population of a little more than 2,500,000; about forty per cent of this population is Negro. The central part of the State for fifty miles on each side of Montgomery north and south, extending entirely across the State from east to west, is known as the Black Belt. The Black Belt is so named for two reasons: The soil in this belt is mostly of a black sandy loam, and the plantations, or farms, are owned by white men of the cities, but farmed by Negroes. Thus in this section the country population is almost wholly Negro. The population of the cities and towns in this portion of the State is about equally divided between the races.

In the northern and southern parts of the State the white population greatly predominates. This condition naturally places most of the churches of the conference (white) in the northern and southern portions of the State; while the mission (colored) churches are about equally distributed over the field.

The Lord greatly blessed the work during the year 1917. Services of some kind were held in almost every church. A special effort for the whites was made in Mobile. Elders I. M. Martin and J. F. Wright, with a good corps of helpers, conducted this effort. The results of this meeting are not yet all in evidence. Thirty-five have united with the church, others are keeping the Sabbath, and a new church building is in process of erection. Elder Martin, the union evangelist, is now in Nashville, Tenn., conducting a large effort. Elder Wright is binding off the work in Mobile.

The effort for the colored people was held in Talladega, and was conducted by Elder T. B. Buckner. This effort was a fruitful one. About twenty are keeping the Sabbath as the result. Elder Buckner is still looking after this interest, and hopes to have these new Sabbath keepers ready for organization in the near future.

As a result of the evangelistic work by the ministers, the Bible workers, and the laity in Home Missionary work, there were 133 additions to the churches, 70 white and 63 colored.

The book sales for 1917 were the best in the history of the conference. Orders for books were taken to the amount of \$18,422.60. Of these, \$14,212.43 worth were delivered. Including magazine sales, \$16,028.43

worth of literature was placed in the hands of the people. This is about double that of any previous year.

The tithe has been good. In the conference the increase of the tithe was about \$1,000.

In the mission there was but little increase. The great exodus of the Negroes north has naturally affected our mission churches.

The prospects for the year 1918 are bright, and we hope to see a greater work done this year than last year. The great aim is to finish the work.

A. L. MILLER.

SECOND CHURCH (COLORED) AT DETROIT

ANOTHER year of these troublous times is past, and as we face a rapidly changing future, we should as a people be thankful for the many blessings that our great King has poured and is pouring out upon us, as we go forward in faith in his conquering cause.

The church here, though poorly housed (we have reason to hope for a change soon), has prospered for the past five years along all lines. The membership has grown from about twelve to nearly seventy, with the several funds advancing from less than \$250 a year to nearly \$3,000 this past year, including school and other funds not mentioned.

The several funds are as follows: Tithes, \$1,646.35; Sabbath school offerings, \$347.61; Harvest Ingathering, \$184.89; church expenses, \$459.57; for missions and other causes, \$186.90; total, \$2,825.32. The amount to missions on the basis of fifty-two members, for the year 1917, is more than twenty cents a week per member, with a per capita tithe of \$31.66 and a per capita total of \$54.33.

We had a rousing tent-meeting in the city last summer, which has caused many to begin to study this last message. Some of these have already united with the church.

We are trying to do better every day, and hope to win many to the truth.

WM. H. GREEN.

GEORGIA CONFERENCE

THE year 1917 has been one of interest in the giving of the message throughout the State of Georgia. Never before in all the history of the conference has the Lord gone before us in a clearer way than during the year that has just passed. The Georgia Conference has been organized about twenty-five years. The work in this State has not produced so much fruit as might be expected; the soil seemed too hard to become inoculated with the truth of the third angel's message, and for a number of years the membership of the conference remained about stationary.

At the beginning of the year 1917 our workers set themselves to the task of pushing the work in a special way, with a view to winning more souls to the truth than had been done in any previous year. While our force of conference workers has been small, the Lord has given success to those who have devoted their time to the giving of the message, and we are glad to report that 170 persons have been baptized and added to the church during the past year. Our conference membership at the present time is about 800. Our people have realized, to some extent, the importance of God's claims upon them in the payment of tithe, which has been shown by an increase of \$2,735 over the year 1916.

In planning our work for the past year, we endeavored to so plan that all branches would make proper advancement. The raising of our mission funds, however, was a question demanding a great deal of thought and study. We felt sure that under God we could expect our people to raise the full amount asked of us by the General Conference. Some of our people throughout the field felt that it would be impossible for us to raise the full quota for missions, as it had never been done before. However, I am glad to report that the Lord has been very near to our people throughout the conference, and we have been able to raise our full quota, with a few hundred dollars' surplus.

Besides raising our mission funds, our conference has given about \$3,000 toward buildings at the Southern Junior College, and have erected four new church buildings with a total seating capacity of about 1,000.

Our colporteurs have done their part in giving the message through the printed page to the people throughout the State. We have watched with a good deal of interest the records that have been made by some of our canvassers. At the beginning of the year, we had only a very few men who were willing to devote their whole time to the sale of our literature, but the number was increased during the summer months, and the Lord went before this band of workers in a special way, which gives us the privilege of reporting the largest sales ever made in the history of the conference. One brother worked twelve weeks, and delivered \$2,400 worth of "Bible Readings." Our records show that our deliveries during the year have amounted to \$28,115, which is an increase over the previous year of \$14,000. We have a large amount of virgin territory in our conference, and the people are calling for some one to come and give them the last warning message. We should have more than double the number of colporteurs in our field this present year that we had last year. The work in the South is making progress, and the time is ripe for us to speedily do the work that God has given us as a people to do. Conditions will arise in the near future that will hinder the giving of the message in the South. At the present time doors are open to receive the message that God has for the world. Our people should be quick to step in and speedily finish the giving of the last message.

We have two rural schools doing good work, and many people are learning of the truth through these faithful, self-sacrificing workers. There are at present a number of openings where rural schools could be started in harmony with God's plan, as outlined in the Spirit of prophecy.

As we look back over the past year, we are indeed thankful to our heavenly Father for the progress the message has made in the Georgia Conference; and as we take up the work for the coming year, we pledge ourselves anew to the service of God.

B. W. BROWN.



FORT WAYNE, IND.

AFTER laboring eight years in the Ontario Conference, we were transferred to the Indiana Conference, where we began work Jan. 1, 1917, in the city of Elkhart. After three months we were removed to Ft. Wayne, a city of nearly 80,000 inhabitants, a strong German-Lutheran and Catholic city. More than twenty-five years ago the message was preached here and a church raised up, but the members kept moving away until there were only twelve left when we began work here.

For lack of a proper place in which to hold Sunday night meetings, we were compelled to take a hall on the third floor. We also held cottage meetings in the homes.

During the year we had the privilege of taking into the two churches thirty-three new members, four into the Elkhart church and twenty-nine into the Ft. Wayne church.

At our annual business meeting, our church treasurer's report showed that our membership, which averaged twenty-eight for the year, had paid into the church treasury, \$920.52 in tithe and \$797.68 in offerings, making a total of \$1,718.20, sixty-one dollars per capita.

The report showed an increase over the 1916 report of \$829.78 in tithes and \$579.86 in offerings. Thus, in spite of the increased cost of living, the Lord has blessed his people in giving to the cause. We begin the new year with a membership of forty-one, instead of twelve, and we hope to be able to double our membership during the year 1918.

M. J. ALLEN.



NORTH DAKOTA CONFERENCE

BELIEVING that others will be as interested in a report of the work in North Dakota as we are in the splendid reports which appear in the columns of the REVIEW AND HERALD from other fields, we give below a brief statement of the advancement of the cause in this part of the Master's vineyard.

North Dakota is certainly a twin sister to a mission field, as we have half as many languages spoken here as are spoken in the city of New York, which is perhaps the most cosmopolitan city in the United States. We are also proud of the fact that our academy added to its curriculum the first Russian department added to any of our schools in the division; and we do not feel at all embarrassed when our visiting brethren are compelled to listen, at our camp-meetings, to the business transactions which are carried on in three languages at once.

In spite, however, of the fact that we are somewhat handicapped because of our varied nationalities, the third angel's message in this needy and out-of-the-way field is moving steadily forward. Our conference is one of the youngest in the sisterhood of conferences, having been organized in 1902. While she is new, however, as a conference, she feels proud of the fact that union conference presidents and other well-known men have labored in this field.

We were much interested in hearing Elder W. D. White relate a little experience he had while laboring here, when he was stationed in Fargo. On a stormy evening he said to his wife, "I do not know where I am going this evening, but surely the Lord will direct me to the proper place." So he donned his overcoat, put his Bible and chart in his pocket, and started out. He was led away down across the river. In passing a little cottage, he noticed a light streaming from the window, so he knocked and requested admittance. He was greeted by the friendly faces of the husband and wife, and soon his chart was hanging on the wall and he was giving a Bible study. In the midst of the study he was interrupted by the entrance of a robust lad, who bounded into the room. Evidently he was at home, and listened to the remainder of the study. This lad, we are told, is now president of a conference in one of the Eastern States, and is doing good evangelistic work in one of our large cities.

The conference year of 1917-18 promises to be our banner year in the matter of soul-saving. For this we are indeed grateful. The world war now raging is perhaps respon-

sible for this, though not entirely. North Dakota is one of the lands which alternately experiences an abundant harvest and a crop failure. We have now had two years of very poor crops. The past year was so dry that in many localities the farmers do not even have hay to feed their stock, and thousands of cattle have been shipped out. This condition seems to reveal to men the fact that the things of this earth are only transitory and fleeting and of little value, and that we must be building for the great hereafter.

We also have so many different nationalities to deal with that we have to center our efforts on one nationality at a time. This past year we especially strengthened the German work. Very encouraging results have been obtained. Two churches have been organized, and several others have been very materially strengthened. Our Russian work has also been given a little extra attention, with very encouraging results.

Some idea of the needs of the field may be given by relating the experience one of our young Russian ministers recently met with. He was on his way to his field of labor, but stopped over Sabbath at one of our English churches. In the evening one of the brethren asked three Ruthenian neighbors to come in to hear the minister speak. Although the Ruthenian and Russian languages are different, he was able to make himself understood, and gave them a Bible study and a talk. At the close of the meeting they said to him, "How can we honor you for coming to us with this message?" and actually wanted to get down on their knees to him. Surely the fields are white and the calls for laborers are loud and long.

Our book work and the school are aiding materially in answering these calls. We have absolutely no territory in our State that has not been worked and reworked with our books. The fact that our State is well up on book sales in comparison with our very small population, proves this statement to be true.

In our school we are compelled to employ three Bible teachers where the work could well be done by one were it not for the different languages, and our school is turning out fine young men and women who are entering needy fields. We are glad that the Russian department was able to supply the Pacific Press with two young men to engage in the Russian publishing work, that another has gone to Canada, and that still others are engaged in the church school work in this and other States.

Though our work is complex and trying, it is moving steadily forward. For this we praise our heavenly Father, and express our gratitude for the splendid co-operation of our brethren and sisters, and the untiring efforts put forth by the publishing houses to furnish us literature in the different languages.

S. E. JACKSON.



HARVEST INGATHERING AT THE NEW ENGLAND SANITARIUM

APPRECIATING the opportunity for service there is in the Harvest Ingathering movement, and accepting it as a preparation for greater activities, the New England Sanitarium family entered upon this year's campaign with much enthusiasm. It seemed that it would hardly be possible to exceed the goal that was set for the previous year, which was \$600, but feeling that it should be increased, the decision was reached to try for \$800 this year.

This has been a very busy year at the sanitarium. The corps of helpers has been inadequate to carry the work without most

of the family's working overtime. Nevertheless, all volunteered either to go out and engage in the ingathering or remain at home and work harder and longer hours that the funds might be gathered in for missions.

In order to better systematize the work, the family was segregated into natural divisions by classes; namely, the graduates, seniors, juniors, first year's, faculty, and general. The graduates became responsible for \$200, and each of the other classes for \$100. Some member of the faculty was associated with each of the classes. All went at the work with a zest.

There had been 2,500 copies of the *Watchman* ordered for the campaign. These were soon exhausted, and 300 more were all that could be secured. We were fortunate, however, in finding 350 *Signs* from the previous year's campaign, and these were used with good success. Thus there were used a few more than 3,000 papers in all.

There were sixty-one members of the family actually engaged in the work, and they put in about four hundred hours of field work. The territory of the towns about the sanitarium was systematically apportioned out and was faithfully worked.

In addition to this field work, many who could not go out wrote letters to friends and acquaintances. About four hundred letters were sent out during the campaign.

The total receipts of the campaign for the entire family were \$877. Each class exceeded its quota. The graduates secured \$274, the seniors \$118, the juniors \$105, the first year's \$229, and the family \$141. The highest amount received by any one person was \$167, the lowest 25 cents. Two members received more than \$100 each, five received more than \$25 each, thirteen received more than \$10 each, twenty-three received more than \$5 each, and fifty-five received more than \$1 each.

The average receipts per paper were 28 cents. The average receipts per hour's work were \$2.15. This sum of money will doubtless be much appreciated in swelling the funds for missions, but this is not the only object to be attained by this movement. One of the greatest objects is to induce every member of our church to do something for the Master. Another is to become acquainted with all the people, and endeavor to do something to interest them in the message for this time. This last object is of the greatest importance if we all use to the best advantage the opportunity that this work affords.

This ingathering has been the best that the sanitarium family has experienced. All are thankful for the part we have been permitted to have in it.

W. A. RUBLE, M. D.



GLEANINGS FROM THE FIELD

A CHURCH of ten members has been organized in the Solomon Islands.

THERE are thirty-nine Sabbath schools in the Southern Illinois Conference.

EIGHT candidates received baptism in the church at Portland, Maine, recently.

ELDER R. A. UNDERWOOD reports the baptism of seventeen persons at College View, Nebr.

ELDER M. A. HOLLISTER baptized seven persons at Vacaville, Cal., recently. Several new believers are reported at Eureka.

IN 1916 our book sales in the Philippines amounted to \$12,500, and the workers there expect the figures for 1917 to show double that amount.

THIRTY-TWO persons were baptized in Cebu, Philippine Islands, last year.

ELDER A. V. COTTON, who is holding meetings in Detroit, Mich., reports an excellent attendance and interest.

A CHURCH of eighteen members was recently organized at Wabash, Ind., as reported by Elder W. A. Westworth.

THE church at Gobleville, West Michigan Conference, has added twenty-three new members since July, and many are interested who have not yet taken an open stand for the truth.

THE church at Colorado Springs, Colo., was dedicated to the service of God a few weeks ago entirely free from the burden of debt under which it has been struggling since its erection.

THE book, "The World War," is being translated into Korean for early publication. With the issue of this translation practically all the peoples of the East Asian Union will have a book in their own tongue.

SIXTEEN have been baptized at Prescott, Ariz., during the last few months. Elder I. P. Dillon reports six keeping the Sabbath at Winslow. Workers who have been conducting a tent effort for the Spanish-speaking people of Nogales report six keeping the Sabbath and the organization of a new Sabbath school.

THE church building at St. Louis, Mo., has been undergoing extensive repairs, and was rededicated to the service of God a few weeks ago, at the close of a general meeting attended by Elder D. U. Hale, president of the Missouri Conference; J. H. McEachern, missionary field secretary of the Central Union; and Dr. G. A. Droll, of Kansas City. Elder and Mrs. G. C. Bellah have been laboring in St. Louis for the past eighteen months, and during that time have baptized ninety-three persons. The tithe has more than doubled, and mission offerings have greatly increased.

Food Conservation

PREPARE FOR GREATER CONSERVATION

THE vast campaign of the United States Food Administration to secure food conservation has been largely based on an appeal to the patriotic impulses of people. So far the efforts of the administration has been almost wholly by moral suasion. Co-operation has been sought on grounds of national welfare and of mutual interests of the Allied war forces. The slogan, "Food will win the war; don't waste it," has been blazoned throughout the country, and much publicity has been given to the part that food saving may play in the national defense and even in the world war situation.

This campaign of appeal has shown results. Co-operation has been given by many organizations, religious, industrial, and commercial. Railroads, restaurants, and hotels have participated in food-saving measures advocated by the administration. Newspapers, magazines, pamphlets, billboards, and shop windows have joined in a large scheme of food-saving publicity. Preachers, lecturers, and teachers have helped to educate the public.

Because of this use of moral suasion and appeal to voluntary contribution the general public may have gotten the idea that the United States Food Administration does not possess authority to enforce its require-

ments. This would be a wrong view. The powers granted to the administration under Mr. Hoover are arbitrary. But little of the authority of this board has as yet been exercised. Little dictation has been seen.

Let it be understood that the work of the Food Administration is not wholly represented in the advertising campaign and the moral suasion efforts thus far seen. There have been laws made, and there has been a careful watching for violations and convictions of the same. Many recommendations and orders have been issued, looking to the organization of the sources of supply and preparing for possible needs of the future.

Thus far we have not felt the pressure of food control very much. No demands have been made on any one for a change in diet. No enforced restrictions have been placed. No actual suffering has resulted, so far as we have heard. Scarcity of certain commodities has been seen, but as a general thing people have managed to get hold of enough to live on. Prices have gone up, away up in some instances, but we have yet to see the worst. Getting along with only a little sugar or having to buy in one-pound lots has not entailed distress. Who knows what we may yet see in the way of bread tickets, milk tickets, or strict minimum limit on sugar, and rationing of various food supplies? How sure can we be that a prolonged war situation may not be in prospect, with all that accompanies it? Yes, to us who have long told others that trouble and distress would come upon the world, the possibilities of conditions much more serious than any we have yet seen are not at all remote.

The requirements of food conservation have thus far been confined to the saving of three or four articles by the substitution of other good things and by the economical use and care of all food materials. This has been no hardship. In fact, the substitutions have to many people been found desirable, enlarging the dietary by the use of good foods, the virtues of which have not been well known by them. Cutting down on the quantity of food eaten would prove beneficial to perhaps most people of this country. Wasteless meals can hurt nobody, but will be wholly a benefit.

A bulletin just received from the United States Food Administration gives the information that the American people have saved a considerable amount, estimated from 25,000,000 to 50,000,000 bushels of wheat during the past five months, and this wheat has been exported. It is stated that only what is saved will be exported. Assurance is given that our own supplies will be protected. At the same time legislation is being considered looking to enforcing conservation in certain directions, intended to reach those to whom patriotic appeals do not appeal.

There is now before Congress a bill to provide the following: "Authority to compel observation of meatless and wheatless days; license hotels and restaurants; control milling concerns to increase the flour output; power to enforce substitution of greater quantities of rye flour and cornmeal for wheat flour; authority to compel use of locally manufactured products with a view to eliminating cross hauling—another measure necessary for greater food regulation."

The hoarding of foodstuffs is regarded as a violation of the food law, and as such will be followed up sharply. A ruling has been made by the Food Administration that the holding of more than thirty days' supplies by dealers, manufacturers, wholesalers, and retailers constitutes hoarding, and the purchase of more than usual amounts by consumers will likewise be so construed. This

is the general statement made, no further details of the ruling being given.

To our own people we feel to say that a careful regard of the food and health principles we have so long known and held will greatly help us to meet the requirements of the time. With the wide range of wholesome food materials with which we are acquainted, we can easily meet the present situation. And we ought also to be able to go a good deal farther in real food economy than we have yet been asked to do, and find no serious trouble in so doing. Our principles of eating will carry us through more severe tests than we have yet seen. No doubt we may expect them, and without doubt we should be prepared for them.

I. A. HANSEN.

Educational Department

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

A CONSECRATED LIFE

MRS. GRACE E. BRUCE

THE cries of a world in sorrow
Are heard on every side;
The shadow of sin is around us,
Our hearts must in Christ abide.

Our light we should keep brightly burning,
Well filled with the heavenly oil,
That its rays may brighten the pathway,
Where souls heavy laden toil.

Our minds should be ready and active,
For every good word and deed;
We must have the presence of Jesus,
To brighten the life in need.

Make a daily surrender to Jesus,
There's a work to be done by you.
Then ask the Saviour each morning,
What today, O Lord, shall I do?

A CALL FOR HELP

We present herewith an interesting petition. It is from the Navajo Indians, asking us to establish a mission school and hospital where their children may receive Christian education and their sick medical help. Only five of the petitioners can write their names; the others signed by thumb prints, their names being written across the thumb prints by Brother Orno Follett.

The petition was drawn up by Brother Follett, who is working for these Indians. He says:

"The petition was drawn up by myself, but it is an exact translation of the wishes these poor souls groping in heathen darkness have expressed to me dozens of times. It is as truly a Macedonian call as ever was heard from the times of Paul till now. Could you brethren have witnessed the eagerness with which these dark-skinned brothers of ours placed their thumb-mark signatures upon this petition, after I had carefully explained it to them in their own tongue, I am sure those homely marks, mute though they appear, would shout in thunder tones to your hearts, 'Come over and help us.'"

The need for this school is apparent when it is considered that many of these Indians have developed a strong interest in the third angel's message, and that they need this school and this medical help as a means of

Handwritten petition text: 'Near Salt Lake, Terrou, New Mexico, August 10, 1917. We, the undersigned, adult, resident Navajo under the Pueblo Benito District, do hereby petition...' followed by numerous handwritten signatures and names.

educating them in the message. There is a great work to be done for the Indians of North America. They are God's own children as much as are the peoples of India, Africa, China, and other heathen lands.

At the recent council held at Minneapolis steps were taken for the development of the work among the Navajo Indians. We are glad that our schools are continuing their mission work in America as well as in other lands, and we trust that the prayers of our people will follow this work, and that it may result in a great harvest of souls among the aborigines of North America.

FREDERICK GRIGGS.



By keeping rooms at a temperature of about 68° F., not only will considerable coal be saved, but the occupants will be much healthier than those of houses kept warmer, declares J. L. Weaver, fuel administrator for the District of Columbia. Eminent physicians endorse the campaign against overheating houses. Seven eighths of a man's body is made up of water, says one; "he needs cool air and moisture around him. Overheated dry air makes him susceptible to disease. In a temperature of over 68° F. it is difficult for men and women to exist healthfully. If Americans can be taught to live in this temperature the number of pneumonia victims will decrease."

Missionary Volunteer Department

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

BEGIN TODAY

"How shall we get our young people to read the Testimonies?" This is one of the important questions which the Missionary Volunteer workers have studied carefully and prayerfully. They feel deeply that our young people need to study these volumes in order to become firmly established in the truth.

It was suggested at the Missionary Volunteer council held last July that a volume of the Testimonies be placed in the Senior Reading Course each year. "But," objected one of the workers, "according to this plan it would take nine years to read the Testimonies. Let us get our young people to make a special study of them at once. Surely every earnest young person can read all the volumes in two years, if he realizes their importance, and gives this reading a place in his daily program."

A recommendation urging the study of these volumes was passed at that council, and it is to be hoped that parents as well as church officers will co-operate in this important matter. The recommendation reads as follows:

"Realizing that more definite and earnest effort should be put forth to establish our young people in the truth, and that the 'Testimonies for the Church' furnish help that our young people need just now;

"We recommend, That in every union and local conference a systematic campaign be started at once to enlist our Christian young people in the careful, prayerful reading of the nine volumes of the 'Testimonies for the Church.'"

The men who are bearing the heaviest responsibilities in our denominational work today have learned to appreciate the Testimonies. In them they find help for their individual Christian experiences; and to them they often turn for guidance when dealing with perplexing administrative problems. They have tested the value of the Testimonies; they know that they never disappoint the Christian who earnestly seeks their pages for help; and all our leaders are anxious that our young people should get the help which these books are waiting to give them.

Some one tells of a picture of Christ which seemed very commonplace to the casual observer, but the person kneeling before it saw rare beauty in the face — beauty that would hold the observer spellbound. So it is with the Testimonies. Some think them uninteresting, but if read prayerfully, with a sincere desire to obey the instruction given, they will prove full of interest, and helpful in every time of need. They contain 4,812 pages, and are now being published in four volumes instead of nine. The four volumes in cloth can be obtained for \$8. Why should they not be a part of every young person's library?

Read carefully the following paragraphs, and see what Elder Daniells and Elder Evans say about the Testimonies, and then see if your own heart does not join with them in urging you to make the reading of the Testimonies a part of your daily program:

Next to the Bible

"I value the Testimonies and other writings of the Spirit of prophecy because they lead to a deeper spiritual life, and shed great light on the vital truths of the gospel. Any one who will read these writings with care, will be drawn toward God. They stimulate the spiritual faculties; they create an appetite for the spiritual things of the kingdom; they draw the heart toward the Bible; they lead to prayer. This is the most important, the most pressing, influence man needs in this present life.

"These writings are far more than a commentary on the Scriptures. They throw great light on the whole plan of redemption. They deal in a clear, comprehensive, masterly way with the whole range of the Christian life. They stand for all true reforms which are necessary for the betterment and uplift of the human race.

"Next to the Bible these writings are the best in the world. A. G. DANIELLS."

Methodical Study a Blessing

"The Testimonies are given to the church for their edification, to bring in unity, and to help them to attain Christian perfection. The gift of the Spirit of prophecy is of little benefit to the church unless it be carefully cherished and studiously appreciated. My observation has been that those who faithfully study the writings which have come to the church through this gift, not in the place

of the Word of God, but supplementary to the Word of God, and for their own personal growth in grace, are seldom led into error in belief or into sin in practice. As we approach the end, more and more these writings must prove to us great helps in the perfection of Christian character. A methodical study of these writings cannot but prove a blessing to the individual, and will be a means of helping him to grow in grace and Christlikeness. I. H. EVANS."

If you will read eight pages every day (except Sabbath), you can read these books in two years! Just think what it will mean to become acquainted with these precious volumes, and know how to draw upon them for the help they can give you in your personal experiences and in your personal efforts for others. If our leaders cannot get along without them, can we afford to try to?

If you will join us in trying to read the Testimonies within the next two years, kindly send your name and address to your conference Missionary Volunteer secretary. MATILDA ERICKSON.

Home Missionary Department

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

ATLANTIC UNION HOME MISSIONARY INSTITUTE

THE Atlantic Union Conference passed an action opening the way for the local conference Home Missionary secretaries to get together for a full week's institute.

Brother V. O. Panches, the union Home Missionary secretary, arranged the program, and on January 7 the secretaries were all gathered at South Lancaster to begin work in real earnest. It was at this place that the first tract and missionary society was organized fifty years ago. Things have changed during these years.

Most of the Home Missionary secretaries are new in the work; and since so much is required of them, it is absolutely necessary, in order to do justice to the work, that they receive the practical help and instruction that such an institute furnishes. Prior to their coming to the institute, topics had been assigned the secretaries, and these were presented, mostly in the form of papers, and followed by a free discussion. The field of our responsibilities was fully gone over and careful consideration given to every feature.

There were present besides the union and local secretaries, Brethren L. W. Graham, J. D. Snider, and V. O. Cole, Elder J. K. Jones, and the writer.

We had the privilege of meeting with the teachers and students of the South Lancaster Academy in chapel, as well as in their Friday evening social meeting. These were profitable occasions. We have a fine school at South Lancaster, and the Lord is greatly blessing in every way. Sabbath was a good day, and resulted in a brighter outlook for the Sabbath school. A goal of \$50 per Sabbath was voted. The Home Missionary work in the South Lancaster church, under the leadership of Sister Derby, is becoming a potent factor. One hundred seventy-five weekly Signs were added to their club.

We trust that as a result of this good institute, bigger things will be undertaken and accomplished for God in 1918 in the Atlantic Union than ever before. F. W. PAAP.

News and Miscellany

Notes and clippings from the daily and weekly press

—Miss Lola Anderson, of Denver, has been appointed a United States deputy marshal. Her work will constitute the handling of cases where women are involved, though she declares herself willing to undertake any duty that may fall to her. She is the first woman ever appointed to fill such a position.

—According to physicians in New York, thousands of women are suffering from a new war-time complaint called "knitting nerves." The malady is brought on by a too close application to knitting, it is said. One medical man declares that unless women learn how to knit properly the disorder is likely to become widespread.

—The Government has taken significant action by bringing indictments against the officers of Colgate & Co., the largest producers of fancy soaps, perfumery, and similar preparations in this country. The charge is that this concern has violated the antitrust laws and practiced unlawful restraint and monopoly of trade, by fixing arbitrary retail prices for its products.

—It is estimated that enough wheat for 1,000,000 men can be produced next year on the 325,000 acres of French wheat land retaken from the enemy. To do this, however, will require both men and money; 1,000 volunteer American farm hands and a loan of American capital to put the land in shape for cultivation — perhaps \$40,000,000 now and a like sum later on — are asked for.

—Some of the religious bodies of the country have been making a canvass of the number of their members in the various branches of war service, with the following approximate results: The Methodist Church, North, 220,000; Baptists of the North, 215,000; Lutherans, 190,000; Disciples of Christ, 110,000; Presbyterians, 85,000 to 100,000; Episcopalians, 65,000; and Congregationalists, 52,000.

—Orders issued by General Pershing a short time ago forbid the use by members of the American expeditionary forces of all alcoholic beverages except light wines and beer. Measures to insure sobriety and a high standard of morality in the army are being rigidly enforced. Officers have been warned that they will be held strictly accountable for the full compliance with orders designed to accomplish this purpose.

—Secretary of Agriculture Houston says in a recent report that the nation is pleased with the way in which farmers have responded during the past year to the call for an increased production of foodstuffs. An increase of 1,000,000,000 bushels over the average for the past five years was effected. The production of the important food crops is given, in round numbers, as follows: 3,191,000,000 bushels of corn, 659,797,000 of wheat, 1,580,000,000 of oats, 201,659,000 of barley, 56,000,000 of rye, 16,813,000 of buckwheat, 33,256,000 of rice, 73,380,000 of Kafir, 439,686,000 of Irish potatoes, 84,727,000 of sweet potatoes, 15,957,000 of commercial beans, 42,606,000 of peaches, 11,419,000 of pears, 177,733,000 of apples, and 7,621,000 of sugar beets.

A new federal prison is being erected at Leavenworth, Kans., capable of housing about 3,000 persons. In it will be lodged slackers, spies, alien enemies, and other war offenders.

Two wholesale grocery firms in New York City were found guilty of overcharging customers for sugar. Federal Food Administration authorities withdrew their licenses and made them refund to the customers the excess money they had charged.

An explosion which several weeks ago destroyed the Griesheim chemical works near Frankfort on the Main, one of the greatest munitions factories in the world, is declared to have been as costly to the Teuton cause as a serious military defeat. The works, it is said, cannot be reconstructed until the war is over, and the effects of their loss are bound to become apparent in time on the German fighting fronts.

So great is the strain that is being put on railroads in the handling of freight that authorities have decided to establish motor-truck routes between certain points in the West and East. All the States through which these routes go are asked to co-operate in the move by keeping the roads in proper shape. The Pennsylvania highway department has promised the highways transport committee of the Council of National Defense that every means toward keeping the routes through that State in a passable condition will be taken.

When Uncle Sam decided last spring to call half a million men from civilian to military life he had to rush the construction of barracks, or cantonments, in which to house them; 16 cantonments, each providing accommodations for 35,000 to 40,000 men, had to be built. When it is recalled that water supply, sanitation, heating, lighting, etc., had to be adequately provided for in each cantonment, constituting alone a fair-sized city, and that only about three months were available for doing the work, it is evident that the undertaking was one of enormous magnitude. It was successfully carried through by the Council of National Defense through the committee of emergency construction. The general staff of the army selected the sites for the cantonments, named and located as follows: Camp Custer, Battle Creek, Mich.; Camp Devens, Ayer, Mass.; Camp Dix, Wrights, N. J.; Camp Dodge, Des Moines, Iowa; Camp Funston, Ft. Riley, Kans.; Camp Gordon, Atlanta, Ga.; Camp Grant, Rockford, Ill.; Camp Jackson, Columbia, S. C.; Camp Lee, Petersburg, Va.; Camp Lewis, American Lake, Wash.; Camp Meade, Annapolis Junction, Md.; Camp Pike, Little Rock, Ark.; Camp Sherman, Chillicothe, Ohio; Camp Zachary Taylor, Louisville, Ky.; Camp Travis, San Antonio, Tex.; Camp Upton, Yaphank, N. Y. In three months the Government paid out the sum of \$150,000,000 in the construction of the 16 cantonments. The following figures show the enormous amount of materials used: Lumber, per camp, average of over 2,000 cars; other materials, per camp, average of about 1,950 cars; plumbing fixtures, per camp, average of \$300,000. Altogether 15,000,000 square feet of wire screening, 325 cars of roofing, 285,000 doors, 976,000 sashes, and more than 31,730,000 square feet of wall board were used. Each camp has an average of 25 miles of road and six miles of railroad siding. The average number of men working each day, per camp, was 9,000, and the average weekly pay roll for labor was \$300,000.

OBITUARIES

Brown.—Blanche Bernice Brown, infant daughter of Elder and Mrs. J. E. Brown, was born Sept. 21, 1916, and died Oct. 19, 1917. The parents mourn, but not as those who have no hope beyond the grave. E. C. Ehlers.

Taylor.—May Ellis, wife of Zecharias Taylor, died Jan. 4, 1918, aged 56 years. Sister Taylor has been a faithful member of the Camden (N. J.) Seventh-day Adventist church for many years. She leaves her husband, two daughters, and three sons to mourn. G. E. Langdon.

Fetter.—Amanda Lyons Fetter was born in Salemville, Pa., Aug. 6, 1859, and died at the place of her birth Dec. 28, 1917. In 1880 she was married to Joseph L. Fetter, and to them were born three sons. She sleeps in hope of soon meeting the Life-giver. Charles F. Ulrich.

Ingelman.—Jessie Frances Ingelman, infant daughter of John F. and Katherine Ingelman, was born Dec. 24, 1917, and died Jan. 7, 1918, in Glenburnie, Md. It was our Saviour's mission to "comfort all that mourn," and to his blessed promises we pointed the bereaved family, who sorrow, but in hope. A. S. Kellogg.

Strom.—O. J. Strom was born Aug. 31, 1829, in Aalesund, Norway, and died at Republic, Kans., Dec. 24, 1917. He was married to Petonille Olson in 1858. He united with the Seventh-day Adventist church in 1878, and fell asleep in hope of a part in the first resurrection. His wife and two sons mourn. A. B. Campbell.

Mikkelsen.—Nels Mikkelsen was born in Pennsylvania, July 16, 1858, and died at Wild Rose, Wis., Dec. 22, 1917. In 1880 he was married to Mary C. Jensen, and to them were born three sons, two of whom are living in Wisconsin and a third serving in the United States Army, at present in Florida. The writer conducted the funeral service, assisted by the local elder of the Poy Sippi Danish church. C. S. Wiest.

Hill.—Mary E. Brunson was born in Shiawassee County, Michigan, April 30, 1851. She was married to Addison Hill July 3, 1867, and to them were born six children. About thirty-two years ago she became a member of the Seventh-day Adventist church, and remained faithful to the end of her life. She died at her home near Battle Creek, Mich., Oct. 11, 1917. Three sons and one daughter survive. W. J. Blake.

Pendell.—Hiram H. Pendell was born in New York, and came to Fond du Lac, Wis., in 1859, where he and his beloved companion spent a long and highly respected life. About four years ago they united with the Seventh-day Adventist church, through the efforts of Elder William Lewsadder. Sister Pendell preceded her husband in death about two years. Brother Pendell fell asleep in "that blessed hope" Dec. 17, 1917. His death is mourned by one son and two daughters. C. S. Wiest.

Smith.—Sarah A. Smith died Dec. 28, 1917, in Boise, Idaho, aged 79 years, 3 months, and 6 days. She was born in Missouri, and moved to Kansas in 1860. She was married to Mr. Smith Feb. 14, 1861, and to them were born ten children, all of whom are living, one being a missionary to Korea. Sister Smith joined the first Seventh-day Adventist church in the Boise Valley, and from that time until her death remained faithful in her service to the Master. She sleeps in hope. C. S. Prout.

Wolf.—Henry A. Wolf was born in Two Bridges, Germany, about sixty-six years ago, and was killed in an accident which occurred near his home in Chowchilla, Cal., Dec. 20, 1917. He accepted present truth, and was baptized by Elder A. G. Christiansen at Escondido, Cal., about eight years ago, and was a faithful member of the Seventh-day Adventist church when called by death. He leaves no immediate relatives in this country, but a large number of friends mourn their loss. N. P. Neilsen.

Lund.—John C. Lund was born in Bergen, Norway, May 27, 1825. He came to this country about fifty years ago, and lived in the State of Washington some forty years. About three years ago he was baptized by the writer, and united with the Seventh-day Adventist church. He was a faithful Christian, a devoted father, and a highly respected citizen. He died at his home in Edmonds, Wash., Dec. 27, 1917. His wife and five stepchildren, with one brother, mourn. L. Johnson.

Tanner.—Mrs. B. F. Tanner, of Renova, Minn., died at the home of her daughter in Bruno, Minn., Jan. 3, 1918. Her maiden name was Delphine R. Dickens, and she was born in Tioga County, Pennsylvania, July 26, 1848. Her husband, one daughter, and two sons survive. M. B. Van Kirk.

Smith.—Lucy Vaughn was born in Kingston, R. I., Nov. 12, 1842. She was married to Mr. Smith in 1875, and was left a widow in 1898. She accepted present truth many years ago, and was a faithful member of the Slocum Seventh-day Adventist church. Her death occurred at Wickford, R. I., Dec. 30, 1917. She sleeps in hope. H. C. J. Walleker.

Van Gundy.—Susanna Van Gundy united with the Seventh-day Adventist church July 24, 1898. Although she lived to the advanced age of 84 years, 8 months, and 29 days, until a few days before her death she took a lively interest in the teachings of the Bible and the progress of the message. She fell asleep confident of future life in Christ. J. J. Marietta.

Gatten.—Rebecca Jane Price was born in Belmont County, Ohio, Feb. 20, 1846, and died in Newark, Ohio, Jan. 11, 1918. She was married to Josephus Gatten July 20, 1867, and five of their nine children, with the husband, are left to mourn. Sister Gatten accepted the third angel's message in December, 1895, and fell asleep in full comfort of the blessed hope. S. A. Wellman.

Waddle.—Mrs. Lusettie Pauline Waddle, a native of Tennessee, died Oct. 16, 1917, at Roans Prairie, Tex., aged 70 years and 6 months. Most of her life was spent in Texas and Louisiana. In 1910 she became a believer in the third angel's message, and two years later was baptized and united with the Seventh-day Adventist church at Lake Charles, La. Two sons survive. O. F. Frank.

Cunningham.—Mr. and Mrs. Oscar Cunningham, of Camden, N. J., died Oct. 20 and 23, 1917, aged 72 and 69 years respectively. They were buried in the same grave. One son is left in bereavement. Sister Cunningham had been a faithful attendant at our church for several years, but hesitated on the point of baptism. She finally decided, but died before the opportunity came to receive this rite. G. E. Langdon.

Hackworth.—Alexander Hackworth was born in Green County, Wisconsin, June 4, 1842, and died in Seward, Nebr., Dec. 31, 1917. During the Civil War he served his country. In 1872 he came to Nebraska, and two years later was married to Miss Catherine Morton. Six children were born to them, all of whom are living. In 1875 he became one of the charter members of the Seward Seventh-day Adventist church, and remained faithful to the end of his life. His sorrowing family are comforted in their bereavement by "that blessed hope." B. M. Garton.

Bullock.—George H. Bullock was born Sept. 10, 1859, near Waukon, Iowa. When he was a child the family moved to Kansas. In 1881 he was united in marriage to Rosaline Modlin, and to them were born four sons and five daughters. He was converted and united with the Seventh-day Adventist church in early youth, and in the hour of death he had faith to believe that his hope of eternal life would be realized when Jesus comes. He died near Topeka, Kans., Sept. 10, 1917. Eight of his children are living, and were present at the funeral service. W. H. Clark.

Suominen.—Hilma Sinainmaki was born in Finland, Aug. 10, 1871. Nearly twenty-five years ago, in Helsingfors, Finland, she was united in marriage to Andrew Suominen, and to this union were born six children. In 1901 the family came to this country and settled in Hancock, Mich., but for the last fourteen years their home has been in Duluth, Minn., where she died Jan. 5, 1918. Her husband, three sons, one daughter, and two sisters mourn. Sister Suominen became a member of the Duluth Scandinavian Seventh-day Adventist church March 26, 1905, and remained faithful to the close of her life. C. V. Anderson.

Moore.—John V. Moore died at his home in Emporia, Kans., Dec. 7, 1917, aged 66 years, 3 months, and 19 days. He was born in Cincinnati, Ohio, the eldest of five children. In 1878 he came to Kansas, and in 1886 settled in Emporia, where he resided until his death. Brother Moore was well known among our people in Kansas, having been a believer in the third angel's message since 1888. He was a faithful attendant at camp-meetings, though he was blind. He served as elder of the Emporia church for a number of years. He is survived by his companion, who cared for him devotedly during his illness. W. H. Clark.

Worden.—Mrs. Caroline Worden, née Weeks, was born in New York City, Nov. 19, 1821. When she was nine years of age her parents moved to Michigan, and eleven years later her mother died, leaving her in charge of a large family. In 1855 she was married to Charles E. Worden, who died in 1869. She moved to Boone County, Nebraska, in 1880, and soon after accepted the faith held by Seventh-day Adventists. Her last years were spent with her daughter in Petersburg, Nebr., and there she fell asleep Dec. 28, 1917. B. M. Garton.

ELDER C. L. EMMERSON

Elder C. L. Emmerson was born at Grovelake, Minn., July 21, 1867. His father was one of the early Adventists of Minnesota, and his boyhood days, as well as the greater part of his life, were spent in that State. Converted at the age of eighteen, he ever lived a consistent Christian life. He spent six years as a teacher in the public schools, and at the age of twenty-four responded to a call to the ministry, beginning work in his home conference. Later he labored in the Bay Islands, but failing health on the part of both himself and his wife compelled their return, and they settled in Colorado, where his companion fell asleep. Brother Emmerson then returned to Minnesota and took up again his ministerial labors. He was later married to Miss Nellie Peat. Because of continued ill health he was obliged to spend much of his time in out-of-door labor, and for this reason could not continue his work as Bible teacher in Plainview Academy, which position he held from 1913-15. He was also unable to accept a similar position which he was urged to take at Maplewood Academy this year. His last public service was held on Sabbath, December 22, when he preached to the Staples church. December 24 he met with an accident which resulted in his death. His wife and son, with four brothers and a number of other relatives survive. M. B. Van Klirk.

Appointments and Notices

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.



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.



ONLY NEEDS TO BE SEEN

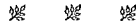
There are earnest, hard-working Christian women in various parts of the country who sense the importance of the strenuous effort which is being made to rescue the youth of the land from the rapidly increasing tobacco plague. These welcome the appearance of the Instructor Anti-Tobacco Annual, and they are using it. It takes only a sample copy to interest many of them. In evidence of this fact, we quote the following letter, just received, which is a sample of many:

"The copy of the Instructor Anti-Tobacco Annual sent me in answer to my request, interests me so much that I herewith inclose post-office money order for \$4, for which please send me one hundred copies of the Anti-Tobacco Annual. I hope to place a copy in every Sunday school of our county, and in the hands of several boys besides, as I am convinced the need of such instruction is very great."

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.



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.



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.



"RALPH'S BLISTERS FOR MISSIONS"

Is it too much to expect the growing boys and girls, especially the boys, to contribute a dollar for missions on such occasions as the Thirteenth Sabbath? Why not expect more from them, and let them know that you are expecting more? They will rise to your expectations, if they are made to feel the interest that you have in them, and that you are expecting them to contribute a part of their labor toward teaching the boys and girls of foreign mission fields.

Is not the personal, sympathetic touch, after all, the greatest influence in bringing about Christian comradeship with the members of the Sabbath school class? The kindly teacher of a class of growing boys,—one who teaches through the lesson the spirit of self-reliance, of independence of the right sort in money offerings,—will put the lads on their mettle to really boost for a great cause. And when they work for a thing their heart is in it, and they are certainly a great deal more interested in the institution of the Sabbath school.

There is an illustrated story in Our Little Friend of March 22, of a boy who had such a teacher. It is called "Ralph's Blisters for Missions." The Sabbath school teacher of this boy sent the members of her class a post card a few days before the Sabbath day for the quarterly

offering, reminding them that she expected them all to be there with a Dollar-Day offering that they had earned themselves, thus putting them all on the same financial basis.

One boy in her class was named Ralph. He was sorry that he had ever received the post card; he said that he didn't "have any time to earn money." But somehow, somehow, he got blisters on his hands that same day; and he got up the next morning at six o'clock and ate a cold breakfast all alone—because of that teacher's post card! And he was proud of those blisters, and he had a name for them too!

Perhaps this story and the little Sabbath school lesson stories that apply in a practical, interesting, narrative style the truths of the weekly lesson, will help you whether you are a teacher or the mother of such a boy as Ralph, for I forgot to say that it was partly his mother's look, and some things she didn't say, that brought those blisters about. Do you, or your children, or your neighbors' children regularly read Our Little Friend, the children's own paper?

Uthai V. Wilcox, Editor of Our Little Friend.



"FOOD ECONOMIES;" "CONSERVATION RECIPES"

The foregoing titles give the subjects of two of the leading articles in the March Life and Health. They are timely, and as greater pressure is being brought to bear to save food, this number will be appreciated in many households.

Wherever a Food Administration window card is seen, people will be found who are interested in problems which we have been teaching through our health literature for more than half a century.

"Fats" is another subject we hear much about. In the March issue, the article, "A Few Facts About Fats," gives much information concerning different kinds of fats and the values of the fats secured from the several sources.

Other leading articles in this number are: "Why Does a 'Dead' Tooth Sometimes Ache?"

"Opportunities of the Invalid." "Sunshine." "Back-Yard Preparedness."

Life and Health sells for ten cents a copy. It is easier to sell now than ever before. Now is the time to circulate a practical, helpful, true-to-the-message health magazine. Agents wanted in every locality. Special prices in quantities. Address your conference tract society.



SURE TO BRING RESULTS

Just to impress the fact that Present Truth systematically placed carries the power of the message, we relate the two following incidents:

Last summer Brother John Nichols, an old-timer in the Review and Herald bindery, used Sabbath afternoons in placing Present Truth in the homes of the people of Glen Echo, a suburb of Washington city. Before he finished his work, he was taken sick, and is not yet able to work. A colporteur visited that suburb last fall, and found everybody interested, and constantly referring to a small, gray-haired, good-looking old man who had been leaving them papers, but who had not been around of late. They asked the colporteur about him, knowing both were from Takoma Park, but the colporteur did not know who he was, and could not find out until a public inquiry was made recently in our church prayer meeting. No one was more surprised than Brother Nichols that all of Glen Echo was stirred and interested as a result of his work. The people there want Brother Nichols to come back with the papers, and he is going. A Bible worker is now kept busy in this suburb following up the interest created by Present Truth.

Recently an aged man, for years a member of the noted United States Marine Band, came to the Memorial Church in Washington and joined Brother A. H. Downs's Sabbath school class. (Brother Downs is also a Review and Herald bindery worker.) This man was keeping the Sabbath and seemed to be well balanced upon all the cardinal points of our faith. As no one had heard of him before, he was asked by Brother Downs how he came into the truth. He said the papers left at his house were responsible for his keeping the Sabbath.

Last summer the Takoma Park church systematically placed one hundred thousand copies of Present Truth in the homes of the people of Washington, and this is only one of the many results of that work.

This kind of work ought to be going on in all places where we have churches, and in communities where there are isolated members.

THE GOSPEL PATHFINDER

TO THE NARROW WAY

Present Truth

THE 1917 PRESENT TRUTH SERIES

The following list includes all the numbers of the 1917 Present Truth Series published in Present Truth form, and carried in stock for missionary work. This series may be sent to individuals in subscription form, one number each month for two years for 25 cents in the States, and 50 cents in foreign fields.

LIST

1. The Inspiration of the Bible.
2. The Origin of Sin.
3. The Great Prophetic Dream.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.
9. The Beasts of Daniel 7.
10. The Papacy.
11. The 2300 Days.
12. The Sanctuary.
13. The Judgment-Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
16. The Change of the Sabbath.
17. The Messages of Revelation 14.
18. The United States in Prophecy.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Conflict Ended.

Orders Should be Sent

This little, yet great missionary agent, through its consecutive, interrelated presentation of the prophecies and other fundamental Bible messages, is a most effective gospel messenger, with a definite, completed, irresistible message in each issue, and when used in the order numbered, the topics blend and interlock in the most natural and convincing way. The strong features of *Present Truth*, the *one-topic plan*, and the very low prices, make it both effective and practical.

PRICES

The following prices apply on bulk orders mailed at one time for either the old or the new series:

1-20 copies, each \$.01
25 copies20
50 copies35
100 copies60
1000 copies 5.00

Standing orders of 100 or more copies will be billed monthly at the regular advertised prices.

Less than 100 copies, regular rates, one billing for the entire order.

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Annual subscription, 50 cents, *old series*.
Annual subscription, 25 cents, *new series*.

On bulk orders, the prices are the same as domestic prices with 12 cents per hundred copies extra postage for Canada, and 24 cents per hundred copies extra postage for other foreign countries.

THE 1918 PRESENT TRUTH

Published monthly.
Single subscription, 15 cents, domestic.

Seven subscriptions from one party to different addresses, \$1.00.
Foreign subscription, 25 cents.

All subscriptions should begin with No. 25. It is best, therefore, for subscriptions for 1918 to be sent in as early as possible, thereby preventing sending back numbers at the beginning of the subscription.

OUTLINE OF TOPICS FOR 1918

25. A World in Perplexity.
26. After the War — What?
27. Armageddon — The Last Great Battle.
28. Prophecy Fulfilled and Fulfilling.
29. Signs of the Times.
30. Christ's Second Coming.
31. The Sabbath.
32. The Change of the Sabbath.
33. The Last Gospel Message.
34. The Sanctuary.
35. The Judgment.
36. The Reward of the Saints.

Through the Tract Societies

One Order
-50,000-

This facsimile wire order is good evidence of the importance being placed upon the January issue of *PRESENT TRUTH* No. 25. Our readers are just beginning to recognize it as a strong, well-written, and most timely message bearer for general circulation. On orders for 25,000 or more copies of this issue, we print the local conference tract society address when it is requested.

CLASS OF SERVICE	SYMBOL
Day Message	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a day message. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION
TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE PRESIDENT

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Day Message	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

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HUNDRED TWENTY FOUR MARIPOSA STREET EXPECT TO PLACE ONE IN EVERY
HOME IN THIS CONFERENCE

G A WHEELER



WASHINGTON, D. C., FEBRUARY 7, 1918

EDITOR FRANCIS McLELLAN WILCOX
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 W. A. SPICER G. B. THOMPSON L. L. CAVINESS
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD
 I. H. EVANS W. W. PRESCOTT

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.

ELDER G. G. ROTH, of South Lancaster, Mass., writes of the great sorrow which has come into his life in the death of his devoted companion. For many years Sister Roth labored side by side with her husband in the advancement of the French work. She rests from a life of faithful service. A notice of her death will be published later.

ELDER J. W. CHRISTIAN, president of the Southwestern Union Conference, in a personal letter says: "The year 1917 has been one of special blessing to the Southwestern Union Conference. In every way it has been a privilege to live this year. It has been an encouragement and an inspiration to see how graciously God has led in the performance of greater things for him in this part of his vineyard." Truly it is a privilege to live in these days of fulfilling prophecy, in days when we can attempt great things for God and expect great things from him.

We wonder how many of our readers feel the same as Elder S. E. Jackson, president of the North Dakota Conference, regarding our church paper. He says in a recent personal letter: "I do not dare miss a single issue, for if I do I fear that I will miss something I should know and will need. So every number is treasured." We believe that every number of the REVIEW carries some message of instruction or of cheer to every one of its readers. Representing as it does the world-wide field, and speaking for all the interests of our common cause, we believe that every Seventh-day Adventist can find in each number food for study and inspiration for service.

THE second series of meetings which have been held in the Garrick Theater, Philadelphia, closed Sunday evening, January 27. The first effort was largely a publicity effort. These later meetings, Elder B. G. Wilkinson reports, were composed very largely of interested persons who came, not in response to a great publicity campaign, but through ordinary methods of announcement. The close of the theater meetings has left a large interest to be followed up by the local conference workers in such ways as may be warranted in the future. An interesting incident of the closing meeting was a vote of thanks proposed by a prominent Presbyterian minister. He expressed his firm conviction that he had been listening to the truth in the lectures which he had attended, and asked the congregation to pray that the people of all lands might be led to observe the true Sabbath of the Lord.

SHORTENING THE SESSION OF THE GENERAL CONFERENCE

OWING to the general war conditions, it has seemed advisable to the committee to consider again the length of the session of the coming General Conference.

The number of delegates coming from foreign fields will be much smaller than usual. Travel, especially between Europe and America, is attended at this time with much danger. Very few of the leading workers of the European Division will attend; the war holds them in their conferences. Many matters relating to the work of the various conferences and missions of the European Division will have to wait until the war is over. The delegation from the Asiatic Division will also be restricted. Only a few delegates will attend. Some who would come cannot get passports allowing them to travel. The president of the South African Union Conference and associate delegates, according to the latest communication, were not decided about leaving the field. Men in responsible positions feel reluctant to leave their work until after the war. The high cost of living in this country also makes it advisable from the standpoint of economy to shorten the Conference session. Union conference presidents and other members of the committee favor a shorter meeting.

For these reasons action has been taken, recommending that the Conference session be reduced to seventeen days. It will open as previously announced, on March 29, and close April 14, instead of continuing until April 21 as previously planned. The Conference will necessarily be a war-time session.

We ask the delegates and others planning to attend the coming General Conference in San Francisco to note this announcement, and lay their plans in harmony with this change.

A. G. DANIELLS.
I. H. EVANS.

SOLDIERS' LITERATURE FUND

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

Previously reported	\$270.69
Northern Union	\$39.00
Southeastern Union	12.25
A. J. Donor	50.00
Nota B. Gibbons	1.00
Mrs. Cora E. Bunch	5.00
Mrs. George Behnfeltd	1.25
Total	108.50
	\$379.19

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

M. E. KERN.

"GENERAL CONFERENCE BULLETIN"

THERE should be no delay in placing your order for the *General Conference Bulletin* if you desire a complete record of the proceedings of the important meetings of the General and North American Division Conferences, to be held in San Francisco March 29 to April 14. The subscription price is fifty cents, and orders should be sent through your tract society or direct to the Pacific Press.

W. T. KNOX.

ELDER E. T. RUSSELL, president of the South Dakota Conference, makes the humble but, we believe, truthful and justifiable claim, that the per-capita tithe paid by his conference for 1917, amounting to \$38.32, has never been exceeded by any conference in our denominational existence. This sets a worthy pace for our other conferences to follow.

ELDER A. V. OLSON, president of the Eastern Canadian Union Conference, reports a most successful year for the work in that union. He says that their two schools have been filled to overflowing, and that their literature sales have increased about one hundred twenty per cent. Offerings for missions reached nearly twenty-nine cents a member per week. A good harvest of souls has been gathered as a result of evangelistic efforts put forth.

SPEAKING of the advancement of the message in his field, the Pacific Union Conference, Elder E. E. Andross, president of the union, says: "I have been greatly rejoiced by the progress this message is making, notwithstanding the fearful times in which we are living. So far as I can see there is no prospect of any improvement in conditions in the immediate future. So far as this world is concerned, we have no reason to expect any better times than we now see. We ought to improve these times and do everything in our power to help bring this message to a glorious triumph."

WE have remarked once before on the unprecedented weather conditions which have prevailed the present winter, not only in this country but throughout the world. Truly these are abnormal times. Not only is the physical world abnormal, but conditions which are prevailing in every phase of human existence emphasize the same fact. The whole world is practically engaged in warfare. This has necessitated a readjustment of every economic and commercial relationship. Even the great Christian church must adjust its viewpoint and its methods of labor. Many believe, and the Scriptures warrant this belief, that we are rapidly nearing the culminating point in earth's history.

The Advent Review and Sabbath Herald

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REVIEW AND HERALD

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