

# The Advent Review and Sabbath Herald



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No. 7

THE GOSPEL TO ALL NATIONS

## A Proclamation by President Wilson

MANY causes have contributed to create the necessity for a more intensive effort on the part of our people to save food in order that we may supply our associates in the war with the sustenance vitally necessary to them in these days of privation and stress. The reduced productivity of Europe because of the large diversion of manpower to the war, the partial failure of harvests, and the elimination of the more distant markets for foodstuffs through the destruction of shipping, places the burden of their subsistence very largely on our shoulders.

The Food Administration has formulated suggestions which, if followed, will enable us to meet this great responsibility, without any real inconvenience on our part.

In order that we may reduce our consumption of wheat and wheat products by thirty per cent—a reduction imperatively necessary to provide the supply for overseas—wholesalers, jobbers, and retailers should purchase and resell to their customers only seventy per cent of the amounts used in 1917. All manufacturers of alimentary pastes, biscuits, crackers, pastry, and breakfast cereals should reduce their purchases and consumption of wheat and wheat flour to seventy per cent of their 1917 requirements, and all bakers of bread and rolls to eighty per cent of their current requirements. Consumers should reduce their purchases of wheat products for home preparation to at most seventy per cent of those of last year, or, when buying bread, should purchase mixed cereal breads from the bakers.

To provide sufficient cereal food, homes, public eating places, dealers, and manufacturers should substitute potatoes, vegetables, corn, barley, oats, and rice products, and the mixed cereal bread and other products of the bakers which contain an admixture of other cereals.

In order that consumption may be restricted to this extent, Mondays and Wednesdays should be observed as wheatless days each week, and one meal each day should be observed as a wheatless meal.

In both homes and public eating places, in order to reduce the consumption of beef, pork, and sheep products, Tuesday should be observed as meatless day in each week, one meatless meal should be observed in each day; while, in addition, Saturday in each week should further be observed as a day upon which there should be no consumption of pork products.

A continued economy in the use of sugar will be necessary until later in the year.

It is imperative that all waste and unnecessary consumption of all sorts of foodstuffs should be rigidly eliminated.

The maintenance of the health and strength of our own people is vitally necessary at this time, and there should be no dangerous restriction of the food supply; but the elimination of every sort of waste, and the substitution of other commodities of which we have more abundant supplies for those which we need to save, will in no way impair the strength of our people and will enable us to meet one of the most pressing obligations of the war.

I, therefore, in the national interest, take the liberty of calling upon every loyal American to take fully to heart the suggestions which are being circulated by the Food Administration and of begging that they be followed. I am confident that the great body of our women who have labored so loyally in co-operation with the Food Administration for the success of food conservation will strengthen their efforts and will take it as a part of their burden in this period of national service to see that the above suggestions are observed throughout the land.

The White House,  
January 18, 1918.

WOODROW WILSON.

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	
C. L. BENSON	Field Secretaries
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### THE TESTIMONIES READING COURSE

THE Lord loves his people; therefore, he sends them messages of encouragement, instruction, and reproof. The least that we can do to reciprocate this love, is to study and follow the instruction given. Our young people, above all, should study these precious messages if they would shun the snares of Satan and qualify for soul-winning service.

In our Missionary Volunteer Reading Courses conducted during the last ten years, we have read nine volumes from the pen of Mrs. E. G. White, using those books best adapted to interest all classes of our youth; but, feeling that our Christian young people should read all the "Testimonies for the Church," the special course announced in these columns last week has been planned.

Few things are more important for Adventist youth than that they should become thoroughly familiar with the instruction sent to this church. Eighteen hundred years ago, the Lord showed, through the prophet John, that the Spirit of prophecy would be one of the two distinguishing characteristics of the remnant church. M. E. KERN.

CAN any one who desires take the Testimonies Reading Course?—Yes; there is no age limit. The course is for all who desire a deeper Christian experience and who long to become more efficient soul-winners.

How shall I enrol in this course?—Send your name and address to your conference Missionary Volunteer secretary, and tell him you desire to join the Testimonies Reading Course.

How long will it take to finish the course?—By reading eight to ten pages every day except Sabbath, the course may be completed in two years.

Must I follow an outline in this reading?—No; the only requirement of the course is to read all the volumes.

#### An Aid to Character Building

"I consider the 'Testimonies for the Church,' by Mrs. E. G. White, of great value. These books compass a wide range of information on all manner of vital topics that enter into the everyday life of all individuals whatever may be their environment or manner of life, whether old or young, rich or poor. The advice and admonitions they contain, if accepted and followed, can result only in good in this life and in the development of that Christian character essential to all those who hope for life eternal. W. T. KNOX."

#### A Source of Inspiration

"I never read the Testimonies without hearing a call to put away sin, press closer to Christ, to be more faithful in studying the Word of God and more earnest in service. The variety and interest of the instruction never fail. Though through the volumes the same topic may be dealt with again and again, it is with a freshness and a difference and a wealth of additional suggestion that stamps the work as having been under the special help of the Holy Spirit. This feature appealed especially to

me recently, when—held up in a European country by the war—I read consecutively nearly the full set of volumes within a two weeks' period. These writings came forth by no drawing upon common experience. They are like a fountain freshly flowing to give the reviving draft that the wayfarer's heart needs in its journey to the kingdom. And in these volumes, when read consecutively, one may get a vivid picture of the growth and development of this advent movement from 1844 onward, and see how truly the living God has been marching with his people all along, even as in the days of old, when he led a movement from Egypt to Canaan. For the youth, as well as for all, the Testimonies, really studied, must be found genuinely interesting, and a source of inspiration to the Christian life and service. W. A. SPICER."



### FOR THE BOYS IN ARMY SERVICE

SOME of our young men have been called into the service of their country. Army service had no place in their life plans previous to the draft law. Some who had expected to enter their chosen work of teaching in our Christian schools last autumn, found themselves in great army cantonments instead. Others, who planned to be in college training for the Lord's work, find themselves in training for the great international struggle. It has seemed to some that their life plans are all broken up. While we pray for peace, and hope that our boys will return to take up their chosen pursuits, we must recognize the fact that they have sacrificed much.

The question is, What can we do for them just now?

1. We can pray for them. A plea comes to us from "an anxious mother" that we do something for her boy. Let us join the anxious parents and relatives in praying that our boys may be true to principle and be kept pure, amid all the temptations of army life.

2. We can write to them. Our boys are lonesome. A crowd is not company. Write warm letters of encouragement, and tell them that you are praying for them. Tell them the news. Many things that seem quite unimportant to you about home and the home church will interest them.

3. Send them some tokens of remembrance. One of our camp workers suggests the following list:

"Boxes of dainties; comfort kits; leather gloves; writing kits; money; knives; ties; knitted goods; wristlets; socks; sweaters; pillows (18 x 18); glasses of jelly."

By correspondence you can learn what the Red Cross may have furnished. Let the sisters in a church see to it that our boys are supplied with the necessary comforts. The women of Takoma Park have an organization for supplying these things to all Takoma Park boys. This organization is not the Red Cross organization, but it co-operates with it in many ways, making surgical gowns and other garments, pillowcases, etc. This organization secures a special rate from one of the merchants in town on the yarn used in the knitted garments provided for the boys. This is a trifle higher than the regular Red Cross rate. However, when the yarn from the Red Cross is knitted, it must be turned back to that organization and be distributed through its regular channels. The garments knitted by any local organization which buys its own yarn may be sent to the boys of its locality.

4. Send to the union Missionary Volunteer secretary the names and exact addresses of the young men in the camps who are from your church, together with information

about their religious experience. This will enable our personal workers at the camps to find them and encourage them. Some have been in camp for a long time without becoming acquainted with any other Adventists there. One young man writes of getting in touch with two others by means of his Missionary Volunteer button.

5. Co-operate with the Missionary Volunteer Department of your conference by providing library books for the camps. Ascertain what books are wanted, and if you have extra copies in good condition, send them to the place directed. Any of the following would be acceptable, I feel sure:

"Steps to Christ."  
 "Alone with God."  
 "The Ministry of Healing."  
 "Christ's Object Lessons."  
 "The Return of Jesus."  
 "The Mount of Blessing."  
 "The Desire of Ages" (thin edition).  
 "The Shadow of the Bottle" (cloth).  
 "The Ministry of Angels."  
 "Soul Winning."  
 "Winning the Oregon Country."  
 "The Black-Bearded Barbarian."  
 "Under Marching Orders."  
 "Livingstone the Pathfinder."  
 "Places Young Americans Want to Know."  
 "Wild Life Among the Rockies."  
 "Ann of Ava."  
 "The Advance Guard of Missions."  
 "Back to the Bible."  
 "Blessed Be Drudgery."  
 "Man of Valor."

Better still, send money to your local or union conference for the purchase of books. There is a great opportunity to get some good literature into the hands of soldiers; and many are anxious to know the Lord.

6. Send an offering to the Soldiers' Literature Fund, which has been called for by the Missionary Volunteer Department. An army and navy edition of "Steps to Christ" will soon be off the press, and we want to send a copy to all our young men, whether Christians or not, and we ought to have money to enable us to give thousands of them to other soldiers. Many are inquiring, "How can I know the way?" This little book tells.

7. If you can do so, visit our young men in the camp near you. Get their exact addresses before going; otherwise you might spend a day and not find them. Some camps have as many as 40,000 men. The visit will encourage the young men, and help you to appreciate more fully their situation.

Our Christian young men are making earnest efforts to maintain their Christian experience, and to do something for others. One writes: "I am determined to stand for the right at any cost." One union Missionary Volunteer secretary writes:

"In every instance our boys are having good experiences where they are holding true to their principles. In many instances we have found that our boys who upon entering the camps, had a very poor Christian experience, have been quickened into real Christian activity by the rigors of soldier life."

The British Union Missionary Volunteer secretary writes:

"I had a letter quite recently from one young man in Egypt, and he tells how, while on sentry duty, with the great expanse of desert before him, throwing the heavens into wonderful relief, he was led to realize as never before, the wonderful power and majesty of God. With time to think, and this wonderful scene before him continually, he has been led to review his experience and to take his stand anew for this precious truth."

M. E. KERN.

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

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## EDITORIAL



### ONE OF THE BRETHREN

It was on a suburban train in Norway that we met the brother, returning from his day's work, an aged man, but hale and hearty out of proportion with his years.

For many years he has been one of the burden bearers in local church work, and a good counselor and liberal supporter of the cause.

At the age of sixty-seven, he had earned not only the right to take life less strenuously but the competence that would have enabled him to do so; but the good old brother was still carrying on his business, feeling pleasure in activity, and joy in making business a means of helping on the work of God.

He is a builder, with — at the time — thirty men working on his suburban villas, he himself his own manager. As we rode past the newly-laid-out addition where his buildings were going up, we saw timbers and material on the grounds, left for the night apparently exposed to thievery.

"Don't you have a watchman out here at night, to see that nothing is stolen?" we asked.

"No," was the reply; "I pray God every night that the Fear of Israel may protect my property as I leave it."

These words were not spoken as casually as ours in asking the question. The good brother's tone indicated that he was confessing a faith and assurance that was sacred, something from out the depths of rich experience with his God. Then, after waiting a moment, he added,

"If I hired a watchman, he might very likely go to sleep; but I have a Watchman who never slumbers or sleeps."

According to his faith, so evidently had it been unto him. There was no note of presumption, no suggestion that his way was the only way. But the good brother's confession of faith in a heavenly Father's care and interest in his business, preached a helpful sermon to our heart as the train rolled on to the city.

It is good to meet such brethren, the fruitage of this message that we love. And they are springing up everywhere as the message spreads on from land to land — men and women who believe in a living God and a personal Saviour; to whom this "blessed hope" is the dearest joy on earth.

It is a good family to belong to, this family of the advent people, of many nations and tongues. Everywhere that the message of the hour is proclaimed it raises up brethren and sisters who are praying for the progress of God's cause, and toiling and sacrificing with glad hearts in order that they may help to send the word of salvation to others.

W. A. S.



### THE BOW IN THE CLOUD

"I do set my bow in the cloud." Gen. 9: 13.

It will help us in the hour of trial and deep adversity, when shut in by clouds and darkness, to remember that God put his bow of hope in the cloud.

Clouds often surround us, and the rumble of the approaching storm causes a dread to creep over us. But the psalmist tells us that "clouds and darkness are round about Him." Ps. 97: 2. That is, God's throne is in the cloud, and he is on his throne. Darkness was around the cross when the suffering Saviour was dying, but the Father was pavilioned in the darkness. It is from the clouds that the refreshing showers fall. The waters of the deluge came from the clouds.

From the clouds of adversity often come rays of light. From blind Milton we have "Paradise Lost." From Bunyan's years in Bedford jail we have "The Pilgrim's Progress." It is the storm which causes the great oak to take deep root.

The story is told of a wealthy nobleman who once built a large harp, but the gentle zephyrs drew from it no music. At last, when he was tempted to believe that his work was in vain, a tempest came, and as the wind swept

through the strings the music was heard. So it is in our lives. The winds of adversity sometimes bring from the life the best that is in us. Some of the sweetest psalms were written by David when fleeing from Saul, or hiding in a cave. Our God can bring water from a rock; he can give peace in the midst of sorrow.

A cloud is a thing of darkness, yet it often has a silver lining, because the sun is shining beyond it. The cloud that was darkness to the Egyptians, was a pillar of light to Israel. We too often dwell, because of our unbelief, upon the Egyptian side of the cloud. Sister White once said to a brother whose soul was shrouded in clouds of darkness, "Brother, the light is shining where you saw it last." Blessed words these! They should bring hope and comfort to many who sit enveloped in clouds of darkness. To Mary, sitting in the darkness of a bitter sorrow, came the words, "The Master is come, and calleth for thee."

A cloud is but a transient thing. It quickly vanishes before the rays of the sun. It is even so to the Christian. Clouds are not always to continue about us. We shall be beyond the weeping ere long.

"A little while of mingled joy and sorrow,  
A few more years to wander here below,  
To wait the dawning of that golden morn-  
row  
Where morn shall break above our night  
of woe.

"A few more thorns around our pathway  
growing,  
Ere yet our hands may cull the heavenly  
flowers;  
The morn of joy, but first the tearful  
sowing  
Ere we may rest these weary souls of  
ours.

"A few more hours of weariness and sigh-  
ing,  
Of mourning o'er the power of inner  
sin,  
A little while of daily crucifying  
Unto this world an evil heart within.

"A little longer in this vale of weeping,  
Of yearning for the sinless home above;  
A little while of watching and of keeping  
Our garments by the power of Him we  
love.

"A little while, and we shall dwell forever  
Within our bright, our everlasting home,  
Where time, or space, or death no more  
can sever  
Our grief-wrung hearts — and pain can  
never come.

"'Tis but a little while — the way is  
dreary,  
The night is dark, but we are nearing  
land!  
O for the rest of heaven! for we are  
weary,  
And long to mingle with the deathless  
band."

The pilgrim's journey to the celestial city does not always follow ways of pleasantness and paths of peace. There may be much trouble, and sorrow, and darkness. But the Saviour speaks, as on stormy Galilee, saying, "It is I; be not afraid." Soon, if faithful, we shall enter that city that hath no need of the sun because the Lord "is the light thereof."

G. B. T.

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### THE SPIRIT WORLD

PASSING by fraud, subconscious action of the medium, or telepathic communication with the sitters as the cause of much of so-called Spiritualistic phenomena, let us grant that in many cases no such explanation is admissible. Spiritualism claims that in such cases the agents are disembodied spirits, and that these genuinely supernatural phenomena prove scientifically the existence of the life of the soul after the death of the body. It is indeed this religious side of Spiritualism, this claim of scientific proof of immortality, which is most important. In telling of his recent conversion to this belief, A. Conan Doyle clearly states it thus:

"When the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonized world, hearing every day of the deaths of the flower of our race in the first promise of their unfulfilled youth, seeing around one the wives and mothers who had no clear conception whither their loved ones had gone, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction. The objective side of it ceased to interest me, for having made up my mind that it was true there was an end of the matter. The religious side of it I saw to be of infinitely greater importance, and it is of this which I will presently speak. The telephone bell is in itself a very childish affair, but it may be the signal for a very vital message. It seemed to me that all these phenomena, large and small, had been the telephone bells which said to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.' It was the message, not

the signs, which really counted. A new revelation seemed to me to be in course of delivery to the human race, though how far it is still in what I may call the John-the-Baptist stage, and how far some greater fulness and clearness may be expected hereafter, is more than I or any man can say. My point is, that the physical phenomena which have been proved up to the hilt for all who care to examine the evidence, are really of no account, and that their real value consists in the fact that they support and give objective reality to an immense body of teaching which must deeply modify our previous religious views, and must, when properly understood and digested, make religion a very real thing, no longer a matter of faith, but a matter of actual experience and fact." — *Metropolitan*, January, 1918.

In considering Spiritualism from this viewpoint, we must clearly distinguish the actual phenomena from the explanation of the cause or causes of the phenomena. In one case we are dealing with verified *facts*, and in the other at most only with plausible *theories*. The Spiritualist's interpretation rests on the two fundamental concepts of a spirit world transcending the material, and of an immortal soul which continues to live after the death of the body. Let us consider each in the light of reason and divine revelation.

Against the materialist the phenomena of Spiritualism does indeed strike hard. Such a one must needs insist that nothing occurs except by natural laws. Let him defend his theory from destruction by urging that in the case of unexplained phenomena we must suppose the operation of a natural law not yet discovered; we do not care to follow him, for he who takes the supernatural out of Christianity, destroys Christianity. We cannot here enter into a discussion of the evidences of Christianity. Suffice it to say that the religion of Jesus Christ as revealed in the Bible presents to us a spiritual world transcending the material, and inhabited by a class of beings superior to man — the angels — and by God himself. These angels are God's messengers, and to deny their existence is to deny the Biblical record. Were the angels that closed the way to the Garden of Eden after man sinned a mere figment of Adam's imagination? Did the patriarchs of the Old Testament merely think they saw angels? And what of the ministration of angels to Christ in the wilderness of temptation and in the garden of Gethsemane? Shall we discard belief in the angels which appeared to the women and to the apostles at the sepulcher and at the time of Christ's ascension?

No; it is contrary neither to analogy nor common sense to suppose the existence of an order of created beings superior to man, and possessing powers which man does not have.

Further, if the records of the Bible are received as satisfactory evidence, the existence of angels has been proved over and over again.

This fundamental concept of a spirit world, which lies at the base of the Spiritualistic theory, lies also at the base of the Christian religion itself; and is a valid one. But what of the other fundamental concept of an immortal soul that lives after the death of the body? We shall consider this in another article.

L. L. C.

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### GROWING OLD

#### A FEW KINDLY SUGGESTIONS TO THE AGED

THE editor of the REVIEW is not an aged man, but he is by no means a boy. He has long since passed the half-century mark, and as he grows older from year to year his heart goes out in kindly sympathy for those who are having the same experience, and particularly for some who have preceded him in this experience by two or three decades.

Old age brings with it many reflections — pleasure and satisfaction in the contemplation of God's mercies and blessings which have attended the life; regrets and heartaches over mistakes and failures which have marked the experience. The first line of reflection it is well to cherish. The second should be avoided except in so far as we can repent of and put away the sins of the past. God does not wish us to live over again the sorrow and pain and disappointment of bygone years. If our fondest hopes have failed of realization, if our highest ideals have been shattered, let us believe that it was in God's providence, because he wished to teach us some needed lesson; because perhaps at the end of the path of sorrow and disappointment he had blessings in disguise which could come to us in no other way.

We must never surrender to the thought, regardless of our age or decrepitude, that our life work is finished. It need not be finished till the full end of the race has been reached. God still has something for us to do. We may not be able to bear the brunt of active warfare. It may be that we are compelled to stay by the stuff while others pass on in the conflict. But we may share in the labors of our younger associates by giving them our prayers and sympathy and at times our counsel. Our bodies may be bent with the infirmities of age, but if our hearts are still young and we can still respond to the wave-beats of the great sea of humanity around us, if we can keep in sympathy with our fellow men, we are still young, and still

have a work that we can accomplish.

But we need to guard ourselves particularly against influences which assail this age and state of man more than any previous period of his existence. We need to keep our minds free from irritation. We may find much to irritate our bodies, but let us keep our minds free. Whether we are irritated by our grandchild practising on the piano, or by the noisy play of children in the family, or by the thousand and one noises of the neighborhood which may appear in our hours of rest wholly unnecessary, depends largely upon our attitude of mind toward these things. Let us resolve every day that we will enjoy that peace which comes from resting in the Master.

We need to keep ourselves from sensitiveness. We will be inclined to feel, naturally, many times that our counsel is disregarded, and that those of younger years feel that they know more than we do, and that we do not have that influence which we once possessed. This may indeed be true, but it is far better for us to be so broad and generous in our attitude to others that we will rise above these little things and count them too trivial to have a large place in our thought or life.

Sometimes as we grow older we become too free with our counsel, and in this perhaps we need to guard ourselves. We have gone over a long road of experience, and know the sure results which will come from certain lines of procedure. We feel that others who have not had this experience should take our counsel. But we forget that oftentimes we failed when we were young to heed the counsel of our seniors, and that it is not at all strange if the youth of today must go over the same road of hard experience which we have traveled.

We have in mind, as we write, two homes, each possessing a grandmother, one modest, even-tempered, sweet-faced, gentle in her remarks, proffering her advice kindly and courteously when it is asked, rather than voluntarily; the other talkative, argumentative, critical, volunteering advice unsought on every question. In one home the grandmother is idolized and revered; in the other home she is endured. It is for every grandfather and grandmother in the world to determine the place they will occupy in the home life, whether their attitude will be such as to draw to them the love and confidence of those around them or to lead others to look upon them as irritable and unkindly in nature and unpleasant in companionship.

Suppose in our declining years

things do not go to suit us in the home, in the church, in the neighborhood; it is for us to look beyond our present environment and repose our confidence and trust in the kind Father above. We can leave every one of life's problems in his hands. Let us grow old sweetly and kindly and gracefully. Let us maintain in our lives the dignity of Christian deportment. Let us keep our hope bright and our spirits in tune with the spirits of the boys and girls around us. This will cheer our declining years and prove to the youth about us a hope and inspiration. We hear much said these days as to the duties of the young to the old. It is for us who are older to consider our duties to those who are younger. We shall receive from our juniors very largely that which we give them. If we bestow love and affection, if we manifest before them a dignified, benevolent, generous-hearted spirit, they will be quick to respond and to give to us our full meed of confidence and love in return. No matter how old one may have grown, he has not reached the age of selfishly receiving and not giving. The measure of our receiving will be the measure of our giving. By God's grace our declining years of physical strength may be the brightest and happiest and most fruitful years of our lives.

R. M. W.



### THOROUGH ORGANIZATION STILL NEEDED

IN a quotation given in the REVIEW last week from "Patriarchs and Prophets," the statement is made that while Israel journeyed through the wilderness there was given to them "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 manifested in the Hebrew economy."

Following this statement, there is given by the same writer a brief outline of that organization:

"God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties." — *"Patriarchs and Prophets,"* p. 374.

The details of the arrangement given to Moses for the government

of Israel will hardly be detected by a hasty reading of the Old Testament. They may be found, however, in the following passages: Exodus 18: 13-26; Deuteronomy 1: 9-18; 16: 18-20; 17: 2-13; Numbers 11: 16, 17.

A summary of the details recorded in these scriptures would be something as follows:

1. There were chosen from among the people able men, such as feared God, men of truth, hating covetousness, to take the management of the affairs of the church. Ex. 18: 21; Deut. 16: 18.

2. The men chosen for these official positions were called "rulers," "captains," "heads," and "officers" among the people. Ex. 18: 21; Deut. 1: 15.

3. To these officers were assigned responsibilities of varying degrees — officers over thousands, and hundreds, and fifties, and tens. Ex. 18: 21; Deut. 1: 15.

4. These officers were stationed in different parts of the land, among the people over whom they were placed, to associate with them, study their conditions, needs, and interests, and to counsel and guide them in all that pertained to their spiritual welfare. Ex. 18: 22; Deut. 1: 16; 16: 18, 19.

5. Among the many officers who were appointed to lead and guide the church, "seventy men of the elders of Israel," "elders of the people, and officers over them," were chosen by the Lord's direction to stand with Moses and help him to bear the heavy burdens that rested upon him. Num. 11: 16, 17.

6. Each one of these various officers among the people was to look after matters pertaining to the company over which he presided. He was to see to those interests nearest to him; "within thy gates" is the exact expression. Deut. 17: 2, 8.

7. When an officer, in the administration of his affairs, found a problem or difficulty too great for him to adjust, he was to refer it to a higher body for final settlement. Deut. 17: 8-13. Certain matters too difficult for any of the rulers were carried to Moses and his advisers, the seventy elders. Deut. 1: 17.

8. By this system of organization, the people of all the tribes scattered throughout Palestine were bound together in one body. The tribes, the families, and the people gathered in various cities were not separate, disconnected fragments. They were one people, living under one general system of organization, which applied in its working to every individual.

A. G. DANIELLS.



## MISSION FUNDS

HEREWITH is submitted the annual report of receipts of mission funds for 1917. This statement will be well worth the examination of all readers of the REVIEW, inasmuch as it reveals the fact that the year 1917 has been the most successful year in the history of the denomination in the raising of funds for our foreign fields.

The goal of our offerings in North America for 1917 was \$800,000, which was on the basis of twenty cents a week per member, with the understanding that the first seventy-five per cent of this should be reserved by the General Conference for its work in all lands, and the remainder was to be used in the North American Division Conference in the relief of our training schools and sanitariums.

With the war conditions prevailing from the early part of the year onward, it was with a good deal of anxiety we contemplated the amount of our undertakings in foreign fields, but the showing for the year is beyond any of our expectations, the total amount received from all the North American Division conferences and mission fields being \$1,007,000, or \$207,000 in excess of the goal established at the beginning of the year.

This result gave to the General Conference the full amount counted on by it from this source for the year's operations, and \$369,000 for the relief of our institutions in North America. By looking over the itemized report, it will be noticed that of our conferences and mission fields only nine failed in attaining the full standard set for them, and only one union fell short on the amount required.

The readers of the REVIEW have already been informed of the budget voted by the General Conference for its operations in 1918, these totaling in excess of \$1,100,000. Considering the urgency of the calls sent to us from our brethren abroad, the council felt that they could do nothing else than grant the requests to the amount specified above, trusting that the Lord would move upon the hearts of his people in North America, and give them the ability to make up to the General Conference the amount required for its work of the present year. However, we were confronted with the fact that our prospective income on the old basis of twenty cents a week per member would be altogether inadequate. In view of this, the following action was taken:

"With the great mission fields calling for a continual flow of re-enforcements to care for the expanding work among the millions of all kindreds and tongues, where the cause of this message is literally breaking forth on the right hand and on the left, beyond all our human planning; and,

## STATEMENT OF THE TWENTY-CENT-A-WEEK FUND FOR TWELVE MONTHS ENDING DECEMBER 31, 1917

Conferences	Member-ship	Amount at \$10.40 per Member	Amount Received	Amount Short	Amount Over
<b>ATLANTIC UNION</b>					
Eastern New York	951	\$ 9,890.40	\$10,771.78	\$.....	\$ 881.38
Greater New York	1,448	15,059.20	20,784.87	.....	5,725.67
Maine	602	6,260.80	9,399.32	.....	3,138.52
Massachusetts	1,576	16,390.40	23,244.15	.....	6,853.75
Northern New England	640	6,656.00	8,837.12	.....	2,181.12
Southern New England	501	5,210.40	7,254.29	.....	2,043.89
Western New York	865	8,996.00	15,592.57	.....	6,596.57
Bermuda	62	644.80	425.51	219.29	.....
<b>Totals</b>	<b>6,645</b>	<b>69,108.00</b>	<b>96,309.61</b>	<b>219.29</b>	<b>27,420.29</b>
<b>CENTRAL UNION</b>					
Colorado	2,089	21,725.60	32,396.06	.....	10,670.46
Kansas	2,148	22,339.20	27,951.19	.....	5,611.99
Missouri	1,362	14,164.80	13,789.64	375.16	.....
Nebraska	2,219	23,077.60	31,470.44	.....	8,392.84
Wyoming	570	5,928.00	9,830.88	.....	3,902.88
<b>Totals</b>	<b>8,388</b>	<b>87,235.20</b>	<b>115,438.21</b>	<b>375.16</b>	<b>28,578.17</b>
<b>COLUMBIA UNION</b>					
Chesapeake	700	7,280.00	7,405.82	.....	125.82
Dist. of Columbia	996	10,358.40	12,228.66	.....	1,870.26
East. Pennsylvania	1,285	13,364.00	13,834.41	.....	470.41
New Jersey	1,036	10,774.40	10,806.37	.....	31.97
Ohio	2,223	23,119.20	33,296.94	.....	10,177.74
Virginia	611	6,032.00	6,038.72	.....	6.72
West Pennsylvania	910	9,464.00	12,631.83	.....	3,167.83
West Virginia	259	2,693.60	3,490.99	.....	797.39
<b>Totals</b>	<b>8,020</b>	<b>83,085.60</b>	<b>99,733.74</b>	.....	<b>16,648.14</b>
<b>EASTERN CANADIAN UNION</b>					
Maritime	283	2,943.20	3,684.00	.....	740.80
Ontario	568	5,907.20	9,102.95	.....	3,195.75
Quebec	167	1,736.80	2,257.64	.....	520.84
Newfoundland	61	634.40	1,168.03	.....	533.63
<b>Totals</b>	<b>1,079</b>	<b>11,221.60</b>	<b>16,212.62</b>	.....	<b>4,991.02</b>
<b>LAKE UNION</b>					
East Michigan	1,702	17,700.80	26,317.64	.....	8,616.84
Indiana	1,675	17,420.00	18,981.27	.....	1,561.27
Northern Illinois	1,660	17,264.00	24,700.08	.....	7,436.08
North Michigan	1,042	10,836.80	10,842.66	.....	5.86
North Wisconsin	752	7,820.80	8,554.52	.....	733.72
South Wisconsin	1,891	19,666.40	23,907.62	.....	4,241.22
Southern Illinois	759	7,893.60	10,242.93	.....	2,349.33
West Michigan	2,658	27,643.20	29,918.94	.....	2,275.74
<b>Totals</b>	<b>12,139</b>	<b>126,245.60</b>	<b>153,465.66</b>	.....	<b>27,220.06</b>
<b>NORTHERN UNION</b>					
Iowa	2,594	26,977.60	38,881.43	.....	11,903.83
Minnesota	1,863	19,375.20	25,519.79	.....	6,144.59
North Dakota	1,424	14,809.60	18,350.18	.....	3,540.58
South Dakota	1,119	11,637.60	18,305.22	.....	6,667.62
<b>Totals</b>	<b>7,000</b>	<b>72,800.00</b>	<b>101,056.62</b>	.....	<b>28,256.62</b>
<b>NORTH PACIFIC UNION</b>					
Montana	649	6,749.60	8,322.99	.....	1,573.39
Southern Idaho	964	10,025.60	11,464.43	.....	1,438.83
Southern Oregon	801	8,330.40	7,110.75	1,219.65	.....
Upper Columbia	2,412	25,084.80	31,371.58	.....	6,286.78
Western Oregon	2,454	25,521.60	26,684.66	.....	1,163.06
Western Washington	2,320	24,128.00	28,876.45	.....	4,748.45
Alaska	12	124.80	169.02	.....	44.22
<b>Totals</b>	<b>9,612</b>	<b>99,964.80</b>	<b>113,999.88</b>	<b>1,219.65</b>	<b>15,254.73</b>
<b>SOUTHEASTERN UNION</b>					
Cumberland	643	6,440.20	6,675.99	.....	235.79
Florida	1,001	9,939.80	13,051.94	.....	3,112.14
Georgia	552	5,293.60	5,672.19	.....	378.59
North Carolina	660	6,370.00	4,634.30	1,735.70	.....
South Carolina	397	3,468.40	3,469.75	.....	1.35
<b>Totals</b>	<b>3,253</b>	<b>31,512.00</b>	<b>33,504.17</b>	<b>1,735.70</b>	<b>3,727.87</b>

PACIFIC UNION					
Arizona	478	\$ 4,971.20	\$ 4,181.13	\$ 790.07	\$.....
California	1,749	18,189.60	22,408.40	.....	4,218.80
Central California	1,526	15,870.40	17,995.33	.....	2,124.93
Inter-Mountain	648	6,739.20	6,518.96	220.24	.....
Northern California	1,728	17,971.20	18,634.49	.....	663.29
Northwestern California	1,295	13,468.00	18,221.89	.....	4,743.89
Southern California	2,121	22,058.40	31,336.00	.....	9,277.60
Southeastern California	1,830	19,032.00	23,007.87	.....	3,975.87
Nevada	174	1,809.60	3,084.49	.....	1,274.89
Totals	11,549	120,109.60	145,378.56	1,010.31	26,279.27
SOUTHERN UNION					
Alabama	640	5,967.00	4,163.89	1,803.11	.....
Kentucky	714	6,918.60	4,466.09	2,452.51	.....
Louisiana	509	4,882.80	4,893.98	.....	11.18
Mississippi	372	3,346.20	3,653.92	.....	307.72
Tennessee River	819	8,205.60	7,923.80	281.80	.....
Totals	3,054	29,320.20	25,101.68	4,537.42	318.90
SOUTHWESTERN UNION					
Arkansas	366	3,676.40	4,550.50	.....	874.10
North Texas	1,262	12,994.80	14,052.35	.....	1,057.55
Oklahoma	1,950	20,074.60	31,893.59	.....	11,818.99
Texico	492	5,077.80	5,079.76	.....	1.96
South Texas	434	4,446.00	6,450.83	.....	2,004.83
Totals	4,504	46,269.60	62,027.03	.....	15,757.43
WESTERN CANADIAN UNION					
Alberta	985	10,244.00	19,991.01	.....	9,747.01
British Columbia	470	4,888.00	6,080.31	.....	1,192.31
Manitoba	273	2,839.20	4,579.71	.....	1,740.51
Saskatchewan	590	6,136.00	14,868.68	.....	8,732.68
Totals	2,318	24,107.20	45,519.71	.....	21,412.51

SUMMARY					
UNIONS					
Atlantic	6,645	69,108.00	96,309.61	219.29	27,420.90
Central	8,388	87,235.20	115,438.21	375.16	28,578.17
Columbia	8,020	83,085.60	99,733.74	.....	16,648.14
Eastern Canadian	1,079	11,221.60	16,212.62	.....	4,991.02
Lake	12,139	126,245.60	153,465.66	.....	27,220.06
Northern	7,000	72,800.00	101,056.62	.....	28,256.62
North Pacific	9,612	99,964.80	113,999.88	1,219.65	15,254.73
Pacific	11,549	120,109.60	145,378.56	1,010.31	26,279.20
Southeastern	3,253	31,512.00	33,504.17	1,735.70	3,727.87
Southern	3,054	29,320.20	25,101.68	4,537.42	318.90
Southwestern	4,504	46,269.60	62,027.03	.....	15,757.43
Western Canadian	2,318	24,107.20	45,519.71	.....	21,412.51
Miscellaneous	.....	.....	223.45	.....	223.45
Totals	77,561	800,979.40	\$1,007,970.94	9,097.53	\$216,089.07
Net amount over	.....	206,991.54	.....	206,991.54	.....
		\$1,007,970.94	\$1,007,970.94	\$216,089.03	\$216,089.07

"With the striking providences revealed to us in all the great fields, summoning us to yet greater things for Christ and his cause;

"Resolved, That we solemnly dedicate ourselves to God for larger undertakings in his name and by his enabling grace, recommending as follows:

"1. That beginning with 1918, the Twenty-cent-a-Week Fund be raised to a Twenty-five-cent-a-Week Fund per member in all the territory of the North American Division Conference, with exceptions hereinafter specified; and, further,

"2. That this fund be distributed as follows: One fifth to home missions and four fifths to foreign missions, until the full twenty-five cents a week has been raised, all overflow thereafter to go to foreign missions; the one fifth for home missions to be distributed as follows:

"a. One fifth to the missionary training schools.

"b. One fifth of the liquidation of the indebtedness on the College of Medical Evangelists at Loma Linda, Cal.

"c. Three fifths to the union conferences for institutional relief; union conferences not requiring this measure of relief being free to make appropriation of any amounts to the mission funds, it being our united aim to hasten the time when the conference institutions shall be fully freed from indebtedness, and this portion of the fund be no longer needed by them."

This action involves two changes very important to the General Conference in its mission work. One is the increase of the basis of gifts from twenty cents a week to twenty-five cents a week per member, and after the setting apart for the North American institutions of one fifth of this amount, all surplus above the twenty-five cents a week remains with the General Conference for its foreign mission work. The importance of this will be realized when consideration is given to the showing of the re-

port of gifts for 1917, which would have meant, had this provision prevailed in the past year, an increase in the funds for foreign missions of about \$207,000.

The appropriations of the General Conference for the year 1918, as heretofore stated, are in excess of \$1,100,000. The General Conference portion of the twenty-five cents a week per member from North America will be equivalent to \$780,000. This, with other funds from miscellaneous sources, will leave us a prospective deficit, in order to carry out the scope of the work planned for, of \$280,000 for the year. The committees are exceedingly anxious that our brethren throughout North America will fully understand and appreciate this from the very first of the year, in order that they may co-operate with us in securing for the General Conference not only the full twenty-five cents a week per member, but sufficient in addition to this to make up the apparent deficit of \$280,000.

W. T. KNOX.

THE "REVIEW" CAMPAIGN

It has been very gratifying to see the earnest campaign which has been carried on in behalf of the REVIEW throughout the field during the last few weeks. This has resulted in rolling up our subscription list to the highest point ever reached in the history of our church paper. Elder D. A. Parsons, president of the Eastern Pennsylvania Conference, sends us a copy of the following letter, which he has been sending out to our church members in his conference:

"DEAR FELLOW LABORER IN THE THIRD ANGEL'S MESSAGE:

"Are you hungry for a good sermon? Would you like to have the most powerful preacher among us call at your home for a visit? If you would, then subscribe for our own church paper, the REVIEW AND HERALD.

"It gives weekly studies from the precious gift to the church, the Spirit of prophecy. It will carry to your fireside news from the brethren on the battle fields and of the war-torn nations of the whole world, telling of the miracles God is working for the protection of his people and the advancement of the third angel's message even amid shot and shell.

"It has a Home Department that gives material help to the weary mother in the training of her children in these days of peril to both soul and body.

"It shows the mighty triumph of the truth in all lands. Every saint of God is thrilled with such news. Those who read its pages stay in the truth. The good old REVIEW is a spiritual restaurant for the Lord's children, bringing to their homes manna from heaven.

"We urge you to take it for a year. If you have been a subscriber, then renew your subscription. As president of the conference, I beg of you to consider seriously this letter. Take my suggestions to Jesus, lay

them before his face, and pray earnestly to the Lord about the matter; and may our heavenly Father gently guide you in your decision.

"If you are unable financially to subscribe, perhaps the sale of a few of our small books on the war and conditions in the world today, will help you out.

"Wishing you much of the Lord's blessing,

"Your brother in Christ,

"[Signed] D. A. PARSONS."

As the first week's response to this letter, Brother Parsons phones us that they have received 131 subscriptions. He says that they propose to keep the campaign going till the REVIEW is placed in every Seventh-day Adventist home in the conference. Brother Parsons and his coworkers are also putting forth earnest efforts in behalf of our good missionary paper, the *Signs of the Times*.

These efforts we know are being duplicated by other conference presidents throughout the field, and we extend to them our sincere thanks for this hearty spirit of co-operation, and we pray that there may be breathed through the pages of the church paper during the present year such a spirit as will build up and advance every interest of our world-wide movement.

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#### RELIGIOUS EFFECT OF THE WAR

A RECENT number of *Christian Work* contains an article by Dr. Washington Gladden, a prominent Congregational minister, in which he deplores the great lack of religious awakening in consequence of the present war. He says:

"In the first months of the war, we read many reports of the great religious awakening which was taking place in all the belligerent countries; about thronged churches and a great increase in the interest of the people in their services. Such temporary awakenings are apt to attend the outbreak of the war, but a reaction usually follows, and the audiences are depleted and the enthusiasm abates. At the close of our Revolutionary War the churches were nearly deserted; at the close of the Napoleonic war there was a great dearth of religion; and our own Civil War was followed by some unfruitful years. All the indications are that this war will close with a shrinkage in the religious life of the nations that are at war. . . .

"At any rate the disillusionment is there. So far as our English-speaking and Protestant people are concerned, it is certainly there. We are approaching the end of this war—at least I hope we are approaching it—with less religion than we had when we began it. That is to say, the religious experience of the people is less convincing, less satisfying, now than it was then."

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We would not, any of us, knowingly betray the citadel or renounce allegiance to its Lord; but we may easily fail in the output of such active service as would strengthen its walls or extend His rule.—*Archdeacon Davidson*.

## GENERAL ARTICLES

### HOLY BOLDNESS

WILLIAM BRICKEY

THERE'S a mighty inspiration  
In the Word of God alone,  
In the gracious invitation  
To come boldly to the throne.  
It is not a brazen boldness  
Which the Lord doth recommend,  
But the absence of all coldness,  
As a friend would greet a friend.

'Tis the boldness of assurance  
That the Lord will hear our prayers,  
And the spirit of endurance  
When beset with many cares.  
Knowing that the Lord has bought us,  
Though we may not see his face,  
We are sure that Jesus sought us,  
And will save us by his grace.

For his love is like a fountain,—  
Oh, the fulness of his love,—  
Streaming from his holy mountain,  
Flowing from his throne above.  
Some may look upon us coldly,  
But he shows a smiling face  
When he sees us coming boldly,  
Boldly to the throne of grace.

*Kamiah, Idaho.*

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### THE ANTITYPICAL SCAPEGOAT

C. P. BOLLMAN

"HE shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [margin, "Heb. Azazel"]." Lev. 16: 7, 8.

Two opinions have long been current among Bible students as to the significance of the scapegoat, and the identity of its antitype: one, that this goat represents Christ in one phase of his work as sin bearer; the other, that it represents Satan, upon whose head the responsibility for all sin will finally be placed by our high priest, the Lord Jesus Christ at the close of his ministry in the heavenly sanctuary.

In support of the first opinion; namely, that the scapegoat represented Christ in one phase of his work, it is urged that in the type (Leviticus 16) we are told plainly that the scapegoat was "presented alive before the Lord, to make an atonement with him," that the sins of the people were confessed over the head of the scapegoat, that thus their sins were placed upon this goat, after which he was sent away into the wilderness "by the hand of a fit man," the goat bearing with him into the wilderness the load of the forgiven sins of God's people; that this being true, to teach that the scapegoat represents Satan is to make him man's sin bearer and savior, if not instead of Christ, at least on an equality with him.

On the other hand, it is maintained that Azazel is a proper name, and cannot refer to Christ. For instance, Jenks, in his "Comprehensive Commentary," says on Leviticus 16: 8:

"Scapegoat." See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

It will be observed that here we have the testimony of two of the most ancient languages, as well as the oldest opinion of Christians, that Azazel means Satan, and that consequently the scapegoat was a type of the fallen angel, Lucifer.

Charles Beecher supports the same view, for the following reasons:

"The use of the preposition implies it [that Azazel is a proper name]. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they did not. The Septuagint, or oldest Greek version, renders it by *apompaios*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work 'Zohar,' and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammail.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the 'Fathers,' and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *apompaios*, and the Hebrew Azazel, is no other than the devil.'

"Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit, an objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties at-



tending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan."—*Redeemer and Redeemed*, pp. 67, 68.

Writing in A. D. 185, Irenæus quotes a Christian elder as using against one Marcus, accused of heresy, the following language:

"Marcus, thou former of idols, inspector of portents, skilled in consulting the stars, and deep in the black arts of magic; ever by tricks such as these confirming the doctrines of error; furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true father, enables thee still to accomplish by means of Azazel, that fallen, yet mighty angel; thus making thee precursor of his own impious actions, etc."—*Irenæus Against Heresies*, book 1, chap. xv, p. 68.

On the other hand, Matthew Henry thinks that "the slain goat was a type of Christ dying for our sins, the scapegoat a type of Christ rising again for our resurrection."

If, however, this view were sustained, it would be not only legitimate, but highly appropriate, to apply to the risen Saviour the name Azazel. But where in all the range of literature, Christian, Jewish, or pagan, is this name ever applied to the Son of God?—Nowhere. No Christian could bring himself to apply that name to his Saviour; no Jew could so apply it, because he would know that it is the name of a fallen angel; no pagan would think of so applying it, for he would understand that it belonged to a "malign deity."

But let us look at this question from the standpoint of the great controversy between Christ and Satan. All Christians believe that Satan was once a high angel in heaven, standing second only to the Son of God, but that through pride and ambition he fell.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

So universally is this text believed to refer to Satan and his angels that even Shakespeare wrote:

"Fling away ambition;  
By that sin fell the angels: how can man then,  
The image of his Maker, hope to win by it?"

Some time after his fall, we know not how long, we find Satan in the guise of a serpent seducing our first parents into sin. This, then, was the beginning of the controversy so far as this earth is concerned. Here Satan, the fallen angel, is pitted against Christ, the Son, by whom the Father

created all things, as we are plainly taught in many scriptures.

Then came the fall of man and the divine announcement:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

The seed of the woman is Christ. The serpent's seed are the children of the wicked one. Matt. 13: 38. The one who was to bruise the heel of the Seed of the woman was Satan. Here, then, Christ and Satan stand opposed the one to the other: the one working for the salvation of man, the other trying to thwart the whole plan of redemption; the one the originator of, the instigator to, and the apologist for, sin; the other the innocent bearer of the sins of men, to the end that he might vindicate the divine law, overcome sin in the flesh, and ultimately destroy it utterly.

There are two parties to every sin: first, the instigator of the sin; and second, the instrument by whom the sin is committed. Even in human courts, administering man-made laws, the instigator and the one who actually commits the crime are both held and punished as principals. Both suffer for the same act, but each for his own crime. It is even so in the heavenly court, under divine law; every sin in its entirety attaches to both the human sinner and the hellish instigator of the sin. This being true, we must either believe that Satan is held responsible for the sins forgiven unto men, or else hold that Christ is the sin bearer not only for repentant men, but in part at least for Satan also.

Christ is the sin bearer for man, but not in any degree for Satan. Take, for instance, the sin of Adam. The guilt of that sin Christ bore in his own body upon the tree. But he bore it only for Adam. That sin with its guilt was wholly Adam's, and it was wholly Satan's. Christ bore it wholly as to Adam, but he bore it not at all as to Satan. Therefore while Adam is wholly and forever free from his sin, Satan must finally bear that sin with him to the lake of fire; and this he does not in any sense as Adam's substitute, but as principal in the commission of the sin. He does not bear a part of the sin and Adam a part. Christ does not bear Adam's part and Satan his own part; but Christ bore it all, for it was all Adam's; and Satan bears it all, for it is all his own; and so with all pardoned sin. Therefore to satisfy the claims of the divine law Satan must be punished, not as the penitent's substitute, but as principal in his sin; hence the words of Leviticus 16: 10: "The scapegoat shall be presented alive before the Lord, to make an atonement with him."

One definition of atonement is "expiation." The scapegoat makes atonement for the sins that are laid upon

him by our High Priest, not in the sense of reconciliation, for Christ alone makes reconciliation, but in the sense of expiation, or satisfaction, and this he does not as man's substitute, but as principal in the sins, the penalty of which he bears in his own person. "The wages of sin is death." Rom. 6: 23.

And this is what was taught in the sanctuary service. The last day of the ecclesiastical year was a type of the day of judgment. The cleansing of the earthly sanctuary, as described in Leviticus 16, was a type of the final blotting out of the sins of God's people. Satan is the instigator of every sin borne into the sanctuary by the ministration of Christ. But Christ bears such sins only as the sins of penitent believers. He bears not one sin for Satan. For this reason, as the final act in the cleansing of the earthly sanctuary, the high priest, ministering "unto the example and shadow of heavenly things" (Heb. 8: 5), confessed over the scapegoat the sins of the people, "putting them upon the head of the goat," which was then sent away into the wilderness by the hand of "a fit man."

Confession on the part of the penitent sinner is not only a plea of guilty, and a casting of himself upon "the mercy of the court," as we say in reference to human tribunals, but it is also, to use another legal phrase, the "turning of State's evidence," and giving of testimony against Satan, the instigator to, and partner in, all sin. It was fitting therefore that the closing scene in the cleansing of the sanctuary was the sending of the typical scapegoat to the wilderness and to his final doom.

In the antitype, Christ, at the close of the investigative judgment in heaven,—the judgment that decides who shall have eternal life when the Lord comes,—merely rolls back upon the head of Satan the sins which he has instigated, and of which, by the confession of his agents, he stands convicted. These sins belong to Satan as principal in their commission; and for a thousand years he bears them in this world in its desolate and depopulated condition, and later bears them to the lake of fire, there to fully expiate them by paying the full wages of sin, which is death; and this he does, not on man's account, but for his own guilt in man's sin. In the presence not only of the victory over the power of sin achieved by Christ in his human flesh, but also in the flesh of every soul who fully yields to him, Satan stands stripped of even a pretended justification of sin. And so the confessed sins of the redeemed—sins not only confessed and forgiven, but by the grace of Christ put away and overcome—serve to add to the sum total of the guilt, the condemnation, and the punishment of the instigator of all rebellion and of all sin.

The antitypical wilderness into which Satan bears this crushing load of guilt is the earth in the condition described by the prophet: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." See Jer. 4: 23-27. The sending of the antitypical scapegoat into the wilderness is described in Revelation 20: 1-3. The Greek word, *abussos*, rendered in verse 3, "bottomless pit," is employed by the translators of the Septuagint of Genesis 1: 2, which in the English reads, "without form, and void."

The thought may be expressed thus:

The long, dark night of time draws on apace,  
When earth, by besom of destruction swept,  
Shall rest from sin a thousand dreadful years;  
When Satan, bound by chain of circumstances strong,  
Shall roam the wind-swept plains, to chaos brought by sin;  
A desolation like to that before God spake  
The living word that in the early dawn of time  
Gave shape to matter made of naught but space.

This is a part of Satan's destiny, and the end the lake of fire. But let it be ever borne in mind that Satan bears these sins, not as man's substitute, but as partner in their commission. When Christ bore them in his own body upon the cross, he bore them as man's substitute. Satan bears them because they are his own, just as the instigator of a murder when he suffers the extreme penalty, suffers in one sense for the act of his hired tool, but in another and higher sense he suffers for his own crime, just as if he and he alone were concerned in it. Therefore while Satan, the scapegoat, bears into the wilderness the sins of God's people, he bears them not for the people, nor in any sense as their savior, but in fulfillment of the scripture: "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7: 16. Only the sinless Son of God could bear sin as a substitute; therefore while Satan, the antitypical scapegoat, bears our sins to the lake of fire, Christ and Christ alone, bears sin as our Saviour.

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### THREEFOLD GOSPEL MOVEMENTS NUMBER FOUR

A. T. ROBINSON

INSPIRATION tells us that the Lord created this earth "not in vain," that "he formed it to be inhabited." To this end the command was given to Adam, and repeated to Noah, "Be fruitful, and multiply, and replenish [fill up] the earth." God's purpose was that the earth should be filled with loyal, loving members of the human family. In that plan and purpose there must have been a definite number of such beings to com-

pose the family of earth. God's plans and purposes are all being carried out "according to the eternal purpose which he purposed in Christ Jesus our Lord." God's purpose concerning this earth being an "eternal purpose," we must conclude that it never has been and never can be changed, though the entrance of sin made it necessary for that purpose to be worked out in another way.

God's expressed purpose concerning the existence of nations has always been that through governmental protection men might have an opportunity to seek the Lord, and thus the requisite number of his people eventually be gathered out. God's expressed purpose concerning the nation of Israel was that that nation should be the light of the world, and that through them and to them should be gathered the honest people of all the other nations, until the foreordained family circle should be made complete. The Lord's intended plan for Israel is stated by the prophet Isaiah in these words:

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

The divine purpose concerning all other nations is stated in these words:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Deut. 32: 8, 9.

Not only did the Lord fix beforehand the boundary limit of every nation that would exist on the earth, but he also made a time limit for each. They should continue as long as men in them would have an opportunity to seek the Lord. When any nation no longer affords that opportunity, it has passed its divinely appointed limit of time and must give way to another nation. This truth is stated in these words of the apostle:

"[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." Acts 17: 26, 27.

When the elect number shall have been made up, and the nations of earth no longer afford men the opportunity of seeking the Lord, then the nations will be brought to an end, and the declaration will go forth:

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

The antediluvian world, except those saved in the ark, rejected the last-generation, heaven-sent message of warning, and sank beneath the waters of the flood. Noah preached a time message, so there was no excuse for the people's not knowing the time of the flood and preparing for it.

The Jewish people, except those who accepted Christ, rejected the last-generation, heaven-sent message to that people, and they sank beneath an almost impenetrable shroud of darkness. The message of the forerunner of Christ, and of Christ himself, was a time message. They might have known — ought to have known — the exact time, place, and manner of his birth, the time of his public ministry, and his message of salvation; so they also are without excuse.

The testimony of Daniel the prophet (Dan. 8: 13, 14; 9: 25) is that the time for the judgment would be at the termination of the long prophetic period, in 1844.

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

Just as certainly as the hosts of Israel went out of the land of Egypt at the close of the four hundred thirty years' servitude on the "self-same day" appointed in the divine promise; and just as certainly as the seventy years' bondage in Babylon was terminated exactly on heaven-appointed schedule time; just so certainly when the great unerring clock of time designated the appointed hour of the judgment, were we warranted in looking for the beginning of a movement that would, in every respect, meet the specifications of the prophecy.

At the exact time when the prophetic declarations warranted us in looking for such a movement, we beheld the small beginning of a message announcing that "the hour of his judgment is come." We have seen that small beginning of a work, represented in prophecy, as an angel "ascending as the sun rising." We have watched the development of the movement, from that obscure beginning, until it has encircled the whole earth, and today is being proclaimed by the lips of the living preacher in more than one hundred twenty-five languages, and is being published in nearly as many tongues. We have now reached that thrilling time in this message when it is represented by the pen of inspiration as "another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1.

This closing threefold message of the "everlasting gospel" is an epitome of the whole gospel movement since the fall of man. It is the gathering up of every ray of gospel light that has ever been shed upon the world, arranging it in the most beautiful system of truth that the world has ever known, and focusing that light upon the last generation of mankind. It is the third and closing part of that great threefold gospel movement begun by Christ and his apostles, later taken up by Luther and his associates, and in these last days car-

ried forward to a glorious completion in the last threefold message of Revelation 14:6-12.

In the preface to D'Aubigné's "History of the Reformation," we find this statement:

"Primitive Christianity and the Reformation are one and the same revolution, brought about at different epochs and under different circumstances. . . . The former put an end to the old world; the latter began the new; between them lie the Middle Ages."

With equal truth and force it may be said: Primitive Christianity, the Reformation of the sixteenth century, and the threefold message of Revelation 14:6-12, are three parts of one and the same reformation, brought about at different epochs and under different circumstances, and between them lie the Middle Ages and the more modern apostasy.

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### "YE SERVE THE LORD CHRIST"

W. A. MEEKER

"God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. . . . Those who 'measure themselves by themselves, and compare themselves among themselves, are not wise.' Whatever we do is to be done 'as of the ability which God giveth.' It is to be done 'heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.'" — "Education," p. 226.

What a wonderful thought — that God has a place for every one! He did not forget one, and even though one has only one talent and that the least of gifts, God has a place for that exact amount of ability. "Faithfulness . . . entitles one to honor" — faithfulness to the full extent of the gifts God has bestowed.

May God grant us that we may be faithful in all things.

May we not forget "the reward of the inheritance," and that we "serve the Lord Christ."

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SOUL-SAVING is the chief business of the church. Superficially, many things short of actual, personal salvation as the goal of Christian work may be worth while; but essentially our best efforts are a dismal failure unless they result in bringing the unsaved into the kingdom. The work of the church is many-sided, and under modern conditions there must be diversity of operation in order to meet the needs of the hour. There is danger of devoting all interest and energy to a multiplicity of methods and measures without getting at the real kernel of things. It is possible to attract and engage the attention and interest of the general public, and to get the crowd looking and coming our way, without succeeding in getting real acceptance of Christ as a personal Saviour. Yet this is the one thing needful. — *Evangelical Messenger*.

## IN MISSION LANDS

### UMTALI, RHODESIA

MRS. M. C. STURDEVANT

SOME new people are attending our meetings. Mr. Sturdevant has six regular Bible readings each week, besides the meetings held in our house, — Sabbath school and Bible study on Sabbath, a service Sunday afternoon, and a prayer meeting Friday night. Each week he visits many homes, and talks with the people about the truths for these times. This afternoon fifteen were present at our Bible study.

This community is a very changeable one, and with the many fêtes, carnivals, concerts, etc., it is hard to hold the attention of the people. Three ladies seem to be steadfast in keeping the Sabbath, and four of the families with whom readings are being held seem deeply interested.

One day last week we invited two of the new sisters, with their children, to take dinner with us. There is the usual talk here about Adventists' living on starvation diet, but these friends enjoyed our vegetarian dinner.

How true it is that every word the Lord has given us in the "Testimonies for the Church" has been or is being fulfilled. May we all keep pace with the message, and be ready when Jesus comes.

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### WORK IN BEHALF OF THE WOMEN IN KIANG-SU PROVINCE, CHINA

FLORENCE E. SHULL

OUR second fall institute for women, in the Kiang-su Province, has just closed. The first was held in Shanghai, September 10-23. Thirty-three women attended this meeting. Most of them were present from the beginning, and we realized the Spirit's presence and power as we searched the Bible together and learned more of the beauties of the plan of salvation.

At the close of the Shanghai institute, twelve were buried with Christ by baptism. As we saw these dear sisters follow their Lord in this sacred rite, thus signifying their willingness to crucify the old man and live a new life in him, our hearts thrilled with joy and gratitude to the One who had worked such miracles in their lives, making them willing to abandon their idol and ancestor worship, with its many accompanying evils, and worship the living God.

Three of these women are advanced in years, one being seventy-three years of age and very feeble, the second being seventy, and the third sixty-four.

Another of the women is the wife of one of the leading men in the city where they live. He owns considerable property, including the chapel where we worship. When I first went to this city — Kading — with Mrs. B. Miller, a little more than two years ago, Mrs. Miller pointed this woman out to me as one who was causing her a great deal of trouble in snatching her women away from her as fast as she got them interested in the truths of the third angel's message, and taking them to another mission. But the Spirit of God began to work upon this woman's heart, convincing her of the truth of this message, and she finally ceased to resist; and when I was at Kading last June, she made a resolute decision to obey. She kept her first Sabbath at that time. This sister has taken her stand for present truth after a severe struggle, and against much opposition. We believe she will prove true, and develop into a good worker.

The second institute was held in Tseu Tsaung, about two hundred miles in the interior. Mrs. C. E. Weeks and a Chinese Bible woman accompanied me on this trip. We first went to Kiang-yin, where we also have a mission station, and from there took a small boat to Tseu Tsaung, four women from the former place accompanying us in order to attend the institute.

We did not have the good attendance at this institute that we had hoped, as it was just the time for harvesting the rice, and many of the inquirers were very busy in their rice fields, and so were not able to attend regularly. But some from the village were present at every meeting, and at the close of the meeting several honest women took their stand definitely for the truth. Others are at the deciding point, but are a trifle timid about taking the step on account of the opposition of relatives. They are good, sincere women, however, and we are praying for them in faith, believing that they will finally triumph over all obstacles.

As we go about in the interior, and see the hundreds of towns and villages with their hundreds of thousands of inhabitants who have never heard the name of Jesus or the story of his love, our hearts cry out to God to send more laborers into the harvest. The longer we work with this people and see their ignorance and their great need, the more we realize our own helplessness and inefficiency, and the more deeply we long for a closer and more constant walk with him in whom are hid all the treasures of

wisdom and knowledge; for it is only as God's Spirit leads and directs us that we can hope to lead these people to the fountain of living waters for cleansing and healing. Do not forget to pray for the women's work in the Kiang-su Province.

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### A VISIT TO BRAZIL

O. MONTGOMERY

SEPTEMBER 17 I joined Elders F. W. Spies and H. Meyer in the last two of a series of general meetings which they were holding in the Rio Grande do Sul Conference. The meetings were held at Nao Me Toque and Paiol Grande, in the northern part of the state. The first-named church is situated about twenty-five miles back from the railroad, and the second about ten or eleven miles. Nao Me Toque is one of the oldest and strongest churches in the conference. The members are German and Portuguese. The Paiol Grande church is almost entirely German. Most of the people of this colony came from the "Fatherland" just before the war broke out. A few of them were Adventists, formerly members of some of our leading churches in Europe. The colony is a new one, and the pioneer life into which they were thrown in an unsettled part of Brazil has by no means been an easy one. Privations and hardships have been their lot. At times only the barest necessities of life were obtainable, yet they have persevered, and are building for themselves good homes in a wilderness. But they have not been satisfied with simply building homes for themselves; though every piece of lumber has to be sawed by hand, as there are no saw-mills within reach, yet they have built a neat little church building. Feeling the need of educational privileges for their children, they soon started a church school, with the nineteen-year-old son of the elder as teacher.

At each of these meetings there was a good attendance, several coming in from a distance of from one to two days by horse. The instruction was of a practical character, showing the brethren how to prepare for and have a part in this closing work; and the Lord's blessing was upon all. In each place the meetings began on Tuesday and closed the following Sunday night. When the financial needs of the conference were presented, the brethren responded freely, many giving out of their poverty.

At the close of these meetings, we took the train for Sao Paulo, arriving there Thursday morning, October 4, to attend the annual meeting of the Brazilian Union committee, which convened that same afternoon and continued its sessions until Wednesday, the seventeenth.

Because of the importance of this committee meeting and the plans and policies to be considered, several of the ordained ministers of the field

were invited to meet with us. Besides the members of the committee, there were present Elders Süssmann, of Paraná Mission; C. E. Rentfro, of Minas Geraes Mission, who recently came to Brazil from Portugal; E. C. Ehlers, of Rio de Janeiro; J. E. Brown, of Sao Paulo; Manol Kumpel, of Sao Bernardo; H. F. Neumann, recently from the States; and J. H. Boehm, of the school. We were glad to meet all these workers, especially those who had recently come to the field. These brethren entered heartily into the spirit and labor of the meeting, which was a season of encouragement and blessing to all.

The committee spent five days at the school, including the first Sabbath, which was a day of special blessing to both the students and the visitors. Sunday was entirely given to the students, who rendered an excellent program both forenoon and afternoon, which was a credit to themselves and their teachers, and spoke well for Brazilian talent. Since our last visit, the east wing of the school building has been finished, with a splendid, light, airy dining-room and kitchen in the basement, which adds very much to the convenience and capacity of the buildings. The dam has been completed, an excellent water wheel installed, which furnishes power for the electric-light system, a buzz saw, planer, a band saw, and a small stone burr and bolter, which enables the school to do its own grinding. The wheel will develop at least four times the power that is now being used, and as there is plenty of water, more industries can be added with very little expense. There are fifty-six students in the school at the present time, nearly all of whom live in the school dormitory. There is a good spirit in the school, and good progress is being made.

The same faculty continues for the coming year. Finding it impossible to do justice to the work of superintending the Sao Paulo Mission while carrying the directorship of the school, Elder J. Lipke desired to be relieved of the mission work, and Elder R. Süssmann, who for the past year has had charge of the work in the state of Paraná, was appointed as superintendent of the Sao Paulo Mission, which includes the entire state of Sao Paulo.

Brother Germano Conrad, now laboring in Minas Geraes, will take up work in Paraná. Elder J. E. Brown, who for five years has been in the city of Sao Paulo, will connect with the Minas Geraes Mission. Elder H. F. Neumann will connect with the Rio Grande do Sul Conference. Brother A. L. Westphal will be stationed in the city of Sao Paulo. Some of these changes were made necessary because of the two languages to be dealt with in portions of the field.

For years the brethren in Brazil have felt the need of a good missionary paper for propaganda work.

Some years ago a small sheet called *O Arauto da Verdade* (Heralds of Truth) was published. But for five years, only the *Revista Mensal*, a small monthly church paper, has been issued. The chief reason for this has been the lack of editorial help having a sufficient knowledge of the Portuguese language.

It was decided at this meeting to start the publication of a good, strong missionary paper—one that would be suitable for magazine sellers to work with. This paper will be issued first as a quarterly, with the intention of making it a monthly as its development and the demands warrant. Elder E. C. Ehlers, who has made splendid progress with the language, was made the editor of this new journal, which is to be called *Signaes dos Tempos* (Signs of the Times). We believe that in these times there is very urgent need of just such a paper in Brazil.

During 1916 there were 328 baptisms, which means one baptism for every 6.7 members. During the first nine months of 1917 there were 223 baptisms, which brings the present membership up to 2,599.

The tithe for 1916 was \$20,509.71, which lacked only eighty-four cents of being one thousand dollars more than that of 1915, and this notwithstanding the serious financial condition of the country brought about by the war. For the first nine months of the present year [1917] the reports show tithe receipts to the amount of \$16,507.76. If the last three months of the year yield as much as we expect, the total will exceed that of last year.

We believe that several of the local missions in Brazil could easily be made self-supporting if it were possible to put a strong force of workers in each for a time. Then, with proper leadership and a few strong field workers, they would be able to get along nicely on their own resources and be a strong support to the union in pushing out into the unentered portions of Brazil. As it is, with limited appropriations and a very few men, it is necessary, in order to compass our present operations, to throw the line out so thinly that it becomes only a skirmish line, and scarcely that in places. Notwithstanding, there are clear evidences of progress in the Brazilian Union. The past year shows good advancement in the different lines of work. A spirit of confidence, courage, and co-operation is seen among the workers.

The departmental work is being strengthened. The people are being encouraged to throw themselves into the Home Missionary campaign. Altogether the future looks bright for the work in the Brazilian Union.

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In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—Goodell.



## A CONVERTED INDIAN CHIEF

C. V. ACHENBACH

IN our work among the Indians we sometimes meet some striking and interesting characters. One of these we have found in Mariana Velesque, a chief of one of the districts here in the Peninsula. He has recently been converted and baptized, and is a faithful and earnest worker in the church. His greatest desire is to learn more and more of the Word of God, and also to bring others to a knowledge of the blessed truth which is now so precious to him.

About seven years ago he went down to one of the coast towns to work, as is the custom with many of the Indians up here when they want to earn a little money. While there Mariana attended school for a few months, which enabled him to read a little in the Spanish language. One day, while in a bookstore, the proprietor showed him a book and asked him to buy it. Mariana asked him what sort of book it was.

The proprietor answered, "This is a Bible."

Mariana then asked, "What kind of book is the Bible? What does it contain?"

The man said, "It tells about the formation of the earth, for one thing."

Mariana, anxious to get all the knowledge he could, and thinking the book would be an instructive one, bought it and took it home. Being able to read but little and having no one to help him, the book meant little or nothing to him for some years. It was only a book, the same as any other book.

By and by Mariana came in contact with the missionaries up here, and he found to his great joy that his book was the precious Word of God. Ever since then he has taken a great interest in his Book. And as stated before, he has recently been baptized, and is now a faithful member of the church.

Not long ago, while Mariana was talking to another Indian, this Indian complained, as many others do, that the evangelists were the cause of the shortness of food and lack of rain this year. "Well," said Mariana, "if you

think the evangelists have power like this, we had better go to the mission during the rainy season when the rain is so terrible, and ask them to pray to stop the rain." He said this to show him the folly of accusing the missionaries of being the cause of the calamities that fall on the people.

If it does not rain enough, our enemies say that the missionaries are the cause.

If it rains too much, the missionaries are said to be the cause also. If the frost comes early and kills the potatoes and barley; if it hails, or if in any way the season is not right, and there is a shortness of crops, invariably we have murmurings about the missionaries' being the cause of it all. This is only one of the many manifestations of superstition and ignorance which we have to meet continually. But how encouraging it is to the heart of the missionary to find precious jewels like Mariana (he is only one among many), who not only believe the truth with their whole heart, but are able to defend it, and teach it to others.

Puno, Peru.



MR. AND MRS. KARL SNOW

able to hold the school together until it became recognized in the country. Brother Schwerin is now canvassing in Colombia, and because of ill health the others were obliged to return to the States; so since last May Mrs. Snow and I have been alone. I wish to state, however, that the poor health of those who left the school was not caused by climatic conditions.

As a result of the work done by the school, seven persons have been baptized. We expect that several more will be ready for baptism when we return. Our work and workers are regarded with favor by the leading people of the country, as well as by the humble peon who has had his physical and spiritual needs ministered to at the school.

Elder Parmele organized the company into a church while he was there. Our church has a membership of thirteen, and our Sabbath school numbers twenty. Our Sabbath school offerings for the third quarter of 1917 amounted to \$12.

An evangelist (not a Seventh-day Adventist) asked the little five-year-old boy of one of our converts if he ate pork, and he said, "No, I keep the Sabbath."

The day before we started for the States we could scarcely do what was absolutely necessary to be done, for the house was crowded with people all day long. They all begged us not to let the pleasures and ease of the homeland keep us from returning to our humble abode among our brown-skinned friends. From the governor to the most ignorant Indian, the same tender feelings have been shown toward us. Men whom I thought had no feeling and cared little for us, choked up and turned away when we said good-by. I must confess that it was one of the most touching parting scenes I ever witnessed.

Mrs. Snow is fast gaining strength since her operation here in Portland, Ore. It is needless to say we are enjoying the association of our friends after nearly eight years' absence, but still our hearts go out to those we have left behind in Central America, and we are only waiting until health and strength permit us to return.

## THE SIGUATEPEQUE SCHOOL

KARL SNOW

LAST July Brethren R. W. Parmele and H. F. Brown spent a week with us at the school studying the situation.

At the camp-meeting held in Ceiba, the need of having a mission training school where our Seventh-day Adventist young people could be trained without going to the expense of sending them to the States, was brought up. So Mrs. Snow and I offered our school and what equipment there was, to the mission as a start for the new enterprise. Our offer was accepted, and at the Panama meeting it was decided to purchase land near Siguatepeque, where buildings could be erected. Brother E. C. Jacobsen, of Shelby, Iowa, will lead out in the school work.

Brother W. W. Murray, Brother and Sister H. E. Loftin, and Brother G. A. Schwerin were connected with the school for a time, and it was by their unselfish aid that we were



PROPOSED SITE OF SIGUATEPEQUE SCHOOL



We are praying that the means will come in soon, so that there will be no delay in the erection and equipment of the new school buildings, as there are a large number anxiously waiting for a chance to prepare themselves for service. Four thousand dollars will be needed for the enterprise.

*Baker, Ore.*

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## A NEW STATION OPENED IN INDIA

A. H. WILLIAMS

At Hapur, in the Meerut district, near Delhi, a new mission station is being opened by Brother M. M. Mattison. The country round about is very fertile, therefore has a large population, the majority of whom are Hindus. Land has been purchased here for a bungalow and girls' school, and we hope to have this latter very necessary institution in operation soon.

The main work carried on in this district is village evangelistic work. Associated with Brother Mattison are two or three Indian workers, who each have villages which they visit regularly, teaching and preaching to the inhabitants. Each day they go out with their Bibles and hymn books, and soon each has a little knot of interested listeners drinking in the simple story of the world's Redeemer. Most of the people are illiterate, so the plan is being followed of teaching a few of the brighter ones to read their own language (Hindi), so that they may read the Scriptures to their friends, and lead them in singing gospel songs, which have been set to Indian tunes.

While visiting Brother Mattison at the time of the purchase of the land, I was glad to be able to join in one of these village expeditions. A four-mile walk brought us to a Chamar village, where we found our Indian workers already surrounded by a crowd of villagers. Brief questions were asked concerning the instruction previously given, and a little more of the story of God's love was unfolded. Then followed some bright singing and a prayer, and we were ready for the sick ones. Nearly everybody seemed to need attention.

We are glad that it has become possible to open work in this district; and every such station we have is an evidence of the interest in India manifested by the brethren in the homelands. But what about the thousands of other places where the message has not yet been preached? To reach them we need more workers. Are there not young men and young women now in our colleges who will consecrate their lives to this glorious work?

"Where are the reapers? Oh, who will come

And share in the glory of the 'harvest home'?

Oh, who will help us to garner in

The sheaves of good from the fields of sin?"



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.

## THE FOLLOWER

I looked where I heard them laughing — the wee little ones at play;  
But I said, "I serve the great Lord Christ, and I may not pause nor stay."

I looked where I heard them weeping — the weary of woe and sin;  
But I said, "I go for the great Lord Christ on his errands the world to win."

I looked where I heard them singing — the bride at her festival;  
But I said, "Who follows the great Lord Christ is deaf to a lower call."

But lo, in the Book at nightfall in a mirror I seemed to see  
(Or a vision sweet) the Lord of the work, as of old in Galilee.

And he had a smile for the children, and leisure to watch their play;  
And they climbed on his knees and into his lap, and he would not send them away;

And in and out of the houses, wherever men worked or wailed,  
I could see him pass with his healing touch and his love that never failed.

And up and down on the highways, where the common people go,  
With a light in his face and help in his hands he was traveling to and fro.

The cripple that cried in his pathway — I saw him stand straight and tall!

And the beggared and blind crept close to his feet, and he had an alms for all.

His face flashed a heavenly pity that healed every human ill.

But I said, "Can this be the work of the Christ?" — and I thought of Calvary's hill.

Then light from the Word brake forth anew, and a low Voice spake to me:

"Who would bear the cross of the great Lord Christ must mark where his footprints be."

— Anna B. Bryant.

## PLAN YOUR GARDEN NOW

MRS. I. H. EVANS

YES, now, while the snow is flying and the drifts are piled high outside your windows, is the time to plan your next summer's garden; for spring is just around the corner, and will be here before we are ready, if we do not begin at once.

It is said that three gardens grew in the United States last summer to every one that had been raised before that time; but the coming year must not only see the number proportionately increased, but better gardens, with more vegetables raised, not only for immediate use, but also for canning and drying.

The first thing to do toward achieving a successful garden is to *plan* it. No one thinks of building a house without giving careful thought not only to its external appearance, but also to its fitness in the place where it is to stand, and the degree of com-

fort and usefulness it will yield to its possessors. So with the garden. Take account of your soil, plan to raise the things that have shown themselves best adapted to your own little plot of ground, determine to avoid last year's mistakes, and decide definitely just what vegetables you will raise, and the place each variety shall occupy.

In these days the planting season for every locality is figured out, and we are told just how many days are required for various vegetables to mature. With a little foresight, therefore, we shall be able not only to raise one crop; but often two, thus doubling the garden's efficiency.

We are becoming used to war-time conditions; so when we are told that the country is facing a seed shortage of really serious proportions, we shall see the wisdom of deciding at once what we need, ordering it early,— and being careful not to buy more than we can use to the very best advantage.

Economical planting will save enough to make up much of the shortage, and the results will be better. "Thinning out" is a wasteful process in most cases.

Many "patriots of the hoe" last year, while counting the cost of what went into the home garden, and comparing it with the value of what came out of it, were amazed at the way the price of seeds mounted up, and decided then and there to begin a little conservation on their own account, by saving their own garden seed. There is no reason why this plan should not be widely followed. The seed from a few choice, carefully tended plants, allowed to mature and ripen under the most favorable conditions, are just as good, and in many cases better, than those so alluringly pictured in the seedman's catalogues.

Just a little illustration on this point. Every one who has raised French marigolds knows how many seeds may be obtained from a single plant. In the fall of 1916, from a neighbor's garden, I plucked a few seed pods, and put them away for the following spring. But—the lure of the catalogue, its gorgeous colors and its enticing description, were too much for my resolution, so I ordered a package. When it came, it was found to contain eight or nine tiny seeds,—in no wise different, as the results proved, from the hundreds I already had.

A man who makes a business of raising fine tomatoes for the early market saves all his own seed, and lately has been selling his surplus to the seed houses. What he does on a large scale with this vegetable, may be done very profitably by the home gardener with many others.

"We are just beginning to find out that most of our crops are mongrels," says one authority. "Through lack of scientific selection, half of the seeds we plant do not germinate at all, and those that do produce crops, are too low in vitality to resist pests and yield good returns. By selecting the healthiest and most uniform half-dozen hills of potatoes in your garden plot this year, planting them by themselves next year, and selecting the best of those, and so on for several seasons, you can secure a strain of potatoes much finer and more profitable than any ordinarily obtainable in a seed store."

In planning your garden, consider the soil, the sunlight, the crops that will require only a short time to mature, and those that will need all summer. Plan especially for staple crops, such as can be carried through the winter, such as parsnips, salsify, and carrots. If you have room, by all means raise all the corn and peas and beans you can, to be processed or dried for winter use. Winter cabbage is not difficult to raise, and at war-time prices it should surely find a place in every garden.

When the necessary seeds and

plants are ordered, if you have not already done so, prepare trays for the plants that you wish to start indoors. Tomato seed should be planted the last of February. If possible to secure manure, have a load or two scattered over your garden; if you cannot obtain it, order the needed amount of commercial fertilizer. Look over your garden tools, see that they are in good condition, and replace those that have outlived their usefulness.



## RELATION OF PARENTS TO THE MISSIONARY VOLUNTEER WORK

MRS. A. N. LOPER

THE instruction of the Bible all the way through is very explicit in regard to the duty of parents to have a personal interest in the welfare of their children, training them up in the nurture and admonition of the Lord, and setting a right example before them as long as life shall last. When children are in the teen age, they especially need the co-operation of parents in the accomplishing of their Heaven-appointed work; and without such co-operation, parents need not be surprised to see their children come far short of their possibilities.

The most successful church school is that in which parents and teachers are united in their efforts for the highest good of the pupils, not only intellectually, but physically and spiritually.

The most successful Missionary Volunteer Society is that in which there is hearty co-operation between parents and leaders for the supreme good of the children and youth of the church, and of others who may come within the sphere of their influence.

It requires more on the part of a leader than simply to "touch the button" to start the machinery of the Missionary Volunteer meeting, if we are to accomplish what God requires of us in the training of our young people. That leader and those parents who are content with the mere running of the machinery, will realize little permanent good as the result of the time spent. Personal encouragement on the part of the parents as well as of the leader is indispensable if our young people are to reach the standard set for them. Earnest prayer is greatly needed in behalf of the young people's work. Prayer will do for a wayward youth what nothing else can do, when all our personal efforts seem to be failures.

The idea has seemed to prevail among us as a denomination that parents are not expected to attend the Missionary Volunteer meetings. Upon receiving a personal invitation to be present, how familiar has become the thought expressed by many parents, "I did not know older people were wanted."

Parents are prone to overlook the fact that their presence at the Missionary Volunteer meeting is a source

of inspiration which young people should not be denied. The very fact that older members are expected to be present—perhaps "my" parents—has a tendency to make a youth feel that he should not wait until Sabbath afternoon to prepare his part upon the program of that day.

Parents who show no interest in the success of their children, who do not have their welfare sufficiently at heart to be familiar with their weekly missionary endeavors, place before their children the temptation to become slack in their efforts as members of the Missionary Volunteer Society, and to fall far below the standard which Heaven has set for them.

If the older church members, especially in our small churches, have no burden for the success of our Missionary Volunteer Society, they need not wonder if the young people show little interest in church affairs in general. Children and youth imbibe the spirit of the home, and if the Missionary Volunteer Society receives little attention there, they learn to place a low estimate upon the work of this most important organization.

It may not be necessary that every parent in the church attend every meeting of the young people. But that parent who does not keep in touch with the young people's work sufficiently to know that his children attend the meetings, and are putting forth earnest efforts to become trained as missionaries, is not living up to his Heaven-appointed duty. His indifference is a discouragement not only to the young people of his own family, but to other young people of the church, in a time when most heroic efforts should be put forth to help every one to do his best to prepare for the final conflict upon which we have already entered.

The silent influences of that parent who frequently attends the Missionary Volunteer meetings, tells more loudly than words can express, that he has a heartfelt interest in the welfare of the young people, and in the success of the young people's work—the most important work in the world today.

The Young People's Missionary Volunteer Society is the church's training school for missionaries—missionaries who are to finish the work of the gospel in all the world. And the burden for the success of this training must necessarily lie largely with the parents.

Parental lethargy in regard to the spiritual interests and educational fitness of our young people is a stumblingblock in the way of the mental and spiritual development of the younger members of the fold of Christ. Seventh-day Adventist parents need to awake to the opportunities of the present, and to put forth strenuous efforts to the end that their precious children may be fitted to do valiant service for God in this "last hour."

## CHANGES IN THE PLANS OF THE GOVERNMENT IN THE PROTECTION OF DISABLED SOLDIERS AND THEIR DEPENDENTS

(Continued from page 24)

ilege of obtaining insurance will be forfeited. This limit applies to all officers and enlisted men who were in the service on Oct. 15, 1917. Those who entered the service subsequent to that date must apply within 120 days from the date of enlistment.

"This Government insurance covers not only death, but provides a comfortable monthly allowance in the event of permanent disability.

"The Government stands all 'overhead' expenses, and the insurance rate is very low. It is suggested that every officer and enlisted man should take out the full amount of \$10,000 if possible.

"Officers on duty in the War Department may obtain blanks by applying to room 260. Officers and enlisted men in camps and posts should call upon their organization commander for blanks. All applications must be made, as stated, by February 12 for those in the service on October 15 last."

The readers of this paper who have husbands, sons, or brothers drafted into service, should carefully note the above, and if they desire or expect protection from the Government for disability of the one drafted, they should apply for this protection. Blanks are available for application as specified above. Remember this protection is issued by the Government in lieu of the old form of pensions. Do not expect that your support, if disabled while in service, will be protected by a pension, as has been the case with soldiers in the Civil and Spanish Wars. To secure protection, you must apply for this War-Risk Insurance.

The rate of insurance is extremely low, ranging monthly from 63 cents to \$3.35, according to age, for each \$1,000 of insurance.

At a joint session of the General and North American Division Conference Executive Committees, the brethren advised that all our people who were dependent upon those drafted to service, should seek for this protection. We hope our people will give this suggestion due consideration. If they fail to do so, they cannot remedy the loss, and must depend upon themselves and not the Government in case of the death or disability of their support.

I. H. EVANS.

## SOUTH LANCASTER ACADEMY CORPORATION

NOTICE is hereby given that the thirty-fourth annual meeting of the constituency of the South Lancaster Academy Corporation will be held at the New England Sanitarium, Melrose, Mass., Wednesday, Feb. 27, 1918, at 3 P. M., for the purpose of filling vacancies in the constituency, electing the board of trustees for the ensuing year, and transacting such other business as may properly come before the meeting. Following the corporation meeting, the board of trustees will meet to transact any necessary business that may come before it.

ROLLIN D. QUINN, *President*.  
J. ALBERT TROUT, *Clerk*.



## VISIT TO COLLEGE VIEW AND COLORADO

DECEMBER 5 we left Nashville, Tenn., for College View, Nebr. Elders R. D. Quinn, K. C. Russell, and D. H. Kress carried the burden of the work at College View. We assisted them by holding Bible studies each morning in the church. Meetings in which the presence of the Lord was manifested in a marked manner were held almost continuously either in the church, college, or sanitarium. It was a great pleasure to meet our old friends, Elders J. H. Morrison and R. F. Andrews and others with whom we had labored shoulder to shoulder years ago, and find their hearts still warm with the grand truths of the message.

December 20 we left College View for Boulder, Colo. When informed that during the Christmas week the nurses' class was to be graduated, and the church school to give an entertainment, and other interesting events to take place, we feared we had made a mistake in coming at that time. But the well-filled room at the sanitarium each morning from 6:30 to 7:30, for Bible study; and a two hours' meeting at the church each forenoon, with a good congregation; besides several evening meetings, convinced us that the foundation principles of the third angel's message were sweet to the taste of the Boulder church, and that they had a living faith in the Spirit of prophecy which has been with this people since the beginning. Some testified that the meetings had fully established them on points of faith which they had never before clearly comprehended.

December 23 we went to Campion Academy. Most of the students were absent from the academy for the holiday season, but the brethren and sisters from neighboring churches came in for the meetings, and the academy chapel was well filled Sabbath morning, afternoon, and evening, and at an early meeting Sunday morning.

Sunday we left for Denver, where a workers' meeting was in session. It was a pleasure to meet with the working force of the Colorado Conference. All seemed of good courage, and judging by the many questions asked when opportunity was given, the workers were interested in all phases of the message.

Following the Denver meeting, we spent five days with the Pueblo church. Meetings were held forenoon, afternoon, and evening with a very marked interest. Many new in the faith and some interested ones who were not Sabbath keepers, attended. The brethren from neighboring churches and some isolated ones came to the meetings. One family drove nineteen miles in a farm wagon, remaining two days, then drove home to feed their stock, and returned for the last of the meetings. We have seldom seen, of late years, a greater interest in attending meetings. It forcibly reminded us of meetings in the early days of this message, when people thought it no hardship to drive twenty-five miles to attend a five- or ten-day meeting.

We next visited Colorado Springs, spending three days with the church in that place. Meetings every forenoon and evening were well attended by the brethren, who manifested the same interest that had been shown

in other places in studying the foundation principles of our message. In all the meetings my wife assisted as usual, especially in filling all the evening appointments. The weather was fine throughout the entire series of meetings in Colorado. We can truthfully say that we have never found people more hungry to review the evidences of our early faith, and the relation the Spirit of prophecy sustained to it, than on this last trip. Many of our people are new in the faith, and the importance of the Spirit of prophecy in its relation to the truth, is not understood by all.

Upon no people since the fall of man has the Lord focused more rays of light than upon the remnant people. The floodgates of heaven are open, and God has let special light shine on this people in the present generation. He is also pouring out his Holy Spirit, and we are in the midst of Pentecostal times. God is working not only in foreign lands, but also in the homeland. He stands ready to work marvelously for his people when we sustain the right relation to him and the truth. The nations are angry, and God's wrath is soon to be poured upon the guilty inhabitants of the earth; and knowing the time, "it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

S. N. HASKELL.

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## TENNESSEE RIVER CONFERENCE

As we look over the figures for the Tennessee River Conference for 1917, we are made very thankful for the blessing of God and the degree of success he has given us. Advancement is seen in every department of the work; and while we have not accomplished all we could desire, yet God has been very good to us.

He has blessed us with a reasonable degree of success in our soul-winning work, and has enabled us to add 150 members to our church membership. We are thankful for this, but sorry we did not accomplish more for him. Our goal for 1918 is a net increase to our membership of 363 souls. This is much more than we have ever been able to accomplish in the past, but we are living in the day of large things, and we hope and believe that God will make 1918 a very fruitful year.

There was a very encouraging increase in our tithe, which we take as an evidence that God is moving upon the hearts of his people to be more faithful in bringing in the means for the finishing of the work. Our offerings to missions also show a very encouraging increase. The Sabbath school offerings for 1916 were \$2,686.57; this increased in 1917 to \$4,277.97, a gain of \$1,591.40. Our Annual Offering for 1916 was \$287.78, while in 1917 it was \$562.76, showing a gain of \$274.98. Our Midsummer Offering in 1916 was \$21.36, and in 1917 this had increased to \$238.14, an increase of \$116.78. The Harvest Ingathering for 1916 amounted to \$1,365.37, and this broke all former records, but in 1917 this was increased to \$1,849.20, an increase over the previous year of \$483.83. Our total offerings for missions in 1917 amounted to \$7,863.80, a gain over the previous year of \$1,783.01.

Our week-of-prayer offering would have been much larger, but the heavy snow and extremely cold weather prevented the carrying out of our plans in most of the churches. Some refused to permit the cold and snow to defeat them, but went ahead and held meetings anyway, and where this was done God wonderfully blessed. The severity of the weather has also greatly hindered in the work of Harvest Ingathering. It is due entirely to these hindrances that we failed to reach our quota of twenty cents a week per member for missions. We are not disposed, however, to plead this as an excuse for our failure, for we should have risen above such things.

The book work has had greater prosperity this year than during any previous year in the history of this field. In 1916 our colporteurs delivered \$7,260 worth of books, while in 1917 they delivered \$11,001.29 worth, an increase of \$3,741.29. The total sales of all literature in this field for 1917 amounted to \$17,709.83. This is an increase over those of 1916 of \$4,125.90. We do not feel that we have yet done our best by any means, but have set our goal for 1918 at \$25,000, and expect with the blessing of God to reach it.

In addition to all this a splendid brick church is being erected in the city of Memphis, and is now nearing completion. The building will cost, complete, \$7,000 or \$8,000. The Memphis church and Elder D. P. Wood, the pastor, have worked hard to raise money for this building, and have succeeded in raising most of it right at home. They are worshipping in the basement now.

We are greatly encouraged by the victories of the past year, and confidently expect that 1918 will show even more marked advancement in this field. To this end we earnestly ask an interest in the prayers of all our people.

W. R. ELLIOTT.

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### EASTERN NEW YORK CONFERENCE

We have felt encouraged with the measure of success that has attended our work in Eastern New York the past year, and in these stormy times upon which we have entered we are glad to raise a note of cheer and gratitude to God for his blessing. We have been making a good degree of progress in nearly every department, as will be apparent from a comparison of the results of last year with those of the year 1916.

In 1916 the number of baptisms reported was 57, and last year the number reported was 162, a gain of 105, or nearly 200 per cent. Our conference membership at the close of 1916 was 873. At the close of the year 1917 our membership had increased to 1,006, a net gain of 133 members, or 15 per cent more than our membership for 1916. In 1916 two new churches were taken into the conference; in 1917 two new churches were organized. Both years are even on this point, but since the first of the year the writer has been called to organize another church, and we have still another that is awaiting organization in the near future.

In 1916 our offerings for foreign missions were \$9,165, and for last year they were \$10,771, which was a gain of \$1,606 over the previous year, and a surplus of \$881 above our goal on the Twenty-cent-a-Week Fund. Our tithe receipts for 1916 were \$15,510, and for 1917 our tithe amounted to \$18,948, a gain of \$3,438. This gain is especially encouraging because of the fact that it is not due to any large amounts of back tithe paid in, but rather to a healthy, constant increase from all parts of the conference.

Elder W. H. Holden has recently begun a series of evangelistic meetings in Albany, in Eastern Star Hall, a large auditorium with a seating capacity of several hundred persons. He reports an attendance equal to the capacity of the hall. Evangelistic efforts are also being conducted in three of our other cities, with encouraging results.

We are especially gratified with the results of our book work. Brother Elmer Whelpley is in charge of this department, and the Lord has greatly blessed his efforts during the past year. During 1916 our book sales amounted to \$16,415, and during 1917 we sold \$19,129 worth, which is a gain of \$2,714. With the good corps of colporteurs now in the field, the prospects seem brighter still for the year 1918.

There is a good spirit of confidence and co-operation throughout the field, and all our workers are of excellent courage. While conditions in the world are abnormal and uncertain, and doubtless trying times are ahead of us, these things are having a tendency to draw our people closer together, and we have faith to believe that God, who has his way in the whirlwind, will have a care over his work, and we are anticipating a year of still greater success and prosperity under the blessing of the Lord.

H. C. HARTWELL.

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### SOUTHERN UNION CONFERENCE

It has been some time since a report of the work in the Southern Union Conference appeared in the columns of the REVIEW. It is a pleasure to give some instances which show that the Lord is working in this field. The population of this union is more than ten million. Outside of Louisiana, where the population is largely French, the white people nearly all speak English. Probably about forty per cent of the entire population is colored. Some parts of the field are much more thickly settled with colored people than others.

The evangelistic work among both races is being strengthened, and consequently the membership of the union is gradually increasing. Elder I. M. Martin's services were secured in the early part of the year 1917 as union evangelist. He and Elder J. F. Wright conducted an effort in Mobile, Ala., and as a result of their work forty have united with the church. As many more are now studying, and it is expected that eventually a good share of these will become members. A church building is in process of construction, and will be dedicated within the next few weeks.

Similar results were accomplished in Memphis, Tenn., by Elder J. H. Lawrence, union evangelist for the colored people. They have bought a very beautiful church building from another denomination at a moderate price, and are thus enabled to carry on their worship and follow up the increasing interest manifested by the people of the city.

During the last year a large number of the colored believers emigrated to the North, but nevertheless there will still be an increase in the membership. At this writing, however, we are not able to give the exact figures.

It was in this union that the work for the colored people of the South was started. In the year 1893 the first work was done in Mississippi. Two years later Elder O. A. Olsen, then president of the General Conference, visited the city of Vicksburg, Miss., and preached in the colored church. He was very much pleased to learn that the colored people were accepting the Sabbath truth. He returned to Battle Creek, and wrote an

article of some length for the REVIEW, in which these words appear:

"I am truly glad to have visited the work in Mississippi. I had the privilege of preaching to colored people. Those in charge informed me that they paid \$50 for that year. I think this is commendable for this people. My heart was touched when I saw their devotion, loyalty, and willingness to sacrifice their means to the great cause."

Just twenty-three years have passed since the writing of that article by Elder Olsen, and there are now twenty-two laborers, including Bible workers; nineteen church buildings, of which four are excellent buildings; and a tithe which has grown from the \$50 of that year to approximately \$10,000 in 1917; and all this in the Southern Union Conference alone. The \$50 reported by Brother Olsen was for the territory of the Southern, Southeastern, and Southwestern Unions, so in order to get a complete view of the growth of the colored work in the South during the intervening period, we must add to it the constituency and tithe of the other two unions.

Four of the colored churches,—in New Orleans, Memphis, Nashville, and Louisville,—are now self-supporting. These churches pay a tithe of from \$75 to \$175 a month each.

The colporteur work has steadily increased in the same proportion as all other branches. The book sales will approximate \$100,000 for the year 1917, with an average of seventy-five colporteurs in the field. The Southern Publishing Association, which is in this union, has been working to its fullest capacity the past year. The greater part of the time during the summer the presses were running twenty-four hours in the day, and six days in the week.

There is every reason for encouragement, and the prospect for the future development of the work never looked better than now.

S. E. WIGHT.

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### IOWA CONFERENCE

THINKING that a brief report from the State of Iowa might be interesting not only to the upwards of seven hundred families who are receiving the weekly visits of our good church paper in the home State, but to the many Iowans scattered throughout this country and other lands, I shall endeavor to give a few brief items that may be of interest to all these, as well as to the many other thousand readers of the REVIEW.

The year 1917, with its closed record, has been one marked with a degree of prosperity in all branches of the work. There has been a good fruitage in the ingathering of souls as a result of our public efforts and faithful work carried on by our lay members in various kinds of missionary activity.

The tract society has had a business aggregating \$50,000, the book sales alone amounting to more than \$30,000. We have the honor of leading in the amount of sales in the Pacific Press territory for the year. This is quite an encouraging item when we consider that only a few years ago we were about eighteenth in the list. In addition to paying the salaries of the tract society secretary and stenographer and all the expenses incidental to the operation of the tract society, there was a gain of nearly \$900.

In this connection I might state that our tract society secretary, Brother R. E. Bowles, who has been connected with the work ever since my connection with the work in Iowa, has accepted a call from the Pacific Press to connect with their new branch at Panama. Brother R. F. Woods has been selected to take up the responsibility

ities he lays down, and is entering upon his duties with courage and enthusiasm.

Our total receipts for the year 1917 on the Twenty-cent-a-Week Fund exceeded \$38,000, being \$11,000 more than our quota, and an increase over last year of more than \$9,000. The tithe for the conference year exceeded \$67,000, and was an increase over last year of more than \$10,000. We set for ourselves in Iowa a State goal of \$10,000 on the Harvest Ingathering. We used over 60,000 copies of the English Ingathering paper, and a considerable number of the three foreign papers. When the books were closed, the receipts amounted to \$9,334.16, a sum which exceeded the 1916 receipts by a little more than \$2,000. Since, enough has come in to bring it up to nearly \$9,800, so we expect during January to more than reach the \$10,000 mark.

When we receive our "come back," which will amount to nearly \$16,000, and the payment of some outstanding pledges, we shall be able to pay off nearly all our conference institutional obligations, except those which are in the form of annuities, amounting to between \$25,000 and \$30,000. It will be a source of satisfaction to us to reach the place where we are not owing a cent in the form of cash and note obligations, which a few years ago amounted to \$80,000.

We closed the year 1917 with a conference workers' meeting, December 27 to January 2. The meeting was one filled with enthusiasm from start to finish, and we believe that as a result of having our workers together the last days of the old year and the first of the new, a great inspiration will be given to the work in the Iowa Conference for the new year upon which we have entered. Both the workers and the loyal people of our conference are full of courage and confidence in the triumphs of the message, and are uniting their endeavors and activities in every way possible for the speedy finishing of the work both at home and abroad.

A. R. OGDEN.



### MONTANA CONFERENCE

THINKING that our brethren and sisters in other conferences would like to know how the message is going in this part of the great field, we will ask the dear old REVIEW AND HERALD to tell you. We are glad to say that Montana is still on the map, and is doing her part in giving the last message of mercy to her people, as well as in trying to help others.

We might name many good men who have had charge of the work in this field, and we are sure that they all with one accord will say that Montana is an empire in itself, and a hard field to cover with a small corps of workers. In this State people live all the way from ten to seventy-five miles from any railroad, and one organized church is sixty miles from the nearest railroad.

That we might meet the needs of our people, the conference purchased two five-passenger Ford automobiles, and with these we are able to do much more for the scattered believers than we otherwise could. Our distances are great in this State, and as we cannot always find good lodging places, we took the car that the conference intrusted to us, cut the back of the front seat down to the right height, hung it on hinges so it could be let down, and thus formed a good sleeping-room. So my wife and I have a good sleeping car wherever we wish to camp.

The men and women who work in Montana must have warm hearts and an ardent

love for souls. They must be men and women of endurance, persons willing to meet actual hardship. Of such we have five ordained ministers, one licentiate, and one experienced Bible woman, and a few young women in training.

These five ordained men have baptized new converts for the year 1917 as follows: Elder J. K. Fischer has baptized 29, and has 12 others keeping the Sabbath; Elder C. F. Cole has baptized 19, and has 10 others keeping the Sabbath; Elder Paul Iverson has baptized 13, and has 13 others keeping the Sabbath; Elder J. T. Jacobs has baptized 35, and has 2 others keeping the Sabbath; the writer has baptized 67, and has 6 others awaiting baptism. Two were baptized by local elders, making in all 165 persons baptized during 1917. Four have come in on profession of faith, giving us during 1917 208 new Sabbath keepers. All our workers, and many of our lay brethren and sisters, had a part in winning these dear souls to the truth. Brother L. E. Campbell, our licentiate, did his part in bringing in these sheaves. Miss Marie C. Voth, our Bible woman, and the young ladies in training, also did a good work in connection with the tent company in the city of Billings. Miss Voth worked for both the Germans and the English.

Our bookman, Brother S. W. Palmer, is still in the field, pulling that branch of the great work up the hill to its rightful place. Prof. V. T. Armstrong, with his corps of teachers, is pulling hard for success in the Mount Ellis Academy, and he will not be disappointed. The school is full to overflowing. We were compelled to call in Elder J. T. Jacobs from the field to take the Bible work in the school.

Our Missionary Volunteers have done a good work, and have passed every point in their goal save two, the number of Bible-year members and the number of reporting members. In these two we failed, but we more than doubled the number of conversions.

Our finances are in splendid shape. The tithe receipts show a gain of more than \$10,000 over 1916, and the Twenty-cent-a-Week Fund was passed by more than \$1,000. Our workers are all of good courage, and the outlook for 1918 is good.

To His dear name be all the praise.

GEO. F. WATSON.



### MISSOURI CONFERENCE

ANOTHER good year for Missouri is in the past. The drought in 1916 was so severe that practically nothing was raised in the southern part of the State to support man or beast. The northern part had enough to tide its people through the winter, but very few had a surplus to sell.

The year 1917 has been much better. The people not only have enough to carry them through the winter, but they have had a surplus to sell. Not only has this helped them through the winter, but it has made up for the loss of 1916.

It has also made a good increase in the finances of the conference. The tithe for 1916 was \$26,251.48, for 1917 it was \$32,881.65, an increase of \$6,630.17. This good increase has placed the finances of the conference in good condition.

We have two very heavy burdens to carry in the way of large cities. St. Louis is the fourth city in population in the United States, only New York, Chicago, and Philadelphia being larger. Then we have Kansas City, with a quarter of a million people

who must have the message. As a small conference, it kept us wondering how we could manage, but with this increase of tithe, and some help from the division conference, we are getting this work on a good, strong foundation.

The interest in missions in the conference is also good. The people have responded liberally with their offerings, and have again given the full twenty cents a week for every member in the State.

There were 129 baptisms in the conference the past year, besides about 69 other additions to the churches. Just what the net increase in membership has been we cannot tell yet. We feel sure there will be a good increase.

Everywhere we go we find the people of good courage and taking a great interest in the advancement of the message. Pray for us, brethren, that the Lord will help us get the message before the millions in Missouri in a good, strong, convincing way.

D. U. HALE.



### FLORIDA CONFERENCE

I LEFT New Jersey the fourteenth day of September, first going to Miami, Fla., with the family, especially on account of the one who was sick. I find conditions vastly different here from what they were back in the Northeast. There, with the large cities and millions of people, it was easy to get the message to the field; but here, with the long distances and scattered people, it is harder. Yet we find that the work is progressing. A good work has been done. The constituency of the conference at the present time numbers about one thousand two hundred. Of these about three hundred are colored.

Our evangelistic force is not very large at present. We have two ordained ministers for the white work, two for the colored work, and two licensed ministers for the white work; two missionary licentiates for the colored work, and three missionary licentiates for the white work, besides the departmental workers. There have been efforts held in Jacksonville, Palatka, Kissimmee, and Key West, besides other shorter efforts in different places. New churches have been built in Bunnell and Orlando.

The Sabbath school membership has been growing, until it numbers about 1,400; last year the Sabbath school nearly raised its fifteen cents a week per member. The educational department is doing all it can for the young. There are ten schools this year for the children,—white and colored,—and I find that most of them are doing splendid work. The missionary and colporteur branches of the work are not up to the standard.

This is a big field. In the wintertime we have tourists here by the thousands. In the summer it is somewhat dull; but yet where efforts have been put forth, good results have been obtained. There has been a substantial gain in tithe, and we received about \$3,000 more than our twenty cents a week per member for missions.

Since camp-meeting, which was a good season for our people, I have had the privilege of visiting seventeen of the churches in this conference. We have thus far held two Sabbath school and educational conventions, and have several others planned for. We also expect to hold several missionary conventions during the winter.

We are now very pleasantly situated in our office rooms in the new church building at Orlando. We have three rooms, which makes a very creditable office arrangement.



### The Sanitarium Work

It was found necessary to make considerable repairs on our sanitarium buildings in order to put them in a condition to render efficient service. New roofs have been put on the cottages and the annex, a new water tank has been installed, and we are making arrangements to put in an X-ray machine. The institution has felt the need of this important instrument for a long time. We felt that we were losing in being compelled to send our patients down town to have an X-ray examination, and so we are now planning to install an instrument that will meet every need of the institution. The work is moving along very nicely, and the institution is well filled. Several important operations have been performed lately with success. The Lord is blessing our work in this institution, and we believe brighter days are ahead of it.

While we very much disliked to leave our friends in New Jersey, yet we find that wherever we go the Lord's work is the same and that the opportunities for work are many. We appreciate the privilege of being in Florida, and trust our stay here will be for the upbuilding of the cause.

A. R. SANDBORN.

## Publishing Department

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

### THE PUBLISHING WORK IN THE SOUTH

THE year 1917 proved a most remarkable one for the publishing work in the South, as well as elsewhere. All records were broken, and the goals that had been set at the beginning of the year were more than reached. In fact, many will doubtless remember that it was in a Southern conference that a colporteur made the unprecedented record of securing \$853.95 worth of orders in one week, an itemized report of which appeared in the REVIEW of August 9.

The book sales of the home office of the Southern Publishing Association amounted to \$338,886, a gain over 1916 of \$131,388, or sixty-three per cent. The goal of the Southern Union Conference was \$66,000, which was passed by nearly \$21,000. The Southeastern Union set its goal at the same amount, while the sales of the Atlanta Branch were \$102,000. The goal of the Southwestern Union was \$100,000, while the figures of the Fort Worth Branch show \$137,320 worth of books sold in that union.

There were sent out 1,207,000 copies of the Harvest Ingathering *Watchman*, thus passing the previous record of English editions by nearly 200,000. The *Watchman* will also be used for the 1918 Harvest Ingathering campaign, for which stock has already been ordered.

The average sales of the regular issues of the magazine for the year were 63,130, a gain of forty-five per cent over 1916. It is also interesting to note that the *Watchman* seems to sell just as readily at fifteen cents a copy as it did at ten cents. Of the January edition a considerably larger number were sold at fifteen cents than were sold of any previous January issue at the old price, while the subscriptions have been coming in so rapidly the past few weeks that our circulation department has found it difficult to keep the names entered up to date.

Never before have we experienced such a demand for our literature. During the last half of the year it was necessary to run our presses most of the time from sundown the evening after the Sabbath until Friday afternoon. "The World War," "The Return of Jesus," "The Other Side of Death," "The Christian Sabbath," and similar books, as well as the larger works, have had a phenomenal sale. We were obliged to print two extra editions of "Bible Readings." Since the United States entered the war, "United States in Prophecy" has had a marked increase in sales. The orders for "Daniel and the Revelation" and "The Great Controversy" also show a decided increase over those of the previous year.

Some two or three months ago a free training school for employees was started, in harmony with the following recommendations adopted by the board of directors of the Southern Publishing Association:

"Realizing that constant personal improvement is a prerequisite to increased contentment and efficiency in any line of work; that the marvelous development of our message calls for better trained workers; and that the spiritual welfare of our family demands constant growth on the part of each individual; therefore,

"We recommend, That a system of personal improvement be inaugurated in the plant, and that the Southern Publishing Association grant to every employee wishing to take advantage of this opportunity, ten hours' pay for nine hours' work, on the following basis:

"1. That he satisfactorily pursue and complete such courses as he may choose from the regularly advertised curriculum.

"2. That the actual class time spent shall equal the time credit granted by the institution.

"3. That any additional studies desired may be arranged for at the discretion of the management, the same to be taken on the employees' own time.

"4. That there be no charge made for tuition, but that each student pay for his books and supplies.

"We further recommend, That the management take under advisement the starting of a lecture course, in the interests of increased efficiency in the plant and of broader intellectual development."

This school meets four evenings out of the week from five to six o'clock, five classes being conducted, as follows: Current events and denominational history, higher English, grammar, mathematics, and stenography and typewriting. The school is proving of real benefit to our employees.

During the year a number of new machines were purchased for the factory, including two Miehle presses; one of these latter machines is a two-color, and both are fitted with automatic feeders and combination extension deliveries.

The outlook for the coming year is most promising. The conferences are setting their goals a little higher than they did last year, and the workers are entering the conflict with new courage and confidence in the speedy triumph of this message. No uneasiness seems to be felt owing to the raise in price of the large books.

From a financial viewpoint the past year was also a gratifying one for the Southern Publishing Association, the net gain being considerably larger than that of any previous year in its history.

Thus the Southern Publishing Association that was struggling for an existence a few years ago is becoming a strong factor year by year in the finishing of the work of God in the earth.

R. L. PIERCE.

### SEA VOYAGE AND SHIPWRECK

WHEN on January 10 we took passage on the "Olivette" from Tampa, Fla., for Havana, Cuba, we were told she was the best boat on the line, and were assured we would be in Havana some time the next day (Friday). But we were delayed in getting away from Tampa, and were again delayed at Key West, so that when we left the latter place on Friday, it was expected we would arrive in Cuba the next morning.

We retired early, but were made conscious of a rough sea during the night, and about five o'clock in the morning were aroused by the excited calls of the Spanish-speaking stewards, who were shaking and pounding our doors, telling us to get up and dress quickly. At least that is what I took it to mean, although I could not understand a word they were saying. However, I had already been awakened by other sounds, and was satisfied something was wrong. I was soon out on the deck, where I saw the sailors uncovering the lifeboats. It was not yet daylight, and nothing much could be seen, but I learned that the ship was in the sand and that we were near the shore. I hurried back to my room to finish dressing, and also to tell Brethren R. W. Parmele and Abel Gregory, who were in cabins adjoining mine.

It did not take us long to finish dressing and to strap our grips ready for the worst. When we reached the saloon, many of the passengers were already there, with grips in their hands. We were assured by the officers that we were not in serious danger. The boat, losing her way in the darkness and storm, had been carried out of her course by the strong current, and was on the beach, with her nose sticking some thirty feet in the sand.

But the wireless had sent out a call for help, and it was not long till a large steamship was standing off a short distance, ready to help if necessary. A tug was also at hand to pull us off, so that we could go on into Havana, about fifteen miles distant. But all efforts to pull off failed, and about noon lifeboats were let down and the passengers taken to a large tug that had been summoned from Havana to take the passengers ashore.

As the sea was very rough and it was also raining, this transfer was both dangerous and unpleasant, but all the passengers, with their hand baggage, were transhipped without accident. A few suitcases fell short of their mark and dropped into the sea while being thrown from the lifeboats onto the tug, but they were fished out, and were not much wetter than the other baggage and passengers that had been drenched by the rain and waves. Notwithstanding the fact that nearly every one was seasick, there was very little complaining. We were all thankful that our unpleasant experience was no worse.

When all was ready, our good tug steamed away from Havana, arriving there about three in the afternoon. We left the "Olivette," lashed by the fury of the sea, with her cargo of freight, among which were Dr. Gregory's trunks and household goods. Some of his things have since been taken off, but they had been almost ruined by the water.

We have learned since that the boat was on the rocks instead of in the sand as was thought at first, and it is expected she will be a total loss. This experience has often reminded me of the apostle Paul's expression, "in perils of waters," and I have many times thanked God for his protecting care.

W. W. EASTMAN.

## Home Missionary Department

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

### REPORT OF HARVEST INGATHERING RETURNS FOR 1917

ANOTHER year has gone; its events are recorded. We feel deeply grateful for what has been accomplished. All will be interested in studying the results of our Harvest Ingathering campaign. We were assigned the task of raising an amount equal to \$1.85 per member, but with the blessing of God we were enabled to pass this and reach an average of \$2.09 per member. We wish to thank every one who took part in this campaign and helped to make possible this good showing.

It is very pleasing to the department to note that where the field was manned by a union Home Missionary secretary, who devoted all his time to this work, the best records were made, and the most stars appear.

We feel sure that a goal of \$3 per member can be reached this present year, if careful attention is given to the matter of organization and leadership. We invite all to study fully the carefully prepared report given herewith. F. W. PAAP.

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#### ONLY A PENNY A MEAL!

##### HISTORY OF A SELF-DENIAL BOX

WHILE sitting at the table of a brother in Ohio, the writer remarked that he felt almost condemned in having so much to eat and so many of the comforts of life, while millions are suffering—freezing and starving—for the bare necessities of life. The brother with whom I was then dining, told me of a family in Ohio who placed a self-denial box on the table as regularly as they placed the salt shaker and other dishes, and that each member of the family made it a practice to drop a penny in the box at each meal.

I was deeply impressed with the plan, and felt that in these times when a meal costs so much, for one to eat a little less and drop a penny in the box for the millions of earth who are perishing for the want of the Living Bread which came down from heaven, and who are starving for material food, would be a very proper thing to do.

As I pondered over it, I began to estimate what it would mean to the cause of God if all would adopt the plan and hold to it faithfully. As I passed through West Virginia, I stopped over in Parkersburg, and in talking to the young people, touched upon the subject of self-denial, and told them about the family in Ohio that thrice daily remembered in a practical way that Christ, though rich, for their sakes became poor, that they through his poverty might be made rich. 2 Cor. 8:9.

About three weeks later I again visited Parkersburg. While calling at the home of one of our sisters, her daughter said, "Brother Hirlinger, do you remember what you said about placing a self-denial box on the table? Well, we adopted the plan at once, and we now have two boxes almost full." We counted the money, and there was \$1.75 in the boxes.

##### A Few Figures

One family had contributed \$1.75 in three weeks, or about 60 cents a week. If the other 100 Adventist families in West Vir-

### REPORT OF THE HARVEST INGATHERING CAMPAIGN FOR 1917

Conferences	Member-ship	Amount at \$1.85 per member	Amount received	Amount received per capita
<b>ATLANTIC UNION *</b>				
Eastern New York .....	890	\$1,649.95	\$1,516.15	\$1.74
Greater New York * .....	1,719	3,186.08	3,343.78	1.99
Maine * .....	627	1,162.61	2,192.10	3.50
Massachusetts * .....	1,646	3,050.82	6,083.62	3.69
Northern New England .....	559	1,036.59	895.63	1.60
Southern New England * .....	596	1,105.17	1,525.74	2.56
Western New York * .....	884	1,636.83	2,179.24	2.47
Bermuda .....	51	94.50	5.76	11
Totals .....	6,972	12,922.55	17,742.02	2.55
<b>CENTRAL UNION</b>				
Colorado .....	2,251	4,171.99	2,015.10	.89
Kansas .....	2,561	4,746.42	3,900.71	1.52
Missouri .....	1,481	2,745.18	1,207.47	.81
Nebraska .....	2,262	4,191.38	2,627.10	1.16
Wyoming .....	620	1,149.74	652.85	1.05
Totals .....	9,175	17,004.71	10,403.23	1.13
<b>COLUMBIA UNION *</b>				
Chesapeake * .....	785	1,456.41	2,597.29	3.31
District of Columbia * .....	1,050	1,947.45	3,168.87	3.02
Eastern Pennsylvania * .....	1,403	2,601.57	4,309.68	3.07
New Jersey * .....	1,123	2,082.72	3,108.71	2.77
Ohio * .....	2,370	4,393.42	6,460.27	2.72
Virginia * .....	617	1,144.10	1,696.12	2.75
West Pennsylvania ** .....	1,002	1,858.51	4,386.35	4.38
West Virginia * .....	287	523.61	958.01	3.34
Totals .....	8,637	16,007.79	26,685.30	3.09
<b>EASTERN CANADIAN UNION **</b>				
Maritime *** .....	262	485.60	1,500.48	5.73
Ontario ** .....	678	1,257.44	2,992.98	4.41
Quebec * .....	223	414.32	791.18	3.54
Newfoundland *** .....	61	114.13	435.66	7.12
Totals .....	1,224	2,271.49	5,720.30	4.67
<b>LAKE UNION *</b>				
East Michigan .....	1,748	3,241.97	2,714.16	1.55
Indiana * .....	1,751	3,247.53	4,379.81	2.50
Northern Illinois * .....	1,838	3,408.74	5,439.64	2.96
North Michigan .....	1,022	1,896.70	1,723.21	1.69
North Wisconsin .....	724	1,324.50	1,298.22	1.79
Southern Illinois * .....	748	1,388.97	1,711.22	2.29
South Wisconsin * .....	1,957	3,629.25	4,434.65	2.27
West Michigan .....	2,715	5,033.83	3,541.24	1.30
Totals .....	12,503	23,171.49	25,242.15	2.02
<b>NORTHERN UNION *</b>				
Iowa * .....	2,684	4,974.31	9,334.16	3.48
Minnesota * .....	2,005	3,716.13	3,822.42	1.91
North Dakota .....	1,470	2,724.77	1,138.09	.77
South Dakota * .....	1,127	2,089.18	3,574.34	3.17
Totals .....	7,286	13,504.39	17,869.02	2.45
<b>NORTH PACIFIC UNION</b>				
Montana .....	745	1,383.10	1,157.87	1.55
Southern Idaho .....	1,054	1,955.67	1,609.92	1.53
Southern Oregon .....	780	1,447.95	1,079.61	1.39
Upper Columbia .....	2,455	4,551.73	3,665.33	1.49
Western Oregon .....	2,301	4,266.36	2,882.60	1.25
Western Washington .....	2,277	4,221.89	4,208.20	1.84
Totals .....	9,612	17,826.70	14,603.53	1.52
<b>PACIFIC UNION</b>				
Arizona * .....	508	941.70	1,283.51	2.53
California .....	1,720	3,187.54	2,757.13	1.60
Central California .....	1,776	3,291.31	2,012.66	1.13
Inter-Mountain * .....	750	1,390.13	1,522.44	2.03
Northern California * .....	1,619	3,000.39	3,349.08	2.07
N. W. California .....	1,405	2,603.85	2,502.39	1.78
S. E. California .....	1,728	3,202.36	1,982.03	1.15
Southern California * .....	2,364	4,380.88	4,966.90	2.10
Nevada * .....	261	484.01	851.00	3.26
Totals .....	12,131	22,482.17	21,227.14	1.75
<b>SOUTHEASTERN UNION *</b>				
Cumberland * .....	657	1,218.10	2,169.72	3.28
Florida .....	1,085	2,011.20	1,867.68	1.36
Georgia * .....	677	1,255.17	1,468.31	2.17

North Carolina .....	664	\$ 1,231.08	\$ 1,194.93	\$1.79
South Carolina * .....	442	819.71	1,152.56	2.61
Totals .....	3,525	6,535.26	7,353.20	2.09
SOUTHERN UNION *				
Alabama .....	655	1,214.40	870.17	1.33
Kentucky * .....	722	1,338.56	1,637.06	2.27
Louisiana * .....	532	986.48	1,394.09	2.62
Mississippi .....	388	719.64	371.28	.96
Tennessee River * .....	893	1,655.42	1,849.20	2.07
Totals .....	3,190	5,914.50	6,121.80	1.92
SOUTHWESTERN UNION				
Arkansas .....	366	678.88	271.02	.74
North Texas .....	1,004	1,861.10	1,370.88	1.36
Oklahoma .....	2,029	3,760.43	2,085.07	1.03
South Texas .....	424	786.35	623.26	1.47
Texico .....	545	1,010.57	615.49	1.13
Totals .....	4,368	8,097.33	4,965.72	1.14
WESTERN CANADIAN UNION **				
Alberta *** .....	945	1,751.95	6,627.00	7.01
British Columbia ** .....	433	803.20	1,612.36	3.72
Manitoba * .....	253	469.66	647.80	2.56
Saskatchewan * .....	667	1,236.81	2,126.16	3.19
Totals .....	2,298	4,261.62	11,103.32	4.79
Miscellaneous from P. P. ....			223.45	.....
Grand totals for N. A. Division.....	80,933	\$150,000.00	\$169,170.18	\$2.09

NOTE.—One star denotes that the union or local conference has reached its goal; two stars, that it has doubled its goal; three stars, that it has tripled it.

F. W. PAAP.

ginia had contributed a like amount, \$175 would have been saved in the three weeks, or about \$3,120 in a year.

Columbia Union

In the Columbia Union there are at least 2,900 families belonging to the Seventh-day Adventist Church. If each family should deposit 60 cents in the self-denial box weekly, it would total \$90,480 in one year—almost the union goal for 1918.

North American Division

There are approximately 30,000 Adventist families in the North American Division. If each of these families should place 60 cents per week in self-denial boxes, in one year there would be the grand sum of \$936,000, or almost one million dollars, with which to relieve suffering humanity and spread the light of truth to earth's remotest bounds. This is a splendid way to raise a million dollars for missions in 1918.

If you had not the truth and were starving, and those who are now starving had as much as you now have, would you not be pleased to have them deny themselves to the extent of a penny a meal, or three cents a day, and share with you? "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 7-12. "He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23. The way to heaven is the way of daily self-denial.

We have been given definite instruction as to the advantages of the self-denial-box plan. We read:

"Every church member should cherish a spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our example. For our sakes he became poor, that we through his poverty might be made rich. He taught that all should come together in love and unity, to work as he

worked, to sacrifice as he sacrificed, to love as the children of God.

"My brethren and sisters, you must be willing to be converted yourselves in order to practice the self-denial of Christ. Dress plainly, but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box into which you can put the money saved by little acts of self-denial. . . . Let none withhold their mites, and let those who have much rejoice that they can lay up in heaven a treasure that faileth not. The money that we refuse to invest in the work of the Lord will perish. On it no interest will accumulate in the bank of heaven."—"Testimonies for the Church," Vol. IX, pp. 130, 131.

Let every soul in whose heart the light of truth is burning, and who loves God with all his heart, soul, and mind, and his neighbor as himself, demonstrate it by adopting the self-denial-box system, as God directs. Begin today. Discern the Lord's body and behold the great crying need of your fellow man as you sit at your table day by day. Lay by you in store for your needy brother as God has prospered you, remembering that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. Read also Isaiah 58.

"I gave my life for thee,  
My precious blood I shed,  
That thou mightst ransomed be,  
And quickened from the dead;  
I gave, I gave my life for thee,  
What hast thou given for me?"

J. W. HIRLINGER.

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"THERE is a peerless treasure  
I fain would ask of thee.  
'Tis purer than the brightest pearl  
Beneath the deep blue sea.

"Pure friendship is that treasure,  
A jewel rich and rare;  
'Twill grow bright when sorrow comes,  
And sparkle 'mid despair."

Medical Missionary Department

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

THE PAST YEAR AT THE NEW ENGLAND SANITARIUM

STANDING upon the threshold of another new year, it is fitting to take a brief retrospect and view the pathway we have traversed the past twelve months, and recall the blessings along the way.

Especially is it fitting to express gratitude to the Father above, who has shown us so many favors. The New England Sanitarium family has great reason for thankfulness for divine blessings during this year.

One of its greatest blessings is the inclination and opportunity to work for others. When one stops to analyze the maladies that affect mankind today, and discovers that the great majority of them arise from self-seeking, selfishness, and self-pity, one can well appreciate the blessings that arise from doing something for those about us.

In this opportunity for helping others the sanitarium has certainly been favored this year. The patronage has been the greatest in its history. Beginning early in the spring, in fact soon after the holidays, the institution filled with patients and remained so throughout the summer and autumn months and well into the winter again. Much of the time many were waiting for an opportunity to secure rooms. There was a waiting list of from fifteen to twenty-five much of the time. During no part of the year, not even at the holiday season, have there ever been more than ten or a dozen rooms vacant. This has kept all the helpers very busy all the time. Many of the patients have been very ill, so that private nurses have been required in a greater number of cases than usual, and this has drawn heavily upon our list of workers. Although the class taking the nurses' course has been larger each of the last two years than heretofore, the institution most of the time has been short of help. The demand in the world in these times for young people in all lines of activity has attracted many from our people into outside work, making it difficult for us to secure competent workers when needed. We need many more young men and women for this course next year than ever before.

Financially the sanitarium has held its own well in spite of some handicaps. Many needed repairs have been made; a considerable loss was sustained in the burning of the garage and barn, and the reconstruction of another building was made necessary. The growth of the patronage has made it necessary to double the capacity of the treatment rooms. A new cement-block building, tiled throughout and fitted with modern equipment, has been provided from the earnings. There has been a great increase in the cost of supplies, but to offset this, there has been the increase in the receipts of the institution.

A very acceptable and opportune donation came to the institution from a patient who had been here for several years. This has enabled the institution to construct a very much needed addition to the main building. The public rooms of the institution have always been entirely inadequate. In this new part will be a large, airy, light dining-room, a fine parlor, and a

roomy sun parlor, the latter on the top floor. There will also be twenty-two first-class private rooms, with bath. This new addition is two thirds as large as the present sanitarium proper, and will add greatly to the equipment.

All who have a part in this enterprise recognize that the thing that has made material advancement possible has been the activities of the family in spiritual lines and in religious work. Early in the year "a going" began to be heard "in the tops of the mulberry trees," and the entire family enlisted for a forward movement in missionary endeavor. Five thousand special *Signs* were ordered, and it was decided to put one in every family in the towns about the institution. The papers were all paid for when ordered. They were to be placed in the homes of the people regardless of whether they were paid for by them or not. Opportunity was given for each person receiving a paper to donate whatever he cared to give. More than enough money was collected in this way to pay for the papers, thus leaving a working capital in the society. These papers have been followed up from time to time by personal work.

The work of the Sabbath school has been a strong feature throughout the year. Every member of the family is a member of the Sabbath school, and all attend. There were 43 members who had a perfect attendance the last quarter. Daily Bible study is an important feature of the school; 67 members was the average for daily study throughout the quarter. The average membership of the school was 140. While very little has been said about donations, satisfactory growth in this item has been seen. The goal for the year was \$1,000; \$1,369 was the amount received for the year. This was an average of 29 cents a member per week throughout the year.

On the twenty-cent-a-week plan the average for the church for the year is 41 cents per member. When it is understood that almost the entire membership of the church consists of sanitarium workers whose average wage is very low, such donations seem almost incredible.

The Ingathering campaign this winter was an enthusiastic rally for two months. Having received more than \$600 last year as the result of our campaign, it was decided to set the goal at \$800 this year. The total amount received was \$879.

The missionary society is taking two hundred twelve *Signs of the Times* weekly, and sending them out to interested readers, or distributing them at services or from home to home.

Desiring to conduct still more active work in the immediate vicinity, a beautiful hall was rented in our nearest town at a cost of about \$50 a night, in which to hold Sunday night evangelistic services. Our former and present chaplains have been the speakers, and a choir of our workers has furnished the music. Individual workers from the family visit the homes, giving personal invitations to the people to attend. Many interested persons have been found with whom the members of the family are holding Bible studies weekly. The entire expense of this effort is met by the family.

Surely the New England Sanitarium family has great reason to be thankful to our heavenly Father for the blessings of 1917.

W. A. RUBLE, M. D.

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### LOMA LINDA SANITARIUM

We are glad to be able to report evidences of the working of the Holy Spirit here at Loma Linda. Eight of our guests have em-

braced the truth during the past year and returned to their homes Sabbath keepers.

Eight more have taken their stand fully with us as a result of the field work, in which students have assisted. This makes a total of sixteen new Sabbath keepers.

Many others who have been with us but a short time have received a knowledge of a portion of the truth, and have left with full determination to investigate further, carrying with them books and publications. A still larger number of others have returned to their homes with prejudice removed and a new-found love for this truth and people and work. A good spirit prevails throughout the sanitarium and school.

The main sanitarium building has been given two much-needed coats of pure white paint, with window screens painted black, making a pleasing contrast. This, with the addition of a new entrance at the back of the main building, and several new offices to relieve crowded conditions—the whole crowned with a fine sun parlor—gives to the entire structure a new appearance. Former guests who return, and all now on the place, seem more than pleased with all these changes.

This very large white building, so beautifully and prominently situated among the green trees, can now be seen for many miles in daylight by those passing on trains, electric cars, and automobiles; and at night its three large electric lights on the top of the flagstaff can be seen from an equal distance.

We are praying that these changes may all prove to be significant of Loma Linda's increasing influence as a light-bearing institution set upon a "hill beautiful."

The sanitarium is enjoying a large patronage of a fine class of patients, and is filling up earlier than usual with guests from far and near who plan to spend the entire winter season. A number of these have been with us for several years, and to their return we and they look forward as to the home-coming of members of our family.

It is difficult for us here to appreciate the reports of so much severe cold in the East, as we have had exceptionally warm weather. On New Year's Day it was eighty degrees in the shade. We have had only a few showers of rain, no snow, but continuously fine days.

G. B. STARR.

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### NURSES REGISTERED IN CALIFORNIA

THE January issue of the Pacific Coast *Journal of Nursing* reports most favorably on the work done in our California sanitarium nurses' training schools. The following statements speak for themselves:

The examination held Oct. 17, 18, 1917, was the regular semiannual examination, and the largest since the Registration Act went into effect, there being 235 graduate nurses examined, 185 of these being successful, and now holding their "R. N."

From the Glendale (Cal.) Sanitarium eleven nurses took the examination, seven passing successfully; the Loma Linda Sanitarium was represented by seven graduate nurses, and the St. Helena Sanitarium by six graduates, all of whom passed; and the Paradise Valley Sanitarium was represented by eight graduates, of whom seven passed.

This makes a total of 32 who took the examination, and 27 who passed, and now hold their certificates as Registered Nurses.

Among the ten who passed with highest grades were Miss Florence A. Owen, of the Paradise Valley Sanitarium, who stood second in percentage; and Miss Helen Living-

ston, of the St. Helena Sanitarium, who stood seventh; both of these nurses were graduated in 1917.

CLYDE LOWRY.

## Educational Department

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

### HEAVEN HOLDS OUR ALL

WORTHIE HARRIS HOLDEN

HEAVEN redeems it all;  
The anxious fervor and the strife,  
The contradictions of our life,  
The pain that ushers in the night,  
The weary watching for the light,  
Blend all in ardent, eager zest  
To work for us our soul's request  
Till heaven holds our all.

Our Father hears our call,  
Wrung from our sorrow and our need,  
Urged by the helplessness we plead,  
And speaks his calm, persuasive peace  
That bids the tempest terror cease,  
Till wooed and won our souls prepare  
For our abundant entrance there,  
Since heaven holds our all.

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### CHINA MISSIONS TRAINING SCHOOL OPENING

THE China Missions Training School, Shanghai, China, can report a good opening. Several circumstances seemed to conspire against the school this year; but it is a part of God's work, which sometimes sees readjustment to changed conditions, but never retreats.

In April, 1917, the Asiatic Division Conference recommended that all our schools reach such a condition of self-support by January, 1919, that all native salaries and ordinary expenses of the schools be met from the schools' income. A little later our board decided on a scale of charges which would bring us to this degree of self-support in case we had a full attendance. Because of these high rates, and because the bad exchange in China the past year has nearly eaten up the funds which ordinarily would be available in the various missions to help students, we expected a very light attendance. Yet after six weeks of school, the young men's dormitory is more than full, and the young women's dormitory is nearly full. Our enrolment is seventy-eight, and it will be more than eighty soon. The students come from eleven different provinces, representing nearly all parts of China.

For the first time in the history of the school, we have a normal department. This department is already showing results, and it is sure to be a force in elevating the standard of work in our primary schools. The regular lines of work are progressing well.

We have more students than we had hoped for, and our work is onward, but we still have something to report that is new to this part of the world, and is very gratifying. A large proportion of our students are self-supporting, many are furnishing a part of their support, and very few are being supported by the missions. From the standpoint of quality, we have as fine a body of students as we have ever seen anywhere. We are trying to give them the thorough preparation that counts.

H. O. SWARTOUT, Principal.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Tin plate throughout the country is exceedingly scarce. And so urgent is the need of it that the War Department has appointed officers to see that all the tin cans at the various training camps are saved. Economy must be practiced everywhere if the nation's needs are to be supplied, it is declared.

— Postmaster-General Burleson has authorized the establishment of a route, operated by motor trucks, with Washington, D. C., as the radiating center, for handling parcel-post packages. It is the first big experiment in interurban transportation that the Government has ever undertaken, being designed to afford a means by which producers and consumers can trade directly with each other to the benefit of both. Should the experiment prove satisfactory, similar routes will be established throughout the whole country, it is said.

— War expenses and maintaining and improving military establishments will aggregate \$13,504,357,939 for the year ending June 30, 1919, according to estimates submitted to Congress by Secretary of the Treasury McAdoo. This is at a rate of practically \$37,000,000 a day. Recognizing the value of tanks as demonstrated by the British, the United States proposes to spend \$75,550,000 in constructing these land dreadnaughts and other armored motor cars and supply trucks. To enable America to gain supremacy of the air \$1,126,294,260 is asked to carry out the Government's aviation program. Of this \$1,032,294,260 is to be spent on the army aviation corps and \$94,000,000 for the navy. That the War Department is looking forward to open fighting and the use of cavalry is indicated by an appropriation of \$28,000,000 that is sought for cavalry horses.

## Appointments and Notices

### COUNT ON US

A conference president recently wrote the following to Present Truth, and judging from letters written by other conference presidents, all feel about the same way:

"Present Truth is a little paper that we have been looking for for years, and I am glad we have it. It is like the Bible, there is food in it for all classes of people. It sets forth the message in a definite way. I am sure the blessing of God is upon this publication. You may count on our conference doing its best to place this paper in the hands of the people during 1918. I assure you of our hearty co-operation. Our Home Missionary secretary is a live wire, and he will use his influence among the churches in favor of regular organized missionary work."

### PUBLICATIONS WANTED

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

Mrs. M. C. Nelson, 102 Roosevelt St., Hot Springs, Ark.

Walter Blackburn, 116 Cannon St., Charleston, S. C. Signs, weekly and monthly, Watchman, Instructor, Little Friend, and Life and Health.

G. D. Ballou, 707 West 53d St., Los Angeles, Cal., desires to secure a copy of "Graham's Science of Human Life" which is in good condition. Write, stating price, before sending book.

### A NEED SUPPLIED

You may never know it, but nevertheless you will be a distinct loser if you do not see a copy of the March Signs Magazine. And your neighbors will be distinct losers too if you do not in some way get the magazine into their hands. Let us tell you why. It is positively one of the finest numbers ever issued by our Pacific Press brethren. As evidence of this, consider such articles as "Do Soldiers Killed in Battle Get Passports to Heaven?" "The Mirage of Socialism," "Crutches for a Limping World."

Many a man would give fifteen cents, the price of a single copy, to know what the Bible teaches about any one of these great questions. The trend of thought is along these lines. But think how much greater their appreciation will be when they find in addition other equally interesting and timely articles, such as "Driving Toward Armageddon;" "Under the Spell of the Sorcerer;" "Catholicism's Political Program;" "Revising the Decretals of Science;" "The Mystical '666' Identified;" "Conscripting the American Appetite." They are as good as the titles seem to indicate, too.



And the cover! It is a beauty. The little girl with her bouquet for the convalescing soldier, suggests optimism and good cheer, and is in pleasing contradistinction to the grim, war-suggesting covers that are so common at this time. The soft, mellow color tones fit the subject nicely.

### From Our Letter File

"Here is an order for the Signs Magazine. This man, though he professes to be an infidel, became interested in the magazine by reading a copy I loaned him."

"You will be glad to know that throughout this union, so far as I can learn, the 15-cent magazine is going splendidly. There have been no complaints at all, and as far as Chicago is concerned they are selling them right along without any let-up whatever. In fact, the agents seem to appreciate the extra commission which they receive. I believe it is going to be a grand success."

A magazine like the Signs will give balance to one's reading. And surely this is needed in every home. Consider seriously the question of getting it into your own neighborhood. Take subscriptions at \$1.50 for the year; 90 cents for six months; or secure 5 to 40 copies, from your tract society at 8 cents a copy, 50 or more at 7 cents a copy, and sell them. Besides doing incalculable good, you will earn the difference between these prices and 15 cents, the retail selling price.

### STUDY AT HOME

If you cannot attend one of our training schools, why not form the habit of studying at home? The Fireside Correspondence School will teach you how. Elder A. G. Daniells, president of the General Conference, says, "I believe your school is conferring an unspeakable benefit upon our people." Let us tell you more about this matter. Address C. C. Lewis, Principal, Takoma Park, D. C.

### PUBLIC SCHOOL TEACHERS REJOICING

Public school teachers are interested in the work of the Instructor Anti-Tobacco Annual, as the following statement made by one W. C. T. U. worker reveals:

"We find in looking over the schools that we shall need two hundred more of the Anti-Tobacco leaflets. Teachers are fairly rejoicing that there is something to help them in combating this terrible evil, and are so happy to co-operate with us in the good work."

Many W. C. T. U. workers are going from school to school and getting the school boards to arrange for enough of the Instructor Anti-Tobacco Annuals to supply each family with a copy. This is a work in which all Review readers should engage, for tobacco must go out before the message can come in.

### REQUESTS FOR PRAYER

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

A brother in Utah asks prayer that he may be able to make a complete surrender to the Lord.

From Oregon a sister sends the request that we pray for her healing, and also that her husband may be prospered financially, so that they may be free from debt.

### "LIBERTY MAGAZINE" FOR FIRST QUARTER, 1918

Men and nations are laying plans looking toward the goal that when this war ends it must end so that lasting peace shall be assured. Some think this will be brought about through diplomacy; others, through the enthronement of Christ as king of this world.

An article in the first quarter of Liberty, "After the War—What?" shows that the only time when lasting peace will come to this earth will be when Christ returns and forever puts an end to the present kingdoms of this world and existing conditions. It is a strong article, which is opportune to circulate at this time.

### Congress and Pending Sunday Legislation

In this issue is a review of the Sunday bills which are before the present Congress. It is worthy of study.

Another article tells of present persecution in Vermont and Maryland. In addition to those mentioned above, other features of first quarter Liberty are:

#### A Convert to Prohibition.

Sixty Papers Placed on the "Black List."

Liberty Restricted Because of Its Abuse.

Congress and the "Christian" Sabbath.

"Great Sunday-Baseball Battle Coming!"

Prohibition and the Fall Elections.

"The One-Eyed Censor."

National Prohibition—Then What?

Is Enforced Religion Justifiable?

The Citizen, the State, and God.

Editorial Brevities:

After the war.

Connecticut Blue Law Repeal.

Blue Laws in District are Proposed in Bill.

Liberty sells for 10 cents a copy. Agents receive special rates on quantities. Why not give this number a large circulation in your immediate neighborhood? Send all orders to your conference tract society.





WASHINGTON, D. C., FEBRUARY 14, 1918

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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

ELDER W. W. EASTMAN, of the Publishing Department, responded to an invitation of the General Conference to attend the Cuba general meeting and colporteurs' institute in January.

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We shall begin next week the publication of our series of Bible Studies on the Second Coming of Christ. Elder E. T. Russell will furnish the first study, and the remaining six have been prepared by Elder G. B. Thompson. We believe that these studies will be found of great value and interest.

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We hope all are reading the articles on Organization, by Elder A. G. Daniells, the publication of which was begun last week. Elder Daniells will deal with some important and far-reaching principles. These principles are well worth studying in these times of general unrest and disorganization.

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FROM Elder J. B. Locken comes the sad word of the sudden death of Elder A. H. Evers, president of the North Carolina Conference. It occurred at Asheville, N. C., January 16, as the result of spinal meningitis. Further particulars regarding his life and death will be printed in the REVIEW later. We extend to his sorrowing family and relatives our sincere sympathy.

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SOME of the Sunday-rest advocates are deriving much comfort from a recent order of President Wilson limiting Sunday work on Government contracts to that which is absolutely necessary. They hope to secure his support in favor of a Sunday law for the District of Columbia, and have already taken steps to solicit his support. The REVIEW will have more to say next week regarding some of these measures. In the meantime we hope that all will bear in mind Religious Liberty Day, February 23, and be prepared to make a liberal offering at that time for the cause of religious liberty. There never was greater need for vigilance in upholding religious-liberty principles than at the present time.

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## CHANGES IN THE PLANS OF THE GOVERNMENT IN THE PROTECTION OF DISABLED SOLDIERS AND THEIR DEPENDENTS

SINCE the Civil and Spanish Wars, much legislation has been enacted providing for the support of disabled United States soldiers who have become disqualified to sup-

port themselves and their dependents as a result of hardships endured during those trying times.

When our country entered the present world war, Congress took under consideration the protection it would offer the men who would be disabled, and their dependents. Should the old pension system be continued, or should Congress provide by legislation some better plan?

Sept. 2, 1914, the President approved of an "Act to authorize the establishment of a Bureau of War-Risk Insurance in the Treasury Department." Later this law was amended, and extended to the protection of United States soldiers and sailors. This insurance allows a soldier or a sailor, or his dependents, to apply for and receive from the Department, an insurance policy ranging from \$1,000 to \$10,000. From the *Official Bulletin* of Oct. 17, 1917, we quote the following:

"4. Persons entitled to apply for this insurance are—

"(1) A commissioned officer (including a warrant officer) in active service in the military or naval forces of the United States.

"(2) Any person, male or female, enlisted, enrolled, or drafted into active service in the military or naval forces of the United States, including noncommissioned and petty officers and members of training camps authorized by law.

"The term 'military or naval forces' means the Army, the Navy, the Marine Corps, the Coast Guard, the Naval Reserves, the National Naval Volunteers, and any other branch of the United States service while serving pursuant to law with the army or the navy.

"(3) Any member of the Army Nurse Corps (female) or of the Navy Nurse Corps (female), while employed in active service under the War Department or Navy Department, respectively.

"5. Insurance may be applied for in favor of one or more of the following persons with sum of \$500 or a multiple thereof for each beneficiary, the aggregate not exceeding the limit of \$10,000 and not less than \$1,000 upon any one life:

"Husband or wife.

"Child, including legitimate child; child legally adopted before April 15, 1917, or more than six months before enlistment or entrance into or employment in active service, whichever date is the later; stepchild, if a member of the insured's household; illegitimate child, but, if the insured is his father, only if acknowledged by instrument in writing signed by him, or if he has been judicially ordered or decreed to contribute to such child's support, and if such child, if born after Dec. 31, 1917, shall have been born in the United States or in its insular possessions.

"Grandchild, meaning a child, as above defined, of a child as above defined.

"Parent, including father, mother, grandfather, grandmother, stepfather, and stepmother, either of the insured or of his/her spouse.

"Brother or sister, including of the half blood as well as of the whole blood, stepbrothers and stepsisters and brothers and sisters through adoption.

"Unless other designation is made by the insured, such person or persons, within the permitted class of beneficiaries, as would under the laws of the place of residence of the insured be entitled to his personal property in case of intestacy shall be deemed designated as the beneficiary or beneficiaries

to whom shall be paid any instalments remaining unpaid upon the death, or disqualification under the provisions of the act, of any named beneficiary.

"In case the applicant does not desire the premium to be deducted from his/her pay (or his/her deposit) he/she should so elect in writing at the time of making application; but if no election is made it shall have the effect to provide for such deduction from his/her pay, or if any such pay be insufficient, any balance from his/her deposit.

### "Applications for Insurance

"7. Applications for insurance are to be made upon the blanks provided by the bureau, but any writing sufficiently identifying the applicant, and specifying the amount of insurance shall be deemed sufficient. Upon request of the bureau, however, the applicant shall fill out and sign the proper blank as of the original date.

"8. If a signed writing requesting insurance for less than \$4,500 is mailed or delivered before the twelfth day of February, 1918, to the Bureau of War-Risk Insurance, Washington, D. C., or to any branch thereof or to any officer of the United States authorized to receive the same, such insurance, in the absence of other specification in such writing, shall be and be deemed applied for and the contract made on such twelfth day of February, 1918, the provisions of Section 401 as to automatic insurance meanwhile continuing in full force; if so mailed or delivered on or after such day, or if for \$4,500 or more, though mailed or delivered before such day, the insurance shall, in the absence of other specification in such writing, be and be deemed applied for and the contract made on the day of mailing or delivery.

"9. These terms and conditions are subject in all respects to the provisions of such act and of any amendments thereto and of all regulations thereunder now in force or hereafter adopted.

"WILLIAM C. DE LANOY,  
"Director of the Bureau of War-Risk Insurance.

"Washington, D. C., Oct. 15, 1917."

From the *Official Bulletin* of Monday, Jan. 28, 1918, we quote the following concerning the War-Risk Insurance:

"The War Department calls the attention of officers and enlisted men to the fact that all applications for Government insurance must be filed by February 12, or the priv-

(Continued on page 16)

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

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