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The Advent Review and Sabbath Herald

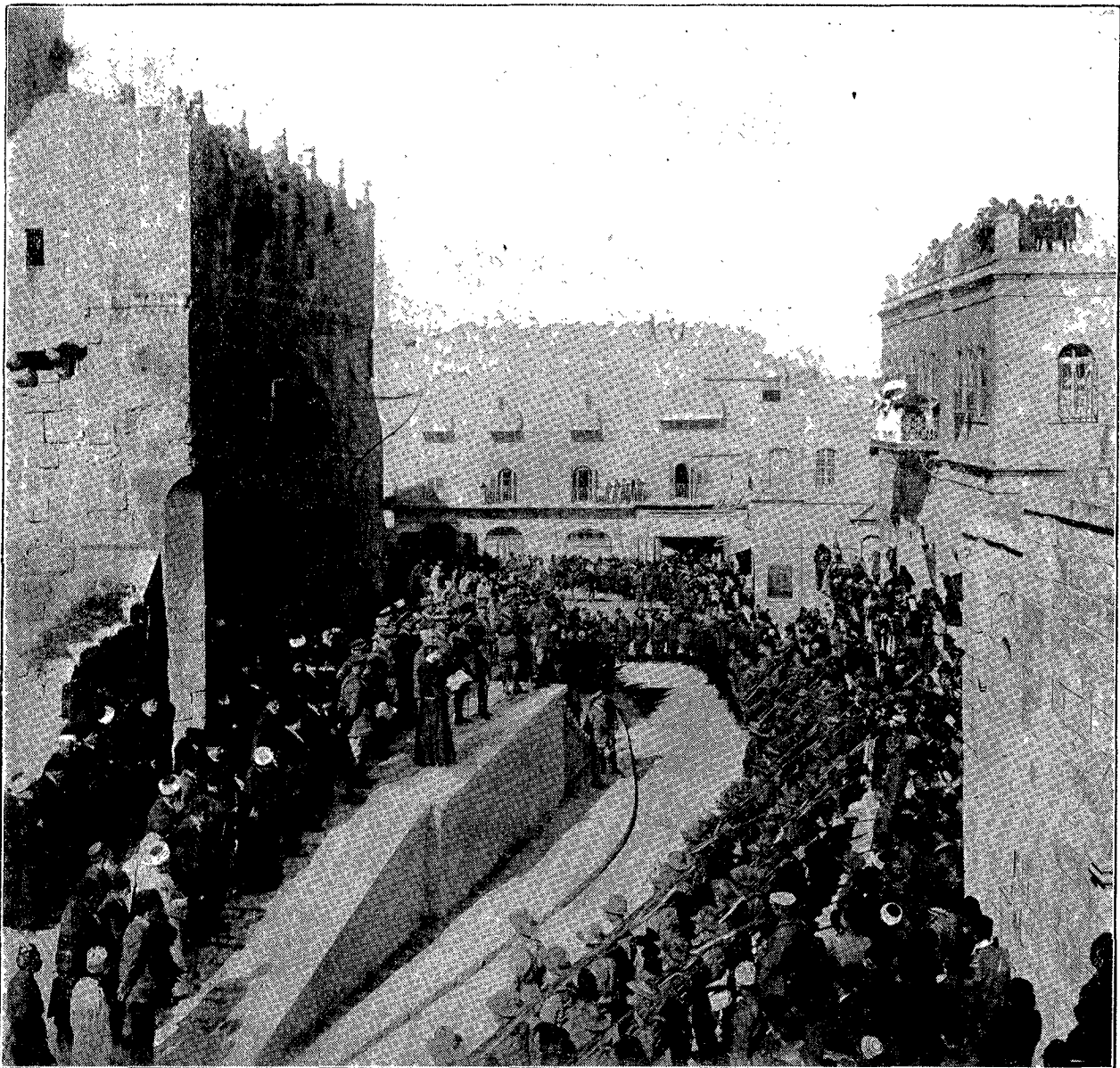


Vol. 95

Takoma Park Station, Washington, D. C., Thursday, February 28, 1918

No. 9

THE GOSPEL TO ALL NATIONS



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FIRST PHOTOGRAPH OF BRITISH FORCES IN JERUSALEM — READING THE PROCLAMATION

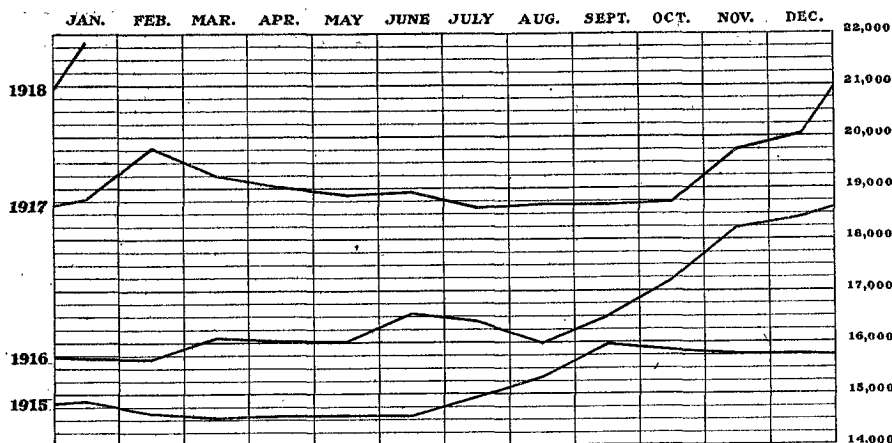
The first photograph of the British forces in Jerusalem to reach this country shows a priest reading the British proclamation to the people of the Holy City, from the steps of the Tower of David, which was standing when Christ was in Jerusalem. An honor guard of troops was stretched out in front of the steps. Before the proclamation was read, the people were uncertain as to just what their deliverers would do. The proclamation advised them to continue their businesses and to live the life they were accustomed to, which they could do without molestation from the British forces.

The taking of Jerusalem and the entry of the British forces is probably the most historic event of the war, and this photograph is like a page of Biblical history. Its significance is unusual.

THE "REVIEW" CAMPAIGN

It is a great pleasure to us to be able to state that the circulation of the REVIEW continues to increase. An enthusiastic campaign was conducted in all conferences during the month of January, the object being to place the REVIEW in the home of every English-reading Seventh-day Adventist. As a result the list reached 22,826. The list is much larger now than it has ever been before. A glance at the accompanying chart shows the progress made in increasing the circulation during the past three years.

As a result of the recent campaign the Atlantic Union Conference succeeded in securing sufficient new subscriptions to equal one REVIEW to each three members. The Columbia Union Conference almost reached the goal. Every union conference made excellent net gains, lacking only from five to fourteen per cent of the goal of one REVIEW for each three members.



REVIEW AND HERALD CIRCULATION CHART

As will be seen from the table below, a much larger number of conferences have reached and passed eighty per cent of the goal than in any previous month. The record stands:

Union Conferences

Atlantic 1 per cent above the goal

From 90 to 100 per cent:

Columbia Union Conference
Southwestern Union Conference
Northern Union Conference
Lake Union Conference

From 80 to 90 per cent:

Western Canadian Union Conference
Central Union Conference
Eastern Canadian Union Conference

From 70 to 80 per cent: Three union conferences.

From 60 to 70 per cent: One union conference.

Local Conferences

West Virginia 38 per cent above the goal
Arkansas 27 per cent above the goal
N. New England.... 23 per cent above the goal
W. New York 23 per cent above the goal
Wyoming 18 per cent above the goal
S. New England.... 17 per cent above the goal
E. New York 14 per cent above the goal
Saskatchewan 9 per cent above the goal
Ohio 8 per cent above the goal
W. Pennsylvania.... 7 per cent above the goal
Montana 5 per cent above the goal
W. Michigan 2 per cent above the goal
Minnesota..... 2/3 of 1 per cent above the goal
Missouri..... 1/5 of 1 per cent above the goal

From 90 to 100 per cent:

Southern Illinois East Michigan
Texico South Wisconsin
Eastern Pennsylvania Georgia
British Columbia Iowa
South Texas North Michigan

From 80 to 90 per cent:

Massachusetts Southern California
Ontario Virginia
Oklahoma North Texas
South Carolina Colorado
South Dakota Northwestern Calif.
Southeastern Calif. Chesapeake
Greater New York Northern Illinois
District of Columbia Western Washington
Kansas Florida
Maine North Dakota

From 70 to 80 per cent: Nine conferences, one mission.

From 60 to 70 per cent: Fifteen conferences, one mission.

From 50 to 60 per cent: One conference.
Below 50 per cent: One mission.

The character of the REVIEW is such that a campaign to increase its circulation never ends. As long as there are homes where the English language is read, and where the

of the REVIEW will be able to breathe the spirit of the session and catch the spirit of inspiration which will be present at the gathering.

The recommendations passed at the Conference, and the record of the transactions of Conference business, will appear in full. While a report of the general proceedings will be transmitted through the mails, items of special interest and important actions will be telegraphed to the Washington office, in order to insure as speedy and prompt publication as possible.

The reports to be published through the REVIEW might be classified under five general divisions: (1) A report of the General and Division Conference proceedings from day to day; (2) a weekly summary report of the important departmental meetings, which will be held daily during the Conference; (3) reports from the general officers of the two conferences, from the secretaries of the conference departments, union conference presidents, and representatives from mission fields; (4) reports of important sermons and addresses; (5) items of special interest.

The numbers of the REVIEW containing the reports of the General Conference proceedings will have many interesting and striking photographs of leading workers, views in mission fields, etc.

We are glad that our general church paper is now finding its way into so large a number of Seventh-day Adventist homes. The reports which it will contain of the important meeting to be held next spring, is an additional reason why we should continue our efforts to place a copy of our church paper regularly in the home of every Seventh-day Adventist. There may be some families in your church or neighborhood who do not have the weekly visits of the REVIEW. Could you render them any more valuable service than to induce them to subscribe for our church paper?

DON'T

MRS. A. BUDD

Don't selfishly scribble, "Excuse my haste,
I've scarcely the time to write,"
Lest her saddened thoughts go wandering
back

To many a weary night
When she lost her needed sleep and rest
And every breath was a prayer
That God would spare her little babe
To her tender love and care.

Don't think, Tomorrow will do as well
To write a few words home.
Tomorrow may find those loving hands
Lying silently in the tomb;
Those loving eyes that have watched her
child
May be closed in their last long sleep.
Oh, write her a message of love today,
Lest tomorrow in grief you weep!

Battle Ground, Wash.

"THE man who wins is an average man,
Not built on any particular plan,
Not blest with any peculiar luck;
Just steady and earnest and full of pluck.

"For the man who wins is the man who
works,
Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes;
The man who wins is the man who tries."

THE "REVIEW" AND THE GENERAL CONFERENCE

THE coming joint session of the General and North American Division Conferences will be one of the most important meetings ever held in the denomination. It may be safe to say that it will be the most important, on account of the times into which we have come in the history of the world, and in the missionary operations of the church.

Every church member will desire to keep in touch with this occasion and to have a record of the important business transactions for present study and for future reference. Following the custom of the past, the REVIEW AND HERALD will endeavor to pass on this information to our brethren and sisters throughout the field. We aim, just as far as consistent, to give complete and comprehensive reports of the session. It will be necessary, of course, in the publication of the proceedings in a weekly paper to omit useless detail and some of the discussion. It will not be possible to give all the addresses in their fullness. It is the earnest purpose of the editor, however, to pass on, just as far as possible, a complete, connected, and comprehensive account of the entire proceedings, so that the readers

The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 28, 1918

No. 9

EDITORIAL

RULERS WATCHING EVENTS

THE present war, with its frightful toll of human life, and its staggering debts which threaten the financial equilibrium of the world, is causing thoughtful men to ponder upon its meaning. The situation is appalling. One writer has predicted that if the present war should continue for two more years, the world would face starvation. These words of the servant of the Lord, now sleeping, are meeting their fulfilment:

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis. Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture."—*"Education,"* pp. 179, 180.

The somber shadows which we now see about us foretell events which will make the earth tremble. Prophets of God have pulled aside the curtain of the future and revealed events sufficiently dreadful to make one shudder. The Lord alone will be the hope of his people in that day.

To us who are facing the fulfilment of the words of prophets who have foretold the distress of nations and the concluding events in the drama of sin, there comes a great responsibility. A personal preparation is necessary that we may meet God in peace. All must be laid on the altar. Earthly treasures must be transferred to the bank of heaven. The times call for complete consecration and unreserved surrender to the Lord. Self must be placed on the cross. We must die, that we may live eternally in the kingdom.

It is no time now to live in a state

of unpreparedness. We do not know what a day may bring forth. The times are ominous. Today everything seems secure; tomorrow the very earth may heave and swell beneath our feet. Today our treasures seem safe; tomorrow they may be consumed by some devouring fire. Today we are in the vigor of health; tomorrow we may be wrapped in a funeral shroud. We should heed the injunction of the Saviour, "What I say unto you I say unto all, Watch." Mark 13: 37.

G. B. T.



THE MORDECAI AT THE GATE

It is not alone the Protestant advocates of Sunday legislation who see in Sabbath keepers a Mordecai in the gate. As the message of Sabbath reform spreads, with its warning against the Papacy, there comes to us from various quarters the evidence that Catholic influences see in this movement a force that they must some day reckon with.

A short time ago one of our evangelists reported a leading Roman Catholic authority of Europe as saying in Bavaria: "The enemy of the church is the Seventh-day Adventists."

He was not, of course, impressed with our numbers; he had recognized in the Bible platform of this message the powerful answer to Rome's claims.

Again, one of our Norwegian evangelists, Elder O. J. O. Röst, told us of being in the town of Tromsø, one of the northernmost towns of the world, far within the Arctic Circle. Said our brother:

"There I met a Roman Catholic priest. When he learned that I was a Seventh-day Adventist, he immediately said: 'Do you know what is coming to your work one of these days in America?' 'Yes,' I replied; 'we know well the pressure that intolerance will one day bring to bear upon our work to try to silence our testimony to the truth.' He assented to all that I said."

From removed and widely separated parts there comes similar evidence that ecclesiasticism of the old-time spirit is watching the spread of the advent message from land to land,

and meditating how the testimony of loyalty to God and his holy law may be met by some of the old-time weapons.

Who does not recall the words of warning of years ago, based on the experience of Mordecai and the Jews in Persia?

"The Persian edict sprang from the malice of Haman toward Mordecai. Not that Mordecai had done him harm, but he had refused to show him reverence which belongs only to God. The king's decision against the Jews was secured under false pretenses, through misrepresentation of that peculiar people. Satan instigated the scheme, in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counterpower that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads. The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way.

"The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people."—*"Testimonies for the Church,"* Vol. V, pp. 450, 451.

These influences thought long ago to secure repressive laws and to combine the forces of intolerance, both

Protestant and Catholic, in order to silence the testimony to the truth. But events have been turned to hinder and delay their purposes. It is the overruling providence of God in order that the last message may be established in every land ere the crisis in the great conflict comes.

W. A. S.

SUNDAY OBSERVANCE IN THE ARMY AND NAVY

For the present occupant of the White House we entertain a high regard. We believe him to be a man of sterling integrity and of broad culture. We believe that he is seeking to discharge the responsibilities of his high office honestly and conscientiously. The highest motives doubtless prompted the order which he recently promulgated regarding Sunday rest in the army and navy. This order, as issued under date of January 20, reads as follows:

"THE WHITE HOUSE, Washington, D. C.

"The President, Commander in Chief of the Army and Navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strictest necessity.

"Such an observance of Sunday is dictated by the best traditions of our people and by the convictions of all who look to Divine Providence for guidance and protection, and, in repeating in this order the language of President Lincoln, the President is confident that he is speaking alike to the hearts and to the consciences of those under his authority.

"[Signed] WOODROW WILSON."

We feel in these days of stress and pressure that we should refrain from critical discussion of an executive order, lest we be classed with the malcontents who are seeking to weaken the hands of the administration. We regret, however, that this Sunday observance order could not have been based on other than religious grounds, and that its provisions might not have been such as to permit any man in the army to observe the day which his own conscience requires him to keep holy unto the Lord. We hope that this liberal construction of the spirit of the order will be made by commanding officers.

Unfortunately, in these days of religious bias, there are always found religious zealots who stand ready to take advantage of every pronouncement of this character, and seek to carry its influence far beyond the design of the author. This has been done in regard to President Wilson's

Sunday rest order. Encouraged by his order to the officers of the army and navy, the National Lord's Day Alliance, representing some sixteen religious denominations, has already waited upon the President to urge his support of Sunday bills for the District of Columbia. Regarding this effort on the part of these Sunday law advocates to secure the powerful influence of the President in favor of their propaganda, the Washington *Star* of February 2 says:

"Accompanied by Representative Padgett of Tennessee, representatives of the National Lord's Day Alliance and of its District and Maryland branches, called upon President Wilson late yesterday and asked him to use his influence in behalf of a Sunday closing law for the District.

"Members of the delegation thanked the President for his recent proclamation ordering that none but necessary work be done in camps and cantonments on Sundays, and suggesting that boxing matches, vaudeville, and burlesque entertainments be eliminated from the Sunday program of amusement for soldiers.

"Speaking in behalf of a Sunday-closing law for the District, Rev. Dr. Wallace A. Radeliffe said that only the capital, California, and Oregon were without legislation of some kind curtailing work and amusements on Sundays. The President was asked to use his influence in behalf of an effort to be made to have Congress pass Sunday legislation for the District.

"Besides Representative Padgett and Dr. Radeliffe, the delegation included Mgr. James E. Mackin, Bishop Alfred Harding, John B. Larnier, and Rev. Dr. James Buhner, all of Washington; and Rev. Dr. W. W. Davis, Joshua Levering, and Dr. Howard A. Kelly, of Baltimore; Rev. Dr. J. F. Carson, of Pittsburgh, and Rev. Harry L. Bowlby, of New York."

We cannot believe that President Wilson will give his support to the efforts of these gentlemen. We believe that he will recognize the necessity of keeping himself free in his official relationship from anything that would minister to sectarian propaganda, and from every act which would commit the national Congress to religious legislation.

We understand that it was at the instigation of the Pastors' Federation of Washington, D. C., that the so-called Jones Sunday Bill was introduced into the Senate during the present session. This federation, together with the Lord's Day Alliance and allied church organizations working for Sunday laws, will do all in their power to influence the present Congress to pass one of the pending Sunday bills.

The friends of religious liberty should be faithful in educating the people regarding these questions. Religio-political reformers will not rest in their efforts until their designs are accomplished, and that they will gain their purpose in the end we confidently believe, because the prophecies of the Bible clearly point out that in

the near future oppressive Sunday laws will be enforced upon the people of this country, entailing persecution to conscientious dissenters. We cannot hope to defeat the attainment of this ultimate purpose. It is for us, however, to let the principles of truth shine out clearly in the midst of the gathering darkness, so that all men may be warned of the impending crisis. It is for this that Heaven is sending to the world today the great threefold message of Revelation 14. Let us be faithful in the giving of this warning.

F. M. W.

THE TRUE HOPE OF IMMORTALITY

SPIRITUALISM claims to offer scientific proof of the natural immortality of man; the Bible, on the other hand, says, as we have already seen, that God only has immortality. 1 Tim. 6:16. Yet the human heart, amid a world of sickness, sorrow, and death, cries out in anxious hope for a future better world. Is there no Scriptural hope of life beyond the tomb?

We have seen that man is mortal, and that all his psychic, as well as physiological, activities cease at death,—that death is an unconscious sleep. Is there an awakening; and, if so, when? Again we must insist that the phenomena of Spiritualism, even though genuine, be kept distinct from the Spiritualistic interpretation of the phenomena,—an interpretation which is only a hypothesis at most. Personally we prefer to accept no theoretical explanation which is out of harmony with the inspired teachings of the Bible. We trust our readers all take the same position. Let us then turn to the Scriptures for the answer to our questions.

Paul says that some seek for immortality, and such God will reward; for it is God—

"who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7.

No sane man seeks for what he already has. The first step to be taken, then, if we desire immortality, is to recognize that we do not now have it by nature. Next, we should seek it, as the text quoted above says, "by patient continuance in well-doing." This we cannot do of ourselves; it is only by receiving into our hearts the indwelling Christ as the controlling power in our lives that the fountain of our conduct is cleansed at its source.

As Paul tells us, it is Christ who through the gospel has brought to light life and immortality. See 2 Tim. 1:10. This he has done by his own death and resurrection. Thus

he has vanquished "him that had the power of death," and will deliver "them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. He announces himself to John in these words:

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

To get before us both the importance of the resurrection of the dead and the time when that event occurs, we can do no better than quote the language used in that wonderful fifteenth chapter of First Corinthians:

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

The second coming of our Lord and Saviour Jesus Christ, with the events which occur at the time of that advent, has ever been the blessed hope of the Christian church. Had man a soul capable of conscious existence, separate from the body, the resurrection of the dead body would be quite unnecessary. If the soul, after the death of the body, is freer than before, would the resurrection of the body be an event even to be desired? Yet it is this hope of the resurrection which is presented in the Bible as a comfort to those who are called upon to mourn the loss of friends who "sleep in Jesus." We read in 1 Thessalonians 4:16-18:

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Again, concerning the change from mortality to immortality which occurs at the coming of Christ, not alone in the cases of those who are living at the time of his coming, but also in the cases of the dead who have experienced corruption in the grave, we are told:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

How much better to look forward in hope to that day of blessed reunion of the righteous than to put faith in a false doctrine of natural immortality and be deceived by what pretend to be communications from our dead friends who, as the Bible says, really know not anything nor have any more a part in any of our human affairs.

The prevalent belief in Spiritualism, however, has a definite message to us which we shall next consider.

L. L. C.

NATIONAL PROHIBITION

It is encouraging to note the favor which is being accorded the proposed amendment to the national Constitution, prohibiting the sale and manufacture of liquor, by several State legislatures. Already, we believe, some six or seven States have declared themselves in favor of the measure. We earnestly hope that the necessary three fourths of the States will ratify the amendment, and that national prohibition may become a part of our Constitutional law.

It is to be regretted that in the heroic efforts which religionists of all faiths have put forth to bring about this result, there should be found one of the prominence of Cardinal Gibbons, throwing his influence against the movement. This, however, according to newspaper reports, he has strongly done. In a speech in Baltimore recently he declared himself in the following fashion:

"I feel that if the amendment is ratified there will spring up in all parts of the country illicit stills that will manufacture a low grade of whisky which will do more harm than the good grade is doing. The man who wants a drink will have to resort to the brand of intoxication that is made surreptitiously, and we all know what effect that will have. It will be a calamity if this amendment is passed. It will be a step in the abridgment of other liberties we enjoy. Those favoring the amendment will not be satisfied with this victory, and will try to impose other obnoxious laws upon us that will make our personal liberty worth very little."

Let us earnestly hope and pray that the wave of prohibition may roll on, becoming a mighty flood which will overthrow and drown all opposition.

It would ill become us to raise the plea of personal liberty if there was being urged the destruction of a ferocious, bloodthirsty beast that was abroad in the land ruthlessly destroying the lives of helpless women and children. Such is the liquor traffic. The law of God and the law of every civilized country declares, "Thou shalt not kill." Legally and morally the liquor traffic is under the ban of condemnation.

The assassin who stabs his neighbor in cold blood, the highway robber who shoots men and women in order to ply his craft, are not a whit more lawless than the man who puts the cup to his neighbor's lips, entailing upon him and upon his offspring suffering and death. The claim that the suppression of this traffic in souls and bodies of men is a violation of personal rights, is a plea for license and not for liberty.

"A CHRISTIAN NATION"

COMMENTING on the recent discussion in one of the congressional committees regarding the appointment of a national day of fasting, the editor of the *Sabbath Recorder* makes these pertinent remarks regarding the misnomer, "A Christian nation," which many so-called religio-political writers and reformers delight in using so freely:

"Calling a nation Christian does not make it so. Placing laws on our statute books to compel people to observe religious institutions comes far short of making a Christian nation; even a call to prayer—desirable as it is—when issued by our President will not make the nation truly Christian. We know of but one way to make a Christian nation, and that is Christ's way. And we can but feel that if the time and efforts of those who spend their years trying to secure religious legislation to compel people to perform Christian duties, observe sabbaths, etc., were expended in Christ's way—if all their energies were used to reach the hearts of men through the gospel rather than to compel them by civil laws—there would be much more hope of making this a Christian nation than there now is by their present methods. . . .

"The fact that we have so-called Christian laws on our statute books, God's name in our State constitutions, and statutes that send us to prison for not keeping Sunday in place of the Bible Sabbath, may suggest a sort of theoretical Christianity; but how about the practical effect—the real spirit of those who insist upon arbitrary laws to compel Sabbath keepers, against their conscience and against the Bible, to observe Sunday, or to conform to any religious belief held by others? Is this Christian? Do penal laws to enforce any sabbath help to make a Christian nation? Would this be Christ's way to Christianize the world?"

O God, impress upon me the value of time, and give regulation to all my thoughts and to all my movements.—*Chalmers.*



BIBLE STUDIES

THE COMING OF THE LORD — NO. 1 "THERE SHALL BE SIGNS"

GEORGE B. THOMPSON

NOTHING should thrill the human soul more than a sign of the coming of the Saviour. Before taking up a study of the signs of the Saviour's second advent and the approaching end of the age, let us fix our mind upon the event itself and the tremendous meaning which it conveys; for the events which cluster around the sublime and glorious appearing of the Son of God are the greatest in the history of the world. Indeed the coming of Christ vitally affects all the history and achievements of the race.

We have but to read the history of the world to see how frail is the firmest fabric man can build. Strong nations have perished from off the earth. The most lofty and enduring monuments which have been reared by the hand of man have moldered into ruins. Temples and cities once great and admired retain but a mere fragment of their former magnificence and greatness. With the spade archeologists search among the ruins for the history of cities which once were great marts of trade. They are great now only in the awe produced at the sight of their awful desolation.

But the coming of Christ means the utter destruction of all the nations of the earth. The mind staggers in the presence of such an awful catastrophe. A prophet in holy vision witnessed this scene of international and complete ruin at the coming of him who sits on the throne, and described it in these words:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 34, 35.

The most enduring structures that man can erect will then be shaken down, or consumed like a straw hut; the wicked will be slain, and darkness and chaos fill the earth. It is unreasonable to conclude, as some do, that God will allow such a day, with all its terrors and terrible realities, to come upon the world unheralded. The omniscient and unchangeable God has never so dealt with his creatures in the past, and we have no reason to believe that he will when the most appalling occurrence of all time is about to fall upon the lost.

When the flood, like a besom of destruction, swept away the wicked antediluvians, it did not come unher-

alded. Some were looking for this overwhelming catastrophe. Noah was "warned of God," and being "moved with fear," began warning the world, which was sunken in sin and great depravity.

Some were looking for the storm of fire and brimstone which was rained upon the wicked cities of the plain. Lot and his household were warned by a delegation of angels, who came to his home with this warning of fearful import:

"We will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Gen. 19: 13.

The seventy years of the desolation of Jerusalem did not come upon the people and the city unannounced. They had repeatedly been warned by Jeremiah the prophet, and at last the Lord sent them this message:

"Because ye have not heard my words, . . . this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25: 8-11.

The overthrow of Babylon was foretold. The spokesman of God, though a captive within its walls, told the proud Nebuchadnezzar that another kingdom would arise after him. Nebuchadnezzar himself was warned to forsake his sins, that the judgment of God might be delayed and his tranquillity lengthened.

Prophets of God had long told of the first advent of the Saviour.

"Outside of the Jewish nation there were men who foretold the appearance of a divine instructor. These men were seeking for truth, and to them the Spirit of inspiration was imparted. One after another, like stars in the darkened heavens, such teachers had arisen. Their words of prophecy had kindled hope in the hearts of thousands of the Gentile world." — *The Desire of Ages*, p. 33.

Though the earth was darkened by sin, among the heathen were those who had studied the Hebrew Scriptures and were watching for his star. Outside of his recognized people were those in whose heart the light of prophecy had shined, and the coming of the Just One was expected. So at the second coming of Christ there will be those who, guided by the unerring counsel of the Word, will be looking and waiting for the coming Saviour.

"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

From some source they will have learned that this event is near.

In answer to the question of the disciples as to what would be the sign of his coming and the end of the world (Matt. 24: 3), the Saviour unfolded a wonderful line of prophecy. In direct response to their inquiry, he said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

Men are to see the signs, *then* they are to behold the return of the Saviour. And notice where these signs are to be seen — in heaven, and earth, and the sea, and the hearts of men. Surely all will be without excuse if they do not see them when they appear.

Christ also tells us *when* these signs are to be seen. Naturally we should expect to see them just prior to the appearing of the Saviour; otherwise it is difficult to understand how they could constitute signs. But we are not left to infer. The Saviour is very explicit. He says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 29-31.

Here again mention is made of the signs, and they are followed by the appearing of the sign of the Son of man.

And lest we might not yet understand, he becomes even more explicit. He draws from nature an illustration all can easily understand:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 32-34.

This is very clear. When the signs are seen, the returning Saviour is "even at the door."

And then to make the thing forever sure in every believing mind, he adds:

"Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

Notice the clear statements which the Saviour makes in these scriptures:

1. He will come.
2. There will be signs.
3. These signs will be seen in heaven, earth, sea, and men's hearts.

4. We are told what these signs are to be.

5. They are to begin *after* a certain tribulation.

6. They are to begin immediately thereafter.

7. When we see the signs, we are to *know* he is near.

8. He is near, *even at the door*.

9. The generation witnessing the fulfilment of these divine predictions will see the end.

10. These words are more enduring than heaven or earth.

The signs were to be seen "after the tribulation of those days," or, as Mark puts it, "in those days, *after* that tribulation." Mark 13:24. The "tribulation" here mentioned is the terrible persecutions of God's people which took place in the "Dark Ages," during the Papal supremacy, when for more than a millennium of years true Christianity was clothed in sackcloth.

The prophets of the Lord foresaw that this persecuting power would "wear out the saints" of God. It was to do this for "a time and times and the dividing of time" (Dan. 7:25. See also Rev. 12:14; 13:5), or a period of 1260 years. This period began in A. D. 538, by the overthrow of the Ostrogoths in the siege of Rome, thus making effective the decree of Justinian issued A. D. 533. It ended in 1798, when the French army, under Berthier, entered Rome, February 10, and took the Pope prisoner.

Scott, in his "Church History," describes this period of the world's midnight thus:

"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

Motley pictures the ghastly work of the Inquisition in the Netherlands in the following language:

"Thus the whole country became a charnel house; the death bell tolled hourly in every village; not a family but was called to mourn for its dearest relatives, while the survivors stalked listlessly about, the ghosts of their former selves, among the wrecks of their former homes. The spirit of the nation, within a few months after the arrival of Alva, seemed hopelessly broken. The blood of its best and bravest had already stained the scaffold; the men to whom it had been accustomed to look for guidance and protection were dead, in prison, or in exile. Submission had ceased to be of any avail, flight was impossible, and the spirit of vengeance had alighted at every fireside. The

mourners went daily about the streets, for there was hardly a house which had not been made desolate. The scaffolds, the gallows, the funeral piles, which had been sufficient in ordinary times, furnished now an entirely inadequate machinery for the incessant executions. Columns and stakes in every street, the doorposts of private houses, the fences in the fields, were laden with human carcasses, strangled, burned, beheaded. The orchards in the country bore on many a tree the hideous fruit of human bodies."—*"The Rise of the Dutch Republic," Vol. I, pp. 615, 616.*

Had the inhuman work of these ecclesiastical butchers been allowed to continue till the conclusion of the prophetic period, it would seem that the elect would have perished from the earth:

"Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." Mark 13:20.

But "through the influence of the Reformation of the sixteenth century, and the movements which grew out of it, the power of the Papacy to enforce its decrees against those it pronounced heretics was gradually lessened, until persecution ceased almost wholly about the middle of the eighteenth century."

Our Lord declares: "Immediately after the tribulation of those days shall the sun be darkened." In our next article we will see how "in those days, after that tribulation," the Lord began the fulfilment of his prophetic utterance on the Mount of Olives.

QUESTIONS

1. How does the coming of the Lord compare with other events?
2. What effect will his coming have upon the world?
3. What has been the Lord's plan in the past when his judgments were about to be visited on the world?
4. Why will some be looking for the coming of the Lord?
5. What did the Saviour say would appear before his coming?
6. Name some of these signs.
7. Where will they be found?
8. After what were they to appear?
9. When was this "great tribulation" to begin? When end?
10. Describe it.

THE BLESSING OF PRAYER

IDA CARMICHAEL

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

WHO of us has not been saved from the enemy by the return of the hour of prayer? Prayer is the true Christian's very breath. Such a Christian can no more live without prayer than the physical man can exist without pure air. We are exhorted "always to pray, and not to faint." "The effectual fervent prayer of a righteous man availeth much." If the precious Jesus found it necessary to spend whole nights in prayer, how much more necessary is it that we should do the same! How many of us have ever

spent an entire night pleading with our heavenly Father for the salvation of a darling child, or other loved one? I know of a few, and they obtained results.

Fathers and mothers, if we would pray more and criticize less, many more of our dear young people would today be sitting at the feet of Jesus. Oh, for the spirit and power of true prayer! Whenever we as a people come to love the Lord so much that we continue in prayer for days and nights, we shall receive a Pentecost, as did the apostles of old, and nothing else can bring it.

There is no language to express just what prayer is to the soul who would bask in the sun of the Redeemer's love. In our daily life it is the lever that opens closed doors, melts hard hearts, brings tears to impenitent eyes. Indeed, we may read the word "prayer" instead of the word "faith" into those wonderful verses of Hebrews 11,—"through prayer" subdued kingdoms, wrought righteousness, obtained promises. "Obtained promises"! Think of that! Oh, let us claim the "promises" of salvation for our loved ones, and obtain them through "faith," or in other words, by prayer.

How sweet to think that there is absolutely nothing that can keep us from the mercy-seat! The lions' den, the fiery furnace, the rack and thumb-screw of olden days, only intensified the spirit and power of prayer. And so it is with us who now are called upon to drain the dregs of the bitter cup of disappointed hopes and crushed ambition. What should we do if we could not pray, if our God did not hear and answer prayer? Let us get hold of the arm of the Lord, and never relax until we have our petitions.

"A SINCERE, pious old Southern colored man had been asked to talk at the funeral of a little child. He was talking on the text, 'All things work together for good to them that love God.' He said in substance: 'Brethren, we can't take one of God's dealings by itself; we got to take dem all together. He don't say his dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sep'rated—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes of de big brass horn. Dere's no music here. But let us wait in faith till God brings in de other instruments, and den dere will be music. Dis is de brass horn ob death, a solemn sound. We will wait for de brass horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's band of providence get together, den dere will be music in heaven.'"

GENERAL ARTICLES

A MAN IN A MAZE

J. O. CORLISS

NOT long ago a series of articles on Sabbath obligation appeared in the REVIEW, which were strongly criticised by one who for twenty-eight years had preached the binding obligation of the fourth commandment, but who for certain reasons reversed his course in an attempt to tear down the work he had so long labored to build up.

Singularly enough he used the same line of argument that he had numberless times shown in public debate to be extremely erroneous. But long experience in defense of Sabbath truth had shown him that there is only one way by which to create doubt in immature minds, and under the circumstances this was chosen as the most effective,—to make it appear that the only reason for delivering the Sinaitic law was to commemorate the rescue of the house of Israel from Egyptian bondage.

The writer of the Sabbath series before mentioned, in pleading the authority of the ten commandments, showed that they were based on creative power. He stated that the first three precepts simply introduced a Being by name, without making known his relation to the world at large. Before uttering these commandments, however, this Being had announced himself as the Israelites' deliverer from bondage, before the angels who were then present as witnesses. Ps. 68:17. This was done to prepare the people for what was about to be demanded of them.

As slaves in Egypt they had been taught to pay reverence to the various gods of Egypt, but now they were to have but one God, even him to whom they were then listening. The second precept followed the first, and forbade to make any known or supposed thing an object of worship. The third was given to guard from sacrilege even the name of the Speaker. How fitting that at this point there should be made known the exalted name and authority of the One whose voice was then being heard. How appropriate, too, in such conjunction to refer to a forgotten enactment (Gen. 2:1-3) by which they, and succeeding generations, might keep in mind the sovereignty of the one true God, in contradistinction to all others claiming recognition.

So the Sabbath commandment fell into line in its proper place, to answer in detail the reason for its weekly observance. In this the declaration was squarely made that the One speaking not only created the heavens and the earth in six days, but

that on the seventh day he rested (Ex. 31:17), as an example to all who were to be any part of the creation, Gentile as well as Jew,—all indeed who were, and are, honored by God's rest, including even dumb animals. In view of so broad and comprehensive a law, the writer of the Sabbath series said in substance:

"So unless the *sovereign* name of Jehovah be located in the fourth commandment, the entire ten precepts lack supreme authority."

This was the fatal slip in the logic of the argument, according to the opinion of the critic under review. It was supposed to be met in these words:

"If God had said, 'I am the creator of heaven and earth,' that would have pointed to an event twenty-five hundred years in the past—something they never saw. So for his authority God makes no reference to creation, but to the mighty power they had just witnessed."

A little further along, however, our critic adds:

"Who is this *Me?*—Jehovah, who brought you out of Egypt. By this authority he gave all the ten commandments, not as creator, but as deliverer."

Is it possible for one to be so blind to Bible truth as to make such statements in candor? If so, it only emphasizes these words of the Saviour: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23. But even this unwise position was seen to need revamping, and so another statement, quite as inconsistent as the first, was made near the close of our critic's review of the Sabbath series. Here it is:

"The reason given for keeping the Sabbath does not apply to any of the other nine. Keep the Sabbath, for God kept it at creation. But it nowhere says, Do not kill or steal, because God created the world. No, God says, I am the One who brought you out of Egypt, therefore I give you all these commands."

So whimsical a statement is worthy of notice for but one purpose, and that is to show to what indefensible lengths one will go to try to overthrow the Sabbath command, and so to belittle the whole moral law. Notice its confused specifications. After admitting that the Sabbath command is based on the fact that Jehovah, as creator, kept the day at the close of creation, two thousand five hundred years before the deliverance of Israel from Egypt, it declares at once that all the commandments were given to commemorate the deliverance from Egypt.

One may well ask after this, If the Sabbath is admitted to stand on so

firm a foundation, and since that is the great bone of contention, why attempt to depreciate the other nine precepts in order to be rid of the Sabbath? Has it been forgotten by Sabbath disparagers that the Saviour said, "The Sabbath was made for man"? Mark 2:27. The Saviour's conclusion being a just one, why do such people try to prove that they are not included among those for whom the Sabbath was made? Again, to settle the controversy about the object of the moral law, why not let the Saviour's testimony on this point suffice? He said that this law was made up from two greater commandments, the first of which demanded man's supreme love to God, and the second asking all to love their neighbors as themselves. Matt. 22:37-40.

Surely nothing could be more reasonable than this for universal and perpetual observance. Why then confine it to the Jewish nation, simply as a memorial of their release from Egyptian bondage? Indeed, such conclusions will not stand the light of candid analysis; for whoever reads without bias the original Sabbath precept in Exodus 20:8-11, will see how weak is the statement that the seventh-day rest was given to commemorate deliverance from Egyptian bondage. The weekly day of rest could not point back to anything in the Egyptian release that such observance could possibly call to mind. On the other hand, Jehovah said, shortly after delivering the Sabbath precept, that its performance was to be a "perpetual covenant," because of having been made a sign between him and his people forever. The reason for this decision was then given in these words:

"For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17.

The seventh-day rest was therefore made obligatory upon God's children, in imitation of their Creator's rest upon it, as the finishing act of the creation week. Heb. 4:4. Moreover, the setting apart of that day for sacred recognition was God's first earthly benefit to the newly created sinless pair, then in their Eden home. Gen. 2:1-3. As then given, the Sabbath did not point to "an event twenty-five hundred years in the past—to something they never saw," but could, and did, commemorate the newly created earth, and the privileges it had power to confer on countless millions who were to open their eyes upon it. Surely the Sabbath was made for man in the very broadest sense.

But it may properly be asked, Was no memorial of so prominent an experience as the Egyptian deliverance enjoined upon Israel?—Certainly there was such a memorial, but it was not the weekly Sabbath day. As announced to Israel, it was this:

"This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations." Ex. 12:14.

A specific day is here mentioned, which verse 18 definitely locates:

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread."

In order to keep the meaning of this feast unfadingly before their children, the Lord said:

"When your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who . . . smote the Egyptians, and delivered our houses." Verses 26, 27.

How strange that men's theories can so bewilder them as to make them confound the *weekly* Sabbath of the moral law with the *annual* feast of the Jewish Passover, and thus have the original Lord's day (Isa. 58:13) set in endless night at the first advent of our Saviour. In the words of the critic under review, one may well ask, "Is it fair? Is it right?" Let the candid reader decide.

Lastly, were it true that the ten commandments delivered from Sinai's heights rested entirely on the fact of Israel's deliverance from Egypt, then one might well say that these were temporary in nature, and were no longer vital when Gentiles were called to fill the vacancy made by the fall of disobedient Israel. But we find that even in that call, the Gentiles were given to know that they were only grafts on the broken branches of condemned Israel, and that for disobedience to God's requirements they too would be lopped off, as were the Jews themselves. Rom. 11:17-21.

But as if to forestall any thought of any change in the law at his first advent, the Lord Jesus said in his great Sermon on the Mount:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil [carry out to the letter]." Matt. 5:17.

On what ground was this statement justified? The Saviour himself tells us. Said he:

"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

Another version of these words is found in Luke 16:17, which says:

"It is easier for heaven and earth to pass, than one tittle of the law to fail."

Mark carefully the things of which the Saviour spoke, the "law and the prophets." He came not to destroy a single jot or tittle,—that is, the smallest letter, or corner of a letter,—till all the words of the prophets were fulfilled (carried out to the letter). See Acts 3:19-21.

Thus the version of the Saviour's pronouncement concerning the perpetuity of the law as given by Luke is justified. For were any part of the

prophetic forecasts of past ages to fail before the earth rounds out its allotted period of years (Dan. 8:19; Acts 17:31), then surely the entire fabric of God's Word has miscarried and become unreliable. On this ground the Saviour linked the law itself with this test of God's immutability, thus proving the law to be also a transcript of the divine mind.

The apostle has well said that "where no law is, there is no transgression." Rom. 4:15. The belief also is general, and well founded, that all human beings who have lived on the earth must render a final account of their life actions at the heavenly tribunal. 2 Cor. 5:10; Rom. 14:10; Eccl. 11:9; 12:14; 3:17. In view of this strong evidence of final accountability, let us suppose that those who lived under the Sinaitic law have come forward to judgment,—on what will their responsibility be based if the law they knew has been abolished? Such a theory would indeed clear from condemnation every soul who had been fortunate enough to live under the administration of the abolished law.

But the very mention of such a supposition is the rankest folly, because it would destroy all sense of divine equity, which must render to "every man" according to his deeds. Were it not that some men are wedded to Sunday keeping, contrary to the requirements of the ten commandments, and that such well know that the Saviour could not change the day of worship without contravening his Father's commandments, which he had faithfully kept (John 15:10), none would be driven to take the desperate position that the Sinaitic law was done away in Christ. But even from this standpoint no new commandment is found in the New Testament for the observance of a rest day, and so custom must be depended on as the only authority for Sunday keeping. This is at best a doubtful course, especially when consideration is given to the thought of a judgment day which will probe the very secrets of the heart. To follow Scripture direction is the only safe way to journey through the world's wilderness, if one would reach the dwelling place of God.

DECIDING TIME

W. A. MEEKER

LET us ask ourselves, "How much of my time, talents, resources, are not yet active in the work of carrying the last call of mercy?" "Break up your fallow ground." Let us put every resource at work for God.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:13, 14.

The prophet says the wickedness of those in the valley of decision is

great. They are lost. Jesus came to seek and to save the lost. We are his disciples, and his commission to us is: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Have we informed all, so they can intelligently decide? The day of the Lord is near. Are we ready to have the book of our record closed for eternity? Are we ready to meet our neighbors, friends, relatives, and others who have come under our influence, knowing that probation has closed? Are we ready for Jesus to stand up and close the door of mercy?

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

"BY THEIR FRUITS." MATT. 7:20

ALBERT E. PLACE

PLEASE note that the text does not say, "By one pippin ye shall know a pippin tree; by one grape ye shall know a grape vine." "Fruits" is plural and without limitation.

I go to a tree in the dark, and reach up my hand and pluck a single fruit. I take it to the light to find that it is a little shriveled, fly-stung peach. How foolish to judge that tree by that peach. Had I reached up again I might have pulled down a cluster of well-nigh perfect, luscious fruit.

Neither does the Master say, "By one whole year's yield shall ye know the tree." I go to a tree in the time of fruit, and find none. Have I the right to stigmatize that tree as fruitless? Did I but know the truth, I might know that that same tree bore a double crop last year.

Let us ascertain how much is embraced in the term "fruits." I believe you will agree with me that it embraces all, from the first apple to the very last crop or last apple borne.

Is this true in human life, in regard to the human tree?—It certainly is. One act, or even many; one day, or even many, do not constitute the sentence of destiny; else you and I might be without hope today. One act oft repeated, produces a habit. The sum of all habits constitute character; character completed, decides destiny.

One writer says, "In many things we offend all," which, being interpreted, means, In many things we all offend. Some one is offended when we are doing our very best; sometimes fewer are offended when we are far from our best.

We have all committed bad acts. We have had bad days. Some have well-nigh ruined their life's possibilities; then have turned "right about face" and by divine grace have saved many lives; and vice versa.

Some appear pure and good who at heart are impure and unholy. How wise it is to love all men with a divine love, without judgment or prej-

udice, to do our best to encourage and help all to bear good fruit, and better day by day and year by year, and to leave to Him who knoweth our thoughts afar off, grave responsibility of weighing, not acts alone, but motives, and deciding between the wheat and the tares. By so doing, another lost soul may be saved through a crucified Christ manifested in humanity.

San Jose, Cal.

FREE GRACE, AND A CIVIL WAR INCIDENT

C. P. BOLLMAN

THE question is sometimes asked, "If by his death the Lord Jesus Christ made provision for the salvation of every man, why will not every man be saved?"

The answer is, Because every man does not avail himself of the rich provisions of divine grace. An incident in our national history will serve to make the matter plain:

In June, 1862, there was fitted out in a British port a vessel named the "Alabama." This ship was turned over to the Southern Confederacy, and for three years sailed the high seas, preying upon American commerce. The Government of the United States filed a claim against the British government for \$19,021,428.61 damages to American commerce. In 1871 a joint high commission sitting in Geneva awarded this country the sum of \$15,000,000 to cover all claims.

Then those who had lost vessels or merchandise through the operations of the "Alabama," could recover damages by filing their claims with the United States, together with satisfactory evidence in support of the facts.

There was ample money to meet all demands; for quite a large sum, still unclaimed, was finally transferred to the general fund of the United States by act of Congress. But only those who complied with the conditions were paid the amount of their damages. Those who failed to file their claims received nothing.

It is even so with the merit of Christ; it is ample to meet all demands, but only those who ask receive. All that was necessary in the case of the "Alabama" claims was to *prove* the loss. All that is necessary to secure the grace of Christ is to *confess* the loss and sincerely desire that it be made good. No one is turned away empty; but on the other hand no one is forced to accept salvation. Whosoever will may come, but no man is compelled to come. Only those who ask receive; but all who truly ask, do freely receive.

"The pleasures of sin are costly at any price. A moment of such pleasures may cost a day of sorrow."

IN MISSION LANDS

MONTHLY MISSION SURVEY

(Topic for February)

JAPAN AND KOREA

JAPAN

B. P. HOFFMAN

JAPAN is situated between (about) 21° and 50° north latitude. What is known as Japan proper consists of four large islands—Hondo (the mainland), Kiushiu, Shikoku, and Hokkaido (Yezo)—and more than four hundred smaller ones. During the reign of the late Emperor Meiji, through war indemnities and annexation, the territory of the Japanese Empire was enlarged about seventy per cent, the most important additions being Formosa with its adjacent islands, Karafuto (Sakhalin), and Korea, now called Chosen, which was annexed in 1910. The area of Japan—exclusive of Chosen, Formosa, and Sakhalin—is about 175,000 square miles, a little larger than the State of California; and according to the latest official statistics (1913) this same area holds a population of 54,843,083. This gives more than three hundred persons to every square mile of territory. But Japan is very mountainous, which means that in the habitable plains and valleys even a more crowded condition exists. In rural districts the villages are almost contiguous, but statistics show that more than forty-nine per cent of the population live in towns or cities of more than 10,000 population. In the large cities the people are crowded together very closely.

By modern means of communication what was once far-off Japan is now made a neighbor to the rest of the world. Japan is only ten days distant from Vancouver, Seattle, and San Francisco. By way of the Trans-Siberian Railway, England is only fourteen days distant.

The rivers are comparatively short and of rapid current. There are a number of mountain lakes, which are mostly of volcanic origin. Because of the long and irregular coast line, Japan is well supplied with bays and harbors for shipping of all kinds. Marine industry and fishing are an important part of the nation's life and furnish a means of livelihood to millions of people.

Climate

Japan would be classed as a semi-tropical country. In general the climate is fairly salubrious and pleasant. The summers and winters do not have the extremes of heat and cold that are met with in the eastern part of the United States, but the humidity of the atmosphere makes them more

enervating and intolerable. Japan has one of the heaviest rainfalls in the world. Snow is infrequent and light except in the north or in the mountains.

While speaking of climatic conditions, mention might be made of Japan's earthquakes. The records for the twenty-one years ending 1905, show that in that period Japan proper had 30,680 earthquakes, not including those that were so slight as to be felt only by the instruments. Since 1844 there have been eleven severe earthquakes, the deaths from which range from hundreds to tens of thousands. Several active volcanoes are also the cause of serious disaster from time to time. But in loss of both life and property the typhoons and floods are more serious than either the earthquakes or the volcanoes. Often at the time of the typhoons heavy rains cause the rivers to overflow, resulting annually in great destruction of property and crops and in the loss of many lives. Last autumn an unusually severe storm, attended by floods, swept practically the whole country. It wrought dire havoc to property, and claimed over a thousand victims.

Early History

The origin of the Japanese people, and the period at which they made the beginnings of a nation, are almost completely obscured in mythology and strange tales of the gods and demigods. It is very evident that the Aino tribe, of which there are only 17,000 left, residing mostly in the island of Hokkaido, were the original inhabitants of the Japanese islands. The present Japanese seem to be made up of two classes. One, evidently, came from northern Asia down through Korea and across the straits, while the other undoubtedly came up from the south sea islands, or Malaysia. The blending of these two elements has given us the Japanese race, which differs so widely from the other Mongolian tribes. The legends, still taught as history, give the beginning of the Japanese nation as B. C. 660, when the first of the emperors—claiming descent from the sun goddess Amaterasu—is said to have ascended the throne.

From about the fifth century after Christ we find records of events that seem like trustworthy history; and these records, in part, can be corroborated by contemporary history of Korea and China. At this period we find the emperors governing all Japan except in the north, which was still held by the Ainos. At this same time Chinese influence began to be felt;

Buddhist priests coming from China brought with them Chinese learning, arts, law, their religion, and also their language, which were adopted to such an extent that until the present time the Chinese characters are used in writing.

Entrance of Foreigners

The first European who is known to have reached Japan was a Portuguese named Mendez Pinto, who rounded the Cape of Good Hope and was driven to Japan's shores by stress of weather, in 1542. In Japanese histories that year is given as the date of the first appearance of foreigners, Christianity, and firearms. The first missionary to go to Japan was Francis Xavier, a Roman Catholic priest, who went there from India in 1549. He stayed only two years, but some of those who accompanied him remained, and others from Europe joined them to carry on the work started. These missionaries met with wonderful suc-

cess, and within a few years Christian communities were springing up everywhere. In thirty years there were 150,000 converts and 200 churches. Then a change came. These heralds of the new religion were suspected of plotting against Japan, and in 1587 a decree was issued, expelling the Catholic priests. A time of terrible persecution followed, continuing into the next century. Then followed a period of much severer policy toward both foreign religion and commerce. With the exception of a few concessions made to the Dutch and Chinese, Japan was secluded from the rest of the world, and so remained until Commodore Perry, on his mission from the United States, arrived in 1853, demanding and procuring the opening of the country for commerce. Then followed the abolition of the feudal system, the restoration of power to the emperor, and the ratification of treaties with the various other nations, and the liberty to preach the gospel. Since then, in the early days of the new era, there were stormy times for the new government and

occasional outbursts of resentment against foreigners and their religion, but at no time has there been any attempt to revert to the former policy of seclusion. A stable government has been established, with a constitution defining the rights of the people and granting freedom of worship.

Modern Missions

Phenomenal progress has been made in the past sixty years in all lines of national activity—education, politics, diplomacy, invention, finance, transit, industry, army, and navy. During the first part of this period, the gospel, as a part of the Western "civilization" which was then so popular and so much sought after, made great gains. This can well be called one of the most glorious epochs in the history of modern missions. Marked prosperity attended the gospel work, and Japan seemed on the way to a speedy evangelization. But as the wave of popularity reached its climax,

opened a Bible school in Tokio, which grew until they had an enrolment of more than sixty young men. Some of our oldest workers in the field today first learned the truth through these efforts. Later, Sister Grainger and her son-in-law and daughter, Brother and Sister W. D. Burden, joined them in the work. In June, 1897, the first Seventh-day Adventist church was organized in Tokio, with thirteen members. In the same month the Japanese monthly magazine, *Owari No Fukuin*, was started.

In October, 1899, Elder Grainger died. He lies here in Tokio. Prof. F. W. Field was then appointed to take charge of the work in Japan, and he, with his family, arrived in the fall of 1901. Other workers followed, including medical workers, who started a sanitarium at Kobe in 1903. This sanitarium has since been given up, but another institution for Japanese took over the work, which has



THOSE PRESENT AT THE ORGANIZATION OF THE JAPANESE CONFERENCE

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a reaction set in. The failure of Christianity to follow up the good beginnings that were made in Japan, is not due altogether to the conditions in the field. Modern educational tendencies bear the same fruit in foreign fields as at home; i. e., skepticism and unbelief in all faiths.

Although officially Japan cannot be said to favor or encourage Christian missions, there is no serious opposition to the proclamation of the gospel, and when the power of the living word attends the preaching, no doubt greater victories can still be experienced. A recent report shows that the present strength of the Protestant missionary endeavor in this field is 1,050 foreign missionaries, 2,522 Japanese workers, and 1,056 churches, with a membership of one hundred twelve thousand.

Early History of the Third Angel's Message in Japan

Our work in Japan was opened by Elder W. C. Grainger, who, with Brother T. H. Okohira, came from California in the year 1896. As a means of getting in touch with the young people of Japan, they first

been operating for about thirteen years. This has been the means of leading many to the light. The church in Kobe now has a membership of seventy.

In 1906 other workers came. More aggressive work was undertaken in different parts of the field by distributing the paper, holding tent efforts, and following up the interests with house-to-house work and hall meetings. The first general meeting was held in January, 1907, on the occasion of the visit of Prof. W. W. Prescott, the workers of both Korea and Japan attending this meeting. The believers of Japan then numbered 126. In 1908 a mission training school was opened in Tokio, with Brother H. F. Benson in charge. In 1911 Elder F. H. DeVinney came to Japan to take the place of F. W. Field, who returned to the States. Brother C. N. Lake and his wife came shortly after; he served the mission almost three years in the capacity of secretary-treasurer, when their return was made necessary for health reasons. Brother J. N. Herboltzheimer and his wife, nurses, who had spent

some time in the sanitarium at Kobe, in 1913 were sent to Yokohama to engage in medical missionary work.

Later Developments

About this time land was procured and buildings erected in one of the suburbs of Tokio, thus providing homes for the workers connected with office and institutional work,—a building for mission headquarters, a publishing house, a school building, and a church.

Our publishing work has grown, notwithstanding obstacles. Literature with which to work—tracts and small books, such as "Steps to Christ" and "His Glorious Appearing"—has been published for a number of years, and has been a help to our workers who have engaged in the canvassing work. During 1917 we undertook to improve our magazine work. As we held a license for only an educational magazine, we were not free to deal with current events which show the fulfilment of the prophecies. So the first step was to pay a deposit with the government, which entitled us to the same privileges as a newspaper. At the same time we enlarged the magazine to thirty-two pages, doubling the price, and changing the name to *Toki no Shirushi* (Signs of the Times). This new magazine has been well received, and the canvassers who have worked with it have done well in selling and taking subscriptions for it. During the past summer we have translated and printed the book, "The World War," and it has proved a very good seller. A second edition is being printed. We hope to get out a larger book soon.

The publishing work suffered the loss of two workers. Brother Fred DeVinney, son of Elder DeVinney, died after three years in the field. Early in 1915 Brother C. C. Hall arrived to superintend the publishing work, and also to act as treasurer of the mission. That same autumn he died, after a short illness. A few months later Brother A. B. Cole, formerly of the Review and Herald, Washington, D. C., arrived to take up this line of work.

Organization of a Conference

An institute for our canvassers and workers, and a general meeting attended by about a hundred forty believers, convened Nov. 10, 1917. At this meeting Elder W. W. Prescott, who attended the first general meeting in Japan, was present, and assisted in the organization of the Japan Conference of Seventh-day Adventists. Other visiting brethren present were J. S. James, J. M. Johanson, R. F. Cottrell, C. L. Butterfield, and S. L. Frost. The organization of this field into a conference is a great step forward, and will be a stimulus to the Japanese church to put forth greater effort both in giving of their means to try to make the work self-supporting, and also in taking an active part as individual members in giving the gospel of salvation to their

fellow countrymen. The officers of the conference chosen were: President, B. P. Hoffman; secretary-treasurer, A. B. Cole. The following distribution of the foreign workers in the field was made: Elder H. F. Benson, in Wakamatsu; Elder W. D. Burden, in Tokio; Brother A. N. Anderson, in Nagoya; Brother P. A. Webber, in Fukuoka; Brother S. G. Jacques, in the island of Hokkaido, to continue language study and assist in opening the work in that island; Brother J. N. Herboltzheimer, in Yokohama; and Brother H. Stacey, from Australia, at the conference headquarters as field missionary secretary.

We have two ordained Japanese ministers, Elder T. H. Okohira and Elder H. Kuniya. Brother Okohira has been editor of the magazine since it was started. This work has been given to Brother S. Miyake, and Elder Okohira will spend more time in the field and with the churches. Elder Kuniya is engaged in evangelistic work in the city of Tokio. Other Japanese workers are stationed at Kobe, Hiroshima, Moji, Nagasaki, Kagoshima, Kanasawa, Kuji, Yuzawa, Hirosaki, and also at the places where foreign workers are laboring. There are twelve licensed canvassers in the field, and a number of others who are devoting all their time to the work of selling our literature.

During the past year more than fifty members were added to our churches by baptism. Calls for workers have been received from several large cities that we have not been able to enter because of an insufficient number of workers. We are endeavoring to strengthen our literature work to make it an efficient means for entering new portions of the field. We also hope, through it, to make our school work self-supporting, and at the same time make our school more productive in developing native workers to go out and preach the gospel in the many unwarned cities, towns, and villages; for the foreigner cannot expect to carry the truth into all of them.

Will not all our brethren at this time pray especially for the work and workers of this new conference, that our work may be prospered and speedily finished, and that many out of this nation may thus be made ready to meet the Lord at his appearing?

CHOSEN (KOREA)

C. L. BUTTERFIELD

CHOSEN is a peninsula in the eastern part of Asia. Formerly it was an independent state, but it was annexed to the Japanese Empire on August 29, 1910, and renamed Chosen—"morning brightness." This name was first adopted toward the close of the fourteenth century, it having been the name of an ancient kingdom in the northwest part of the peninsula, dating as far back as 2350 B. C.

The peninsula stretches southward from Manchuria, with an estimated length of 600 miles, an extreme breadth of 135 miles, and a coast line of 1,749 miles. The east coast is steep and rock-bound, with deep water. The west coast is often low and shelving, and abounds in mud banks, with a tidal rise and fall of from twenty to thirty-six feet.

Korea is distinctly mountainous, and has no plain deserving the name. In the north there are mountain groups with definite centers, the most notable one being Paik-tu San, reaching an elevation of 8,700 feet. This group contains the sources of the Yalu and Tuman Rivers, which form the northern boundary of Korea. From these groups a lofty range runs southward, dividing the country into two unequal parts. On the east, between it and the coast, which it follows at a moderate distance, is a fertile strip difficult of access. On the west it throws off so many lateral ranges and spurs that the country is broken up into a chaos of corrugated and precipitous hills and steep-sided valleys, each with a rapid perennial stream.

Korea has sixty-four thousand square miles, and a population of fifteen million. The northern portion has a severe climate, with few inhabitants, while the rich and warm provinces of the south and west are populous.

The origin of the Korean people is unknown. They belong to the Mongol family; their language belongs to the so-called Turanian group, is polysyllabic, and possesses an alphabet of eleven vowels and fourteen consonants, with a script named *En-Mun*.

Since Korea's annexation to Japan, great advance has been made. The railway lines have been extended until there are now more than one thousand miles of first-class roadbed; the winding cow paths of a few years ago have been replaced with good highways. Postal, telegraph, and telephone service has been established; life and property are protected, and law courts give justice to all. Great changes have taken place in the "Hermit Kingdom," and not least among these is the change that has been brought into the lives of many thousand people by the acceptance of the gospel of Jesus Christ.

The total amount of foreign trade during the first ten months of 1917 was, in United States gold: exports \$32,439,000; imports, \$30,691,000. These figures exceed those of 1916 by about \$4,000,000 in the former, and \$2,500,000 in the latter.

Articles of export are rice, soy beans, other beans, fish, ginseng, cocoons, graphite, copper, and ox hides. Articles of import are cotton cloth, yarn, iron, rails, machinery, coal, lumber, and cement.

The first commercial treaty made by the "Hermit Kingdom" with a West-

ern power was with the United States through Admiral Shufeldt in 1882.

The Beginning of Mission Work

The first missionaries to Korea were Dr. and Mrs. Horace N. Allen, in September, 1884. As missionaries were not then allowed to enter the country, owing to difficulties with French missionaries, some of whom had suffered martyrdom, Dr. Allen began his work as physician to the American Legation, which had recently been established. He says of his own work: "My part consisted in getting through a closed door, and then holding it open for the others."

The first recognized missionary to enter was Rev. H. G. Underwood, of the Presbyterian Board, who came in April, 1885. During the following year he baptized the first converts, nine in number, and administered the first sacrament of the Lord's Supper.

Reverend Underwood, together with the Rev. James S. Gale, Rev. Samuel A. Moffett, and two or three others who soon arrived, had, as early as 1891, by their methods of making long itineration trips, preached the gospel in all of the thirteen provinces of Korea.

In 1909, the twenty-fifth year of operations in Korea by the Presbyterian Mission, their church membership had reached 25,057, an average of a thousand members for every year's work, with fifty-seven extra. Their total adherents at that time were 96,688. At the close of 1916, after a period of thirty-two years' work, the church membership of all missions working in Korea numbered 184,572, and the number of those preparing for membership was 39,561, making a total of 224,133 adherents in all. One third of all the converts won from heathenism by the Presbyterian Church in all lands, have been won in Korea. After twenty-five years of work in the field, they gave out the following report as proof of the self-support of the Korean Presbyterian Church:

"Out of 840 church buildings in the work of our mission alone, not more than twenty are known to have received any foreign funds for their erection. A few of the very large buildings have received aid to the extent of not more than one third of the cost. Of the 589 primary school buildings, practically all have been provided from Korean funds. Of the 1,052 native workers on salary, ninety-four per cent are supported by Koreans. It has not been easy to secure or maintain this policy of self-support, and the temptations to depart from it have been many and frequent, but its great value has been appreciated more and more by both missionary and Korean."

While all mission bodies working in Korea have worked toward self-support, the Presbyterian Board has been the most successful. However, the reports at the close of 1916 show that the Korean Seventh-day Adventist church members gave for gospel work during the year on an average thirty-six cents United States gold

more per member than the members of any other body.

The great religious revival that spread over Korea in 1905-6 was the call of God to the Korean Church to walk in all the light of his Word. Many confessions were made, and large numbers were added to the church; but the refusal to walk in all the light that was then given, has tended to darkness rather than light.

Doers of the Word

"The Korean not only memorizes scripture; he puts it into practice. One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was, 'I have been memorizing some verses in the Bible, and have come to recite them to you.' He lived a hundred miles away, and had walked all that distance, traveling four nights—a long stroll to recite some verses of scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory, and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied, 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan: I would memorize a verse, and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick.' Imagine this humble Korean Christian in a heathen city, amid the hills of the peninsula, taking that matchless moral code and precept by precept putting it into practice in his life with his neighbors. Is it any wonder that the Korean Church grows?"—"Korea in Transition."

Our Work in Korea

Early in 1904 a Korean passing our church in Kobe, Japan, read the sign over the door, and being invited to enter, studied and learned the Sabbath truth. He soon returned to Korea and told his friends of his newfound faith. Word was sent to Japan asking that some one be sent to teach them the truth more fully. In response to the call Brother H. Kuniya, a Japanese brother, went to Korea, and Elder F. W. Field soon followed. Elder Field, in writing of this visit, said: "The message is going like wildfire in Korea."

As the Japanese workers could not speak the Korean language, their only method of communication was by writing the Chinese characters. In that way the truth could not be fully taught in a short time, but the Sabbath truth was accepted by many. In 1907 about five hundred were supposed to be keeping the Sabbath in south Ping-yang Province, where during 1905-6 the great religious revival of Korea started.

Elder W. R. and Mrs. Smith were the first workers to be sent to Korea to labor. They arrived in the autumn of 1905. Early in 1907 they were joined by Miss Mimi Sehaffenberg, and late in 1908 by Dr. and Mrs. Riley Russell, Miss May Scott, and C. L. Butterfield and his family. At that time the Korean Mission of Seventh-day Adventists was organized.

Little by little the work has grown, until in February, 1917, the Chosen Conference was organized, with eighteen churches and thirty-two organized companies, besides about seventeen home Sabbath schools. At the close of September, 1917, the church membership was nine hundred, and the Sabbath school attendance about seventeen hundred.

Seventeen foreign workers, including wives, with thirteen children, are located at the three stations, Seoul, Soonan, and Keizan. At Seoul there are three foreign dwellings, and a publishing house, with office and chapel. At Soonan there are two foreign dwellings, a school building, dormitories, and a dispensary. At Keizan there are two foreign dwellings.

The training school at Soonan, 175 miles north of Seoul, is doing well in training workers. Academic work is given, and fifty-five students have finished the course. More than thirty of these are now engaged in some branch of the work.

During the first eleven months of 1917 the literature sales amounted to \$2,233.74 United States gold. However, as we have no one to give his time to this work, it has not advanced so rapidly as it might otherwise have done. [Brother J. C. Klose, of Illinois, is under appointment as field secretary, and is expecting to sail for Korea at the close of the General Conference.] Many have been brought into the truth by the printed page; and with proper field help, we trust that the publishing work will soon be self-supporting.

Needs

We need one more family for evangelistic work. Besides the president, we have only three evangelistic workers in the field,—i. e., those who are giving their full time to this line of work,—and there should be at least four.

Last but not least, we need a teacher for a church school for the children of the workers here in the field. About half of the children of the workers are of school age, between eight and thirteen, and should have the privileges of a church school at no distant date. Will you help us by your prayers and offerings?

A LETTER from Elder M. B. Butterfield, who is laboring in the South Caribbean Conference, West Indies, states that on a recent Sabbath they had baptism and the Lord's Supper. Fifty-four were baptized, and sixty-two were received into the Bridgetown church. These are the results of the recent tent-meeting held in that city. There were several others who were not ready for baptism at that time, who will receive it in the near future. We rejoice in this harvest of souls.

"Live within your income."



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.

AT EVENTIDE

This very day, while I with sweet content
Fulfil the common daily round, on homely duties bent,
From many a happy home, with careless unconcern
And gay good-by, have fared forth feet that never will return.
And what hath she who waits with all the world beside,
If nevermore her loved ones come home at eventide?

And what indeed am I, that God should give to me
So glad and blest a life, a home from grief so free?
That this sweet common day, for me without a tear,
Should bring for some the crushing loss of all life holds most dear?
That kept secure from whatsoever danger may betide,
My own come safely back to me today at eventide?

Help me, O Lord, I pray, my gratitude to show
In tender, loving ministry where falls the sudden blow;
In daily walking softly, lest the terror nigh
Descend in darkness swift and deep, o'erspreading all my sky,
And there should come to sit my own hearthstone beside,
The grief of one who waits alone, alone at eventide.

O Father, loving all, I gladly trust to thee
The days to come, that good or ill, I still may see
Thy tenderness in each; and whether stress or peace
They bring, I still can praise with praise that shall not cease,
That for so many years love hath not been denied,
And I have welcomed home so long, my own at eventide.

—Lillian Manker Allen.

"LEAD ON SOFTLY"

B. H. SHAW

In all the Bible there is perhaps no stronger expression of the tenderness of God's dealing with his children than Isaiah 40:11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

In his long experience as a shepherd, Jacob had unconsciously cultivated this same tender quality. When Esau insisted on accompanying him to Canaan, his answer was: "My Lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." Gen. 33:13, 14.

This is an example of the "nurture and admonition of the Lord." Eph.

6:4. Notice that "the nurture and admonition of the Lord" is contrasted with harshness and severity. The entire verse, according to Weymouth, is: "And you, fathers, do not irritate your children, but bring them up tenderly, and with true Christian training and advice." We gather from this that tenderness should characterize all our dealing with our children. It need neither weaken discipline nor relax firmness and severity.

We are unconscious of our distance from our children. But the very fact that our message is to bring our hearts to our children proves our need.

Notice these precious words from "Testimonies for the Church," Volume I, pages 388, 389, and let us ponder them well: "If Christ dealt with us as we often deal with one another and with our children, we would stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and has himself shared our experience in all things

but in sin; therefore he has prepared for us a path suited to our strength and capacity, and like Jacob, has marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us with our children behind. Oh, no; but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has appointed us a path suited to the strength and capacity of children."

God has prepared the way for us and for our children; let us seek him till we find it. Let us as parents take the precious volumes of the Testimonies, and in earnest study and prayer find what we need to win our children. When we do this, a spiritual advancement will be made that will hasten Pentecost.

"KILL THE RAT"

MRS. I. H. EVANS

THIS is the slogan for the recently inaugurated campaign by the United States against an enemy within our borders—an enemy variously estimated at from two hundred to five hundred million strong. This enemy is the brown rat, formerly known as the "wharf rat." Full-grown, it measures eighteen inches from the end of its nose to the tip of its tail, and weighs a pound and a half, though larger specimens have been observed. It is fierce, crafty, very prolific, and adapts itself easily to unusual conditions. It is regarded as a "spreader of fatal diseases," and is the chief carrier of the deadly bubonic plague.

The brown rat originated in Asia, but is now found in all parts of the world, even the remotest islands of the Pacific. Everywhere it is a pest and menace to man, its only rival and its natural enemy. "Only two mammals are able to maintain themselves anywhere in the world and against all rivals—man and the rat. The genus Homo and the genus Mus go everywhere, and eat everything. They are the two creatures that dwell in houses and travel in ships. Ever companions, they wage perpetual war upon each other. Man has fought the rat for thousands of years, and the battle is still drawn."

Not only does the rat carry disease, but its support is a direct tax on the resources of the farmer. In the country, where food is abundant, there are three or four times as many rats as human beings, and every rat is estimated to destroy and devour at least five dollars' worth of foodstuffs each year, besides doing untold dam-

age to other property. "Nothing that is grown for the use of man is safe from the depredations of these pests. They eat fruits and garden vegetables. They rob cattle, horses, and poultry of their feed. They destroy immense numbers of young chicks, ducks, and turkeys, and will even attack little pigs. Often they cause a total loss of crops over wide areas."

Many instances have been observed of the destructiveness of these rodents. Forty thousand sacks of grain were lost by a steamer in a twenty-nine-day voyage; a packing house in Chicago lost 3,360 hams in one year; a hotel lost seventy-five dollars a month in damaged linen; etc. Rats are especially fond of eggs. A commission merchant in Washington stored a hundred dozen eggs in a covered wooden tub. On opening the tub two weeks later, he found that eight hundred forty of the eggs had disappeared—not even a shell was left. But there was a rat hole, which had been gnawed in the side of the tub, and which had furnished an open door to an abundant supply of Mr. Rat's favorite food.

Hand in hand with the nation-wide movement to increase the production of grain, fruit, and other supplies, and to conserve what is raised, goes the campaign against the rat, which destroys a billion dollars' worth of foodstuffs every year in this country alone. If you wish to know how to safeguard new buildings against rats, and how to keep down the pest on your own premises, write your request to the Public Health Service of the Department of Agriculture at Washington, D. C., and a bulletin giving this information will be supplied.

DRYING POTATOES

G. D. BALLOU

ABOUT the time when potatoes begin to sprout, most people begin to wish for some way of saving them for future use. The following method, which I have worked out, is excellent any time after they are harvested:

Clean the potatoes as for baking to eat, jackets and all. Bake them thoroughly, and as soon as they are cool enough to handle, crush them into quite small pieces. Let them evaporate under cheesecloth, to keep free from insects, till the next morning. When fire is most needed for comfort or cooking, reheat them thoroughly, and treat as before. Repeat this process three or four mornings. Of course they will need thorough stirring each day to facilitate evaporation. This is a very rapid, thorough, and economical method of drying potatoes. They will keep perfectly for years if necessary.

When the potatoes are thoroughly dry, give them a final heating, and

store them in tight paper sacks or cans.

When wanted for use, moisten with about three times their weight of water overnight, and they are ready to warm up and serve. By putting them through a coarse grinder, the appearance of the dish may be improved. The flavor of the potato is not materially affected by drying.

Los Angeles, Cal.

"FRET NOT THYSELF"

The little sharp vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

THE MATTER OF GOING TO BED

IN one family of my acquaintance the going-to-bed bugbear has been exercised in the case of each succeeding child as soon as he was old enough to understand the simple arithmetic involved. A quiet talk is started on a peaceful morning when the question of going to bed is not a burning one, and the conversation runs somewhat as follows: "Now, Jack, let's decide about your bedtime. All the doctors and people who know best about how to keep well, say that children of your age need at least ten and a half hours' sleep every day. If you have to be at school at nine, and it takes you half an hour to get there, and an hour and a half to get bathed and dressed and eat your breakfast, what time would you have to get up?" After this has been worked out, another sum is done to determine what time it is necessary to get to bed in the evening to have the right number of hours in bed.

It is finally determined that if Jack starts to bed at eight o'clock in the evening, he will be able to sleep the requisite length of time. No normal child who has had any experience of the use of reason can resist such a procedure, if put to him in a quiet moment, when no passions are obscuring his capacity for reason. But when night comes, there is sure to be this plea: "O mother! just this once, it won't hurt me to stay up a little later; just this once!" This is the sort of thing which is usually regarded as going back on the whole idea of reasonableness, and is put down as incipient insubordination, with no discussion allowed.

But Jack's mother, having been warned by experience, made due provision even for this plea. As a matter of fact, there is some truth in it. When the doctors say a child should sleep ten or eleven or twelve hours out

of the twenty-four, they do mean simply that he should sleep that long, as a general thing. They do not maintain that one night of fewer hours' rest will have any dire results. The child, using his good sense, knows this as well as you do, and the only honest treatment of him allows this, and continues as Jack's mother did: "But, of course, Jack, sitting up a little later once in a while won't do any special harm, so let's say that on one night every week you may sit up an hour later, and you may choose the night."

Then when Jack is summoned to bed (usually after a humane warning ten minutes ahead of time to soften the shock) he goes, not because mother says so, or because he is a good little boy who always minds his mother, but because he himself has begun to shoulder the responsibility put upon him by the fact of his existence,—the responsibility for making the most possible of himself physically and morally.

Of course, such a system of regularity is harder on mother than the method which consists of looking suddenly at the clock, and exclaiming: "Why, I'd no idea it was so late. Jack, you must stop that and go to bed this minute!" But the fact that she finds it hard means only that mother is not a very good girl herself, and that she has not at all learned the lesson she is trying to teach her children, of unquestioning obedience to the right reasons for doing things. —Selected.

WASTED — TWO BILLION EGGS A YEAR

MRS. I. H. EVANS

WE are often reminded these days of the old-fashioned proverb, "Many a little makes a mickle," which has taken on new meaning in our eyes within the last few months. Now it appears that a whole corps of experts have been going after the egg, and they have found, among other things, that no fewer than two billion eggs are lost every year on the perilous route from the nest to the table. And the largest proportion of this loss falls, as so many such losses seem to fall, on the farmer. In the first place, "keeping a few hens," is a casual business with him. They pick up much of their living, are often wretchedly housed and cared for, and with commendable spirit choose nesting places for themselves which at least give promise of seclusion and a fair degree of cleanliness. But this means a big egg loss, in the aggregate.

Other losses occur. The eggs are carried first from the farm to the nearest "store," where they are traded for groceries, and more or less breakage is likely to occur in this journey. So it is at every step of the way—through the hands of the local buyer, the nearest packing center, the city packers, the wholesalers, the retail

merchants, and finally into the home kitchen—a little toll is paid, in breakage, in checking and cracking, in mustiness and dampness. We cease to wonder at the price of eggs when we consider how many hands the "cold storage" variety passes through, and how much loss occurs at every turn.

The commission men are studying the egg loss carefully, and laying plans to lessen it. No doubt they will succeed. But the farmer who wishes to profit by their experience, and by what they have learned from him as well, will study the methods of successful egg specialists, and adapt them to his own needs. Comfortable housing, cleanliness, systematic feeding, and regular gathering of the eggs after they are laid, will save many of the littles that count into *much* so rapidly at present prices.

A good way to keep eggs after they are gathered, is to provide an egg rack, where each day's supply may be stored at once. Such a rack may be easily made at home. The foundation is a shallow box, about four inches deep, twenty-one inches wide, and twenty-three inches long. It should be made of half-inch boards, and firmly joined at the corners. Seven shelves, four inches wide, and the exact inside measurement of the box, are cut from half-inch boards, and nailed in place three inches apart. They should slope slightly toward the back of the rack. Each shelf will hold eighteen eggs, and the seven shelves will hold a week's supply.

MAKING USE OF THE MEMORY VERSE CARDS

MRS. JENNIE GILLESPIE

ONE thing which has helped me to keep my little girl interested on Sabbath afternoons is the Memory Verse Cards she receives at Sabbath school. They are all saved, and neatly pasted in a post card album, which makes not only a pretty book, but one that is full of interest and "stories."

On Sabbath afternoon we look over four or five of the cards,—not too many at one time, lest she become confused. Then I tell her a Bible story, and she guesses which card it belongs to. Sometimes she tells the story, and I must guess the right card. Often two or three hours are spent very happily in this way. Occasionally her little friends, not the children of Sabbath keepers, come in; and though they are of different ages, we still carry out the plan, and find that the more there are, the greater the interest.

Not only does this method help to make the Sabbath hours a delight to the child, but it firmly fixes in her mind a large number of Bible stories.

"THY word have I hid in mine heart."

THE WORLD-WIDE FIELD

THE CUMBERLAND CONFERENCE

"THE Lord hath done great things for us; whereof we are glad." Ps. 126: 3.

A retrospective view of the work in the Cumberland Conference for the year 1917 shows the evident tokens of God's special blessings. He has crowned the year with his goodness.

The membership of the Cumberland Conference as reported at the close of 1916 was 649. This was exactly the same as the membership reported at the close of 1915. This year, however, we are very thankful to report that the Cumberland Conference has now a membership of 840, of which 697 are white and 143 colored. This is the most encouraging feature of our report for 1917. While we have made an excellent gain in finances, as will be observed in this report, we are thankful most of all to see this gain in membership. The one great reason we have conferences, with all their various departments, is to win souls to Christ. This is the first object of all our conference activities.

The Lord has blessed us with a good gain in tithe and offerings during 1917. The total tithe of the conference for 1917 amounted to \$11,565.04, of which \$1,405.26 was from our colored constituency. The Negro department shows a gain in tithe of \$331.19 for the year 1917. Our white constituency has paid in \$2,025.84 more tithe during 1917 than they paid during 1916. The total gain in tithe for 1917 over the year 1916 amounts to \$2,357.03.

The Ingathering receipts for the campaign of 1917 amount to \$2,300. This is a gain of \$1,387.32 over the Ingathering receipts for the campaign of 1916. In 1915 the Cumberland Conference raised only \$298.93 in the Harvest Ingathering campaign. It is very interesting to note that during 1917 we raised more than seven times as much as in 1915. This is an encouraging omen, as it indicates that our lay members are getting a mind to work. It shows us the great work that can be done when our people are all aroused to action. The amount collected in the Ingathering campaign during 1917 is equivalent to \$3.50 for each member of the conference.

We are also glad to report that the total offerings of the Cumberland Conference for foreign missions for 1917 show a gain of nearly \$3,000 over 1916. The total amount raised for foreign missions in the Cumberland Conference for 1917 was \$6,675.99. This good gain in the offerings of 1917 indicates that our people believe that the work of God is soon to close, and that they want to help out all they can with their means while there is an opportunity to work.

During 1917, \$1,605.80 was raised for the tent fund by our white constituency. Out of this fund the conference has been provided with 800 new folding chairs and two large pavilion tents 50 x 70 feet and five new family tents. The tent fund for 1917 showed an increase of more than \$1,500 over the record of the previous year. The total gain in tithe and offerings for the year 1917 is in excess of \$6,700.

We are also glad to report that during 1917 our conference sold \$12,872.06 worth of our truth-filled books, which is \$5,800 more than the record of 1916. Of this

amount, our colporteurs sold \$10,146.50 worth of subscription books.

The total sales for the conference amounts to \$14,000. Nearly twice as much of our literature was sold during 1917 as was sold the previous year. The year's record shows a very large increase of office sales, which indicates that our people are doing a great deal of home missionary work in the sale of our small books and tracts. This is also very encouraging.

When we think of this report we are led to exclaim, "This is the Lord's doing; it is marvelous in our eyes."

It is very encouraging to note that during 1917 our conference reached three different goals along three different lines. For the first time in its history the conference has reached its twenty-cent-a-week quota to missions. At camp-meeting time, the Harvest Ingathering goal was set at \$2,000. This looked like a large amount, but we are glad to say that we exceeded our goal considerably. In the early spring of 1917, we set a goal of \$1,500 for the tent fund, in order to provide money and equipment for our summer's campaign. Our people responded liberally.

May God help each member in the Cumberland Conference to determine by his help to make the record for 1918 even better than the record for 1917. We must do more than we did in 1917. May the Lord give us all a mind to work. The set time has come for the Lord to favor Zion and to do great things for his people. Ps. 102: 13. May we consecrate ourselves to him so fully that he can do great things through us this coming year. Let us take for our motto for 1918,

"All at work, all at once, all the time."
J. L. SHULER.

BALTIMORE

I AM sure the readers of the REVIEW will be glad to hear of the progress of the work in the city of Baltimore. It has been the privilege of the writer to have charge of the Baltimore (No. 1) church and the English work for the past eighteen months, closing with the month of December.

During this time 125 have united with the church by profession of faith, and about thirty others, who will, no doubt, unite with the church later, have signed the Sabbath covenant. Seven series of meetings—four with the tent and three in halls and theaters—have been held. These services have been largely attended. Congregations varying from one hundred to fifteen hundred persons, have listened intently to the message. Only two Sunday nights out of sixteen weeks we were able to seat the people in a 70 x 90-foot tent. The offerings have been good. With all these services, aside from the salaries of the workers, we have fallen behind only \$750.

The Lord has blessed the church financially. Thirty-five hundred dollars has been paid on the church debt, and \$1,410 raised on the Harvest Ingathering; and we are thankful indeed that we are able to report that, with all other financial obligations, we have raised more than \$200 in excess of our quota on the Twenty-cent-a-Week Fund.

The tithe for this time was \$3,019.65 more than the tithe for the previous eighteen months. The tithe of the new members amounted to \$2,306. The past month (December), with a membership of 250, the church tithe amounted to \$826.61.

The missionary activities of the church have been wonderfully blessed of God. During the time of the meetings, more than 350,000 announcements of the services were carried by the various members to the homes of the people.

Beginning with a church debt of \$5,500, it was essential that something more than usual be done to relieve the situation. It was with difficulty that the first payment of \$500 was made. Then we decided to divide the church into bands. Fourteen bands of twelve members each, with leaders, were organized to reduce the church indebtedness. We set a goal of \$1,250 to be raised by the whole church in six months,—fifty dollars for each band, every member to endeavor to make as much as five dollars. In order that the members might have something with which to work, we secured many thousand copies of the Present Truth Series. With these, the members went from door to door, soliciting what the people desired to give. Commandment cards were also used with profit. At the close of the campaign, we were overjoyed to find that the returns showed \$1,602. The second effort was put forth. The goal set at this time was \$1,500. Though the effort was made during the warm time of the year, the returns amounted to \$1,535.51, thus making \$3,637 to be applied on the church debt.

Our last Ingathering campaign was carried on through the bands that had been organized. After having been in practically three campaigns last year,—Ingathering and two church-debt campaigns,—we felt that with only two months in which to work, \$750 would be all that could be raised. The first Sunday's work showed a gathering of \$135. When the final reports came in, the bands had more than reached their goals, and the sum total was \$910.

We do not feel that the financial side is all there is to this matter. The many thousand pages of literature that have been placed in the homes of the people will surely bear fruit. Some who are now in the church were interested as a result of the workers' going from door to door with the printed page. The membership now stands at 250. About half of these are new members. The new members were especially active in the church work; some of our best workers were of this class. To see these new ones come into our midst, rejoicing and doing what they can to spread the light of truth to others, has given us all renewed zeal to work while opportunity lasts. We cannot speak too highly in praise of organization into bands to carry on all the missionary activities of the church. By this means church members will gain valuable experiences that otherwise they might lose. Of our membership, it is safe to say that one half have had actual experience in going from door to door with the printed page. Those who had experience took others and taught them.

Associated with the writer in these various efforts held in the city, were the following workers: As singing evangelist, Brother G. Mediary; Brother M. S. Pettibone was tent master the first summer and Brother R. Long the second. The Bible workers who were connected with the services were practically developed during the time of the services. Three of these were chosen from the new members. The names of those who have had part in the Bible work at some time during the time of the services are:

Mrs. M. S. Pettibone, Miss N. Ackerman, Miss E. Kimber, Mrs. H. Yingling, Miss E. Baus, Mrs. E. North, Miss A. Miller, Miss A. Dewers, and Miss B. Wagner.

We are thankful indeed for the co-operation of these workers and church members. Especially do we thank God for his abundant blessing. To him be all the glory. Though right in the midst of one tent effort the big tent was blown flat and much damage done, yet out of it all has come good, and God has overruled to his praise.

At the present writing, we are in the midst of a series of evangelistic services in Hagerstown, Md. The meetings are held in a theater on Sunday nights and in a hall during the week. At our first Sunday night meeting, though the theater holds two thousand, there was not sufficient room for the people who came. The house was packed, and between two hundred and three hundred stood throughout the service. Many were turned away from the meeting. The following two Sunday nights the house was full. Next Sunday night we are to present the Sabbath question. We earnestly solicit the prayers of our people for the work here.

A. S. BOOTH.



HEALED BY PRAYER

I WRITE the following lines for the benefit of the many friends and relatives of Sister C. E. Knight, who is now on furlough from the South American field. She came to the St. Helena Sanitarium a few months ago, very much run down in health, and needing a heavy operation. After due examination and preparation, the operation was performed successfully; but for weeks she lay in a very critical condition. Her system was so full of malaria and other poisons that frequent chills had to be combated by constant treatments. As little or no food could be retained on the stomach, her strength was daily failing. Man's extremity was now God's opportunity to work. The instruction given in James 5 was closely followed.

On a beautiful Sabbath afternoon, the elders of the church gathered around her bed, and in response to her request, she was anointed. We did not dictate to God as to what he should do, but simply fully presented her case. Our faith took hold of what seemed best. To God be all the glory, for from that hour she began to mend.

It was Sister Knight's wish that this short story of healing be told that others might rejoice with her over what God had wrought.

S. T. HARE.



NORTH TEXAS CONFERENCE

We can truly say that the Lord abundantly blessed the different branches of his work in the North Texas Conference during the year 1917.

Nothing in this world can stop the work of God. The rider upon the white horse, representing the onward march of the church of God, went forth conquering and to conquer. God's cause knows no defeat; it will grow stronger and stronger as the days go by.

Texas is a large State. With an area of about 265,780 square miles, Texas is more than 4,000 square miles larger than Austria-Hungary; more than 134,000 square miles larger than the British Isles; more than 250,000 square miles larger than Denmark; more than 58,000 square miles larger than France; more than 53,000 square miles larger than Germany; more than 155,000 square miles larger than Italy, and more than 144,000 square miles larger than Nor-

way. This will give the reader an idea of the size of Texas.

However, the State is divided into several conferences, and the North Texas Conference comprises only a portion of this great State, the northeastern portion, including 67 counties. We have enough territory though, and really more than we can properly work with our corps of workers, but I suppose other conferences are having the same difficulties. "The harvest truly is plenteous, but the laborers are few."

In many ways the year 1917 was the best year in the history of the North Texas Conference. Every phase of the work made marked gains over any previous year, and we believe this is the way it should be. The Lord's work cannot stand still, but it must grow and prosper.

In the year 1916 our colporteurs delivered \$16,122.98 worth of books, but in 1917 they delivered \$30,207 worth, a gain over the previous year of \$14,084.02. Our goal for 1917 was \$25,000, but we passed it to the amount of \$5,207. We believe our colporteurs will do still better this present year. This is the opportune time for our people to place our good books in the hands of the people. Never before in the history of this message has there been such a demand for our books. More than 28,000 of the World's Crisis Series were sold in our conference during 1917, and mostly by our lay members.

The Young People's Missionary Volunteer work also made encouraging progress. The young people love the message, and are willing to go to the distant fields and give the message to the poor people who are in darkness, or to help to send others. We have fourteen societies, with a membership of 249. Their financial goal for 1917 was \$690. This goal was more than reached, for the reports show that the young people raised \$1,251.16.

The same spirit of earnestness and devotion, and the same blessings that were seen and manifested in the colporteur and young people's work, attended our Sabbath school work. The average attendance in our Sabbath schools last year was better, I believe, than during any previous year. It is very sad, however, that there are still some who do not see the importance of attending the Sabbath school. Those who attended and studied the lessons received rich blessings.

Our Sabbath school offerings for 1917 amounted to \$6,213.66, a gain over the year 1916 of \$1,870.84. Aside from our Sabbath school offerings, the North Texas Conference raised \$7,838.69 for missions, making a total of \$14,052.35. We averaged a little more than twenty-one cents a member per week. This is the first time in the history of the North Texas Conference that the financial goal for foreign missions has been reached, and to God alone belongs the glory. Our offerings to foreign missions in 1916 amounted to about \$8,000, making a gain in 1917 of more than \$6,000.

It is very interesting and encouraging to notice the increase in the tithe. In 1915, \$13,320.53 was received; in 1916, \$18,140.58; and in 1917, \$26,718.10. We are very glad and happy to see these good gains. We have a faithful and loyal people, and the credit for the increase in tithe and offerings must be given to the Lord and to his people.

The most important question, however, has not yet been touched in my report, and that is the number of souls that were converted in our conference during the past year. All our efforts are put forth for the purpose of saving souls. We want to see souls saved, and for this purpose we work.

We are glad that the efforts of our workers were not in vain. From their reports we notice that two hundred persons were baptized in the year 1917. In 1916 only fifty were baptized. When we think of the value of one soul in the sight of God, we have reason to rejoice that so many gave their hearts to Jesus during the past year.

There has been a spirit of harmony, brotherly love, and co-operation in our churches and among our workers, and we hope and pray that this may continue. The workers of the North Texas Conference and the brethren and sisters as a whole, are of good courage and are determined to be faithful to the work of God until it is finished. We are willing to work hard, to sacrifice, and to pray until Jesus shall come and take us home. DAVID VOTH.

THEATER EFFORT IN ATLANTA, GA.

At a meeting of the union conference committee held last December, it was decided to ask Elder C. B. Haynes to hold a series of meetings in the city of Atlanta. After careful consideration, it was decided to lease the Grand Theater for five Sunday nights, at a cost of \$375. Two thousand invitations in the form of tickets were distributed, and announcements were made in the three leading daily papers.

The first meeting was held Sunday night, January 27. The subject was "The Crash of Empires." Long before the hour announced for the opening of the doors, several hundred people were present. Before seven-thirty, the time for the meeting to begin, every seat was filled, and the aisles were packed, with several hundred persons standing. And still the people came, many urging that they be admitted. At least 500 persons were turned away. The seating capacity of the theater is 2,200, and it is safe to say that fully 2,500 persons were present.

This large audience listened, almost spell-bound, as Elder Haynes gave the message from the second chapter of Daniel. Hundreds of soldiers and army officers were present and listened attentively, hoping to hear something that would give them light on the present world war. As the speaker presented the events leading up to Christ's coming, the people assented to the fact that we are living in the last days of earth's history.

At the close of the service 200 copies of the book "The Return of Jesus" were sold, and about 3,000 copies of *Present Truth* were given away. We were deeply impressed with the desire on the part of the people to get *Present Truth*. Many asked for two papers, so that they could give one to a friend.

We feel confident that the harvest is ripe in the city of Atlanta, and we are praying that God will gather out the honest in heart.

B. W. BROWN.

COLORADO CONFERENCE

THE work in Colorado made good progress in all its departments the past year. We have a band of workers whose hearts God has touched, and who are bound together in bonds of love and unity. Many souls were won to the truth in 1917, our laborers baptizing in all 292 persons. Our tithe was unprecedented, reaching a total of \$61,680.56 for the year. This is a gain of \$20,131.17 over last year. Our total mission offerings were \$32,415.56, as against \$19,867.35 in 1916, or an average of more than 29½ cents a week for each member.

The outlook for the future is good, though our operating expenses will be very much larger during the present year than for 1917, and as Colorado for the first time is making a full appropriation of its funds to the General Conference, there will be correspondingly less capital with which to carry on the work in our field. The burden of debt under which Colorado has so long been laboring, is about to be lifted. We fully expect that in a few more weeks every dollar will have been paid. This, we believe, is as the Lord would have it, and it will be a great relief to all concerned.

About \$9,000 worth of improvements were made at Campion Academy during the past year, without increasing our indebtedness. This has given new courage to the management, and the improvements are most helpful to the work of the school. The academy is doing good work under the leadership of Prof. D. D. Rees, the enrolment being the largest in the history of the institution.

All these blessings, financial and otherwise, are evidences to us of the goodness of the Lord. We feel that we need a still closer walk with God, and we desire more of his Spirit and his power, without which all else is vain. Our people in this field are, in the main, very loyal and self-sacrificing, and they love the Lord and his cause. May God continue to bless them.

We feel that we have entered upon serious times, and that the evening shadows of earth's troubled day are gathering about us, betokening that the night is at hand,—the night in which no man can work. We feel as never before that we must be men and women whom God can trust and bless, and who are striving to form characters that will stand the searching tests of the great day of God. We must believe God, and take time to seek his counsel and his strength, that we may be braced for duty and for trial. Our constant prayer is that we may discharge faithfully every duty, and that, as perfect overcomers, we may triumph at last with the people of God.

W. A. GOSMER.

WORD FROM HAWAII

I LEFT Honolulu Dec. 29, 1917, to visit our people and interested ones in some of the other islands of this group, and to attend to some matters of business.

Arriving in Hilo, Hawaii, I found our people of good courage. They were under the able leadership of Brother E. G. Riehl, who has charge of our treatment-rooms there, and spends his spare time giving Bible readings and help to the people.

On New Year's Day Brother H. G. Rowland, our canvasser, took me on his motorcycle to Laupahoehoe, a village some thirty miles distant, to visit Brother Ah You, who is a school-teacher in that district. He and his wife have been waiting for some time to be baptized, and are very earnest, active workers for those around them. We are hoping it may be possible for him to connect with our work in a definite way sometime, as he has a splendid knowledge of the Hawaiian language.

I made trips to several villages, visiting the believers who desired baptism.

Sabbath morning nearly all our members and those expecting baptism gathered for worship in the hall that we rented some time ago for our services. After a very interesting study of the Sabbath school lesson, we celebrated the ordinances, and the Spirit of the Lord was indeed present. It had been many years since our people there had had the privilege of taking part in these ordinances, and some took part for the first time.

In the afternoon we all went down to the seashore, where I had the pleasure of burying ten persons with their Lord by baptism. These have been brought to the knowledge of the truth in different ways,—some through the efforts of Brother Robert McKeague and Brother Riehl, some from reading the books bought from Brother Rowland, and some from tracts and papers given by others. Thus we see fulfilled the promise, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

After spending a few more days on the island of Hawaii and attending to some matters of business, I took the steamer for Maui. I had previously spent almost six months working on this island, and had had to leave it without a worker, so I was anxious to visit those with whom we had labored, and to whom, since leaving, we had been sending the printed page. I found all of them anxious to study further, and very glad to receive the reading matter sent them. Among those studying is a postmaster, a senator and his family, and a lawyer.

Brother McKeague is soon to take up the work on this needy island.

We are glad to report that doors of opportunity are opening to us in this field as they never have in the past, and we hope to make 1918 the best year in the history of our work here.

Here in Honolulu several are awaiting baptism, and many others are deeply interested in the study of this precious message. We ask you to pray for the work of God in Hawaii. R. W. Smith.

MINNESOTA CONFERENCE

THE work of God on earth, which we all love, is constantly taking on larger dimensions. It is growing and expanding; new recruits are offering themselves to aid in advancing the work, and the financial burdens are constantly growing heavier. It is a pleasure, however, to have the work so organized as to make it possible for every lover of the truth to have some part in its advancement, and we may all rejoice together as we hear of the victories gained in all parts of the field, and may be encouraged as we see the work going forward everywhere.

Evidently the time has arrived when every movement in the governments of earth is fraught with unusual importance. Surely the great crisis in the history of the world is right upon us. "Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message." This call comes to ministers, Bible workers, teachers, office helpers, colporteurs, and all who know the truth. The call comes for service,—for us to give our entire time and energy to proclaiming the message and winning souls for the kingdom.

We have reason for gratitude and thankfulness to God for the blessings that attended the work in our conference the past year, for the spirit of liberality and earnest endeavor shown by our faithful brethren and sisters, and for the manifestation of the Holy Spirit upon the hearts of those who yielded themselves to God and united their interest with ours in this fast-closing message. The rich blessing of God attended the efforts of the ministry and workers; every department shows advancement over previous years. Two churches were organ-

ized, others were greatly strengthened, and as a result of faithful work 248 persons were baptized. This is the largest number of baptisms we have had in Minnesota since I became connected with the conference. We greatly rejoice at this ingathering of souls, but recognize that there should, in view of the solemn times in which we live, be a much larger number this year. The supreme effort and the all-absorbing interest of our lives should be to win souls to Christ.

We were much encouraged by the faithful and honest efforts of our churches when we learned of the many dollars given to the cause of God. A generous response came to every call for help to carry forward the work at home and in foreign lands. The tithe reached the splendid sum of \$60,155.18. This is far in excess of any yearly tithe ever received in Minnesota, and is a \$12,000 increase over 1916. We reached our full quota for missions, and went beyond the mark more than \$5,000. The total amount raised was \$25,514.88, a yield of about twenty-eight cents per capita. We feel thankful to God for this good record, and we know it means personal sacrifice and earnest effort on the part of our brethren, and it encourages us to believe that we can raise our quota on the twenty-five cents per week for the present year.

Our tract society did the largest volume of business in its history, the sales amounting to more than \$30,000, an increase of \$10,000 over the preceding year. This was made possible by the hard and faithful work of our colporteurs and church members. Worthy and favorable mention should be made of the good work accomplished by the educational, home missionary, Missionary Volunteer, and Sabbath school departments. More than \$10,000 was gathered for missions in the Sabbath schools.

God is marvelously blessing the efforts of his people in all the world, and the message is finding a glad response in thousands of honest hearts. We have shared in the heaven-born blessings, and a measure of success has attended our efforts in Minnesota. For all these things we ascribe praise and honor to the Lord of the harvest. We are deeply grateful for the increase in funds so needful for carrying forward the work. We hope this golden stream will increase yet more and more as our people surrender themselves for whole-hearted service and realize the nearness of the end and the urgent need for more laborers to finish the work.

In closing, it seems proper to make mention of the spirit of unity and brotherly love that exists among all the laborers in our conference. This was very manifest at a recent workers' meeting held in St. Paul. At this time every worker rededicated himself more fully to God and started on this new year to do better service for the Master. We are all of good courage, and have identified ourselves with this advent message, and expect to continue faithful and triumph with it at the close.

G. W. WELLS.

BOCAS DEL TORO, PANAMA

IN the Bocas division there are eight churches and companies, with 164 members. The Harvest Ingathering quota for this conference was \$2 per member. This, of course, would be for this division \$328. The actual amount raised was \$296.50. Thus you see that the members here are willing to work harder to gather funds for the more needy mission fields. In nearly all the churches there is a good gain in tithes and offerings.

During the week of prayer I baptized ten persons, making a total for the year of eighteen.

At present I am in Cristobal, in the Canal Zone, for the purpose of assisting the union conference president, Elder A. J. Haysmer, in holding a series of meetings.

J. B. JOHNSON.

Missionary Volunteer Department

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

ORGANIZING A JUNIOR SOCIETY WHERE THERE IS NO CHURCH SCHOOL

TWIN babies who had lost both parents were adopted, each by a different family, when but three weeks old. One wee boy was taken by devout Catholics, who spared no pains during the early years of the child's life to train him carefully in all the beliefs of the church. He attended the parochial school, was thoroughly taught the doctrines of the church, and associated almost entirely with Catholic children. When he grew to manhood he was a strict Catholic.

The other child was adopted by a family of Jews. His training was no less careful than that of his twin brother, but it was in an entirely different direction. His foster parents were Jews of "the most straitest sect," and reared the boy as they felt that a son of Abraham should be reared. He was taught the law; he was thoroughly educated in all the various forms and ceremonies of the Jewish church. When he reached maturity, did he become a Baptist, as his parents had been before him? No, in every fiber of his being he was a faithful adherent of the Jewish religion. And it is not surprising. A child's environment and religious training during the early years of his life will, in the great majority of cases, determine his future, as unnumbered instances testify.

If we want our boys and girls to become loyal and intelligent Seventh-day Adventists, prepared to do their part in God's closing work, they must be trained for it now while their minds are plastic and their hearts susceptible to the influences of the Spirit of God. The Junior society, rightly conducted, is a great factor in this work of training. If it is needed in the church school, it is doubly needed in the church where no school is being conducted.

"In our great work of capturing the children for Christ, we need some preparation before the battle actually begins." Yes, most assuredly we do. Before attempting to organize a Junior society, find out all you can about methods of work for Juniors. Write your conference secretary for plans; consult with others who have had experience in working with children; read all the literature you can find dealing with juniors; secure the sympathy and co-operation of the church members in plans for a society. Pray earnestly for wisdom and guidance in this important undertaking.

The next step is the selection of a superintendent to take charge of the Junior society. A tactful, energetic, winsome leader is needed; one who loves children,

and who has a deep longing to see them saved; who combines enthusiasm with good sense, and who has a large fund of patience and grit. The leader chosen should, of course, be appointed by the church. There should also be an assistant; for there is always enough to keep two persons busy in properly maintaining a society for the boys and girls.

When the necessary preliminary work has been done, announce a meeting of the children. Plan the details of this initial meeting with care, so that the hour will be full of interest. A blackboard talk, an object lesson, or an appropriate Bible study with some reference hunting, will make a good foundation. After carefully explaining the purpose of the Junior society and your plans for it, present the Junior pledge to the children. It would be well to have it written upon the blackboard where all may see it:

"Loving the Lord Jesus, I promise to take an active part in the work of the Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

Explain each phrase of the pledge very clearly and earnestly that the children may appreciate what an important step they are taking in signing such a pledge. Only those who love Jesus, and are willing to take part in active service for him, are ready to become active members. Exercise great care in your presentation, so that only those who are really in earnest shall take upon themselves this sacred promise. It is much better to have a few active members who are real little Christians than to have a large number, who, in signing the pledge, have simply followed one another like a flock of sheep. Any one wishing to join the society after it has been organized, will be allowed to do so upon signing the pledge after a careful explanation has been given by the superintendent showing what the Junior society stands for.

Children who wish to work with the society, but who, for acceptable reasons, do not feel ready to sign the membership card, will be considered associate members.

A committee of children should be appointed by the superintendent to nominate officers to be elected at the first business meeting, which should be appointed for a week day.

The children will, of course, consult the superintendent in the selection of their officers. A leader, assistant leader, secretary-treasurer, and an assistant secretary-treasurer will be all the officers needed in the average society. The length of the term of office is usually three months. Give the children to understand that it is an honor to be chosen to fill an office in the society, and teach them that it is of first importance that they should fill the office given them in the best possible way. Only active members should hold office.

The officers of the society, with the superintendent, will constitute the executive committee. This committee will arrange for the programs and outline the missionary work of the society. An executive committee meeting should be held at least once a month. The leader selected from among the children will preside at these business meetings, and will sustain such relation to the other work of the society as the superintendent may think advisable.

Order in the Junior society is an absolute essential to success. "In all things begin, as far as possible, as you expect to go on. Adopt a cheerful authority with the children; let them understand that you mean to be obeyed, albeit in all kindness;

insist on reverent behavior in the precincts of God's house. Many a Junior society has suffered because this essential point has been overlooked in the beginning, and the difficulty of maintaining order remains one of the chief hindrances in the path of spiritual progress."

The *Church Officers' Gazette* furnishes excellent material for use in the Junior meetings. Every Junior society should take at least two copies of this paper, for these will be needed in planning the programs and in assigning parts. The material given is not exhaustive; sometimes the leader may wish to add some parts and omit others. The children who have part on the programs should be encouraged to make thorough preparation, otherwise the meetings will soon grow dry and lifeless. The superintendent will need to make a special effort to see that they have their parts well in hand. Often this means much more work for her than it would to do it all herself; but remember that it is developing the children, and that that is the object of the society.

Set your Juniors to work as soon as possible after the society is organized. Give every member something to do. One Junior writer suggests that one of the best ways of setting the wheels to running smoothly is to give each member simple outlines of the main features of the work to be undertaken by the society, and their particular part in carrying on this work. Such a plan will cause each child to feel his responsibility and to realize that you are really counting on him.

Whatever committees are needed to look after the various interests of the society may be appointed by the superintendent as the need arises.

May God give wisdom from above to all who undertake the blessed work of "feeding the lambs" and leading them into the kingdom. Though this work presents difficulties and problems manifold, yet at the same time it is filled with keenest joy; you will find it so when you give yourselves to it wholeheartedly.

ELLA IDEN.

Home Missionary Department

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

THE TESTIMONIES IN EVERY SABBATH-KEEPING FAMILY

MORE than two years ago the following resolution was passed by the North American Division Conference while in session at Loma Linda:

"WHEREAS, When the study of the Testimonies is taken up by the members of a church, there is manifested by them a fuller consecration to the Lord and a deeper personal spiritual experience, which leads to active labor in the winning of souls;

"We recommend, That in every conference an effort be made to place the Testimonies, especially Volumes VI to IX, in the home of every Sabbath-keeping family."

This responsibility was assigned the Home Missionary Department. Since that time some attention has been given to this very important matter, but we are far from reaching the goal. We feel that there must be delay no longer, and that a vigorous campaign must be pushed forward in every conference to get our people to purchase and

read the Testimonies. No sacrifice should be counted too great to secure these volumes of truth.

In looking down to our time and making every provision for our safety and deliverance, the Captain of our salvation saw a company of believers with whom the devil is wroth because they keep the commandments of God and have the testimony of Jesus (the Spirit of prophecy). "It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days."—*Testimonies for the Church*, Vol. V, p. 667.

"The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors.

"There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family."—*Id.*, Vol. IV, pp. 390, 391.

There are not many who really know what is contained in the Testimonies. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. God has through the Testimonies simplified the great truths of his Holy Word. He wants his people to incorporate these simplified truths in the life that they may be transformed and thus fitted to reveal him in all his glory. This must be the experience of every one who is prepared to stand in that day.

The prices of the four-volume set are as follows: bound in red leather, \$12; bound in cloth, \$8. All will know that the four-volume set contains the original nine volumes. Send all orders to your tract society.

F. W. PAAP.

Medical Missionary Department

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

CALLS AND OPPORTUNITIES

AMONG several calls for physicians to settle in communities offering good prospects for a practice, we have one from Mountain View, Cal. In connection with this call, there is the offer of a splendid piece of property consisting of a handsome home, ten rooms, three bathrooms, three sleeping porches, electric range, garage, automobile, a bungalow of three rooms and bath; one acre of land; pumping plant, and water to all parts; orchard of thirty bearing trees.

Ideal place for a good physician. Large Seventh-day Adventist population, with a surrounding territory offering opportunities.

We have several other calls for doctors to settle in communities. We also have a number of offers of established treatment-rooms for sale. These openings are suitable for nurses or doctors.

Among other calls for help are some from people who desire ordinary employment, with Sabbath-keeping privileges. A member in California wants a family for a ranch. The family should be one accustomed to a hot climate.

Address L. A. Hansen, Medical Department, Takoma Park, D. C.

NOTES ON FIRST AID

OUR Medical Department has recently prepared a set of notes on first-aid nursing. These notes are quite complete. They are in typewritten form, numbering ninety pages. A few sets are available at forty cents per copy, postpaid, which covers merely the actual cost. Address Medical Department General Conference, Takoma Park, D. C.

Food Conservation

FOOD DEMONSTRATION

As Seventh-day Adventists we have an important work to do at this time in representing health principles before the world. The world as a whole, and Americans in particular, have been heavy consumers of flesh foods. Meat of some kind has been the chief entrée of American diners, and has also had a regular place on both the breakfast and the supper menu.

Very few families know much about food values, and therefore do not know how to supply the place of meat when they leave it out of their regular diet to a greater or less extent.

We have been studying this very question for fifty years, and are therefore prepared to assist in Food Conservation in four very practical ways:

1. By showing the necessity of properly balanced diets, with neither too much nor too little of the protein element.
2. By demonstrating many cheap and healthful substitutes for flesh foods.
3. By showing the great advantages to be gained by eliminating from the diet much of the flesh food formerly used.
4. By using much less sugar and animal grease in the foods prepared for the table.

We have had several opportunities to assist in this work, and perhaps an outline of the work as carried on will prove interesting to the readers of the REVIEW.

At one demonstration some forty meatless and wheatless substitutes were prepared, and during the entire afternoon samples were passed to a large audience while the demonstrator explained how the recipes were put together, and how they could be used to replace the restricted articles.

During the afternoon the stereopticon was used to show a number of Government charts and to explain the necessity for regulating the amount of proteins and fats in the diet.

At another demonstration, which was held under the auspices of the Y. W. C. A. in their large gymnasium, a number of booths were prepared, as follows:

First, upon a table was set the articles of food we must conserve,—meats, butter,

milk, sugar, wheat, wheat cereals, et cetera.

One table displayed fireless cookery, to encourage the conservation of coal gas.

Another table was crowded with substitutes for sugar.

Flour substitutes were in another booth.

At one booth a large number of foods were dished out in lots containing one hundred calories each, and charts explained the total ration required by men, women, and children.

One table demonstrated a balanced ration, and the amounts required daily by a family of five.

A show case had in it all kinds of wheatless breads, pastry, cookies, etc.

Cuts of meat were also exhibited, with prices marked plainly on each cut.

The largest booth was the Red Cross booth, where nurses displayed literature explaining the Government's Red Cross work in the war.

A live and enthusiastic demonstrator was placed at each table and booth to explain to all visitors the value of her exhibit in the Food Conservation.

A stereopticon lecture was given in connection with this demonstration, in which the importance of every one's doing his bit was urged. The main point made in the talk was that the cutting down of the meat will prove a great blessing rather than a hardship, and that the using of less meat and sugar will be a great benefit to all in added health and longer lives.

The papers gave front-page write-ups of the demonstration. The following is the last paragraph in an entire-column article:

"Altogether, the food show was one of the most instructive affairs that has been promoted in the interests of Food Conservation. 'Conservation' was the watchword on every tongue. Conservation of food, conservation of fuel, and conservation of health were the three things the lecturer urged as positive necessities to the Government. It is just as important a duty to conserve the health of the community and the individual as it is to conserve the food and fuel. These are the branches that were touched upon here."

The booths and tables were entirely under the direction of Mrs. A. R. Satterlee, and it was to her splendid energy and zeal that the marked success of the demonstrations were due. Mrs. Satterlee planned and directed both of these exhibits.

C. E. GARNSEY.

Wabash Valley Sanitarium.

News and Miscellany

Notes and clippings from the daily and weekly press

—The War Department in Washington is collecting the discarded linen tracing cloth used in the drafting-rooms of the various bureaus and offices and turning it over to the Red Cross, which is using it for making certain kinds of surgical dressings. The cloth, of course, is thoroughly washed and sterilized before it is used.

—Leaders of various Jewish organizations met in convention at Baltimore the other day to begin the formation of plans for the reoccupation of Palestine, captured by the British from the Turks. Over \$85,000 of a \$100,000,000 fund necessary for making the move real and practical, was subscribed. Physicians, nurses, and medical units from England and America are planning to go to Palestine within the next month.

—The Food Administration is calling on people to refrain from hoarding food. Hoarding is not only unnecessary, it is pointed out, but likewise "selfish and the cause of high prices." Unless people voluntarily keep from doing it, measures more or less drastic will be taken. It is not improbable that in time every consumer in the country will be limited to not more than three pounds of sugar a month, it is said.

—Orders under which the United States fuel administration will obtain absolute control of the coal and coke output of the nation as soon as existing contracts run out, have been made public. It is provided that no new contract shall be for a period longer than one year, that all contracts may be cancelled at any time by the fuel administration, and that all coal thus sold under contract shall always be subject to requisition by the Government.

—Four living ex-governors of Illinois attended a banquet given by the Illinois Centennial Commission and the State Historical Society, December 3, at Springfield, Ill., to celebrate the ninety-ninth anniversary of the admission of Illinois into the Union. Governor Frank O. Lowden was the toastmaster. The four ex-governors are Joseph W. Fifer, of Bloomington; Richard Yates, son of War-Governor Yates, of Springfield; Charles S. Deneen and Edward F. Dunne, of Chicago. The centennial of the State will be observed during 1918 under the direction of the centennial commission. The \$50,000 statue of Abraham Lincoln, made by Andrew O'Connor, of Worcester, Mass., and the \$25,000 statue of Stephen A. Douglas, made by C. P. Riswold, of Chicago, will be unveiled as features of the celebration. These statues are being erected on the State-house lawn. The corner-stone of a million-dollar memorial building will be laid, a State centennial exposition will be held, and a ceremonial, to which the President of the United States, governors of other States, and diplomats from foreign countries will be invited, are other events scheduled to occur early in the fall. In addition there will be local celebrations in every county of the State.

—From a press review of world events in 1917 we take the following item:

"The thirty days of April embraced more momentous events touching international politics, finance, and trade than any corresponding number of days in the history of the United States, if not of the world. On the second of the month a joint session of the new Sixty-fifth Congress met, which heard the declaration by President Wilson that a state of war existed between this country and Germany. On the sixth a joint resolution was passed by Congress and signed by the President making a formal declaration of war against Germany, thus bringing the fourteenth nation into the great war. On the twenty-fourth of the month Congress authorized initial war loans aggregating \$7,000,000,000, in addition to which other millions were authorized to take care of the maturing loans. On the twenty-eighth the Selective Conscription Bill was passed, authorizing compulsory service in the army and navy. Following the war action by our Government, England and France sent commissioners to the United States representing their foremost men in statesmanship, finance, trade, and army and navy, and numerous conferences were held with the object of securing the most efficient co-operation of this country and the Entente Allies against the common enemy."

Appointments and Notices

ADDRESS WANTED

I. E. Winton, Jamestown, N. Dak., desires information concerning the whereabouts of Lester Winton.

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 Michigan brother writes, asking us to unite in prayer for the healing of his daughter, who has suffered five years from the after-effects of diphtheria.

The following request comes from Oregon: "Will you please pray earnestly for the true conversion of my dear father and mother, that they may very soon be led to Christ, and keep all the commandments of God?"

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.

Elder B. H. Palmer, Blackduck, Minn. Literature in English, Scandinavian, and German.

G. T. Young, 428 Twenty-first St., Louisville, Ky.

Miss Doris Melendy, Burke, S. Dak. Continuous supply of our literature, except Review.

BOYS IN CANTONMENTS

I am working in the army cantonments of Oklahoma, Arkansas, New Mexico, and Texas in the spiritual interests of our boys who have been called to the army. I am to visit these camps every month or six weeks, so any one knowing the address of our boys in any of these camps of these States will confer a favor by forwarding the same to me at once.

N. H. Conway,

Keene, Tex.

(Union conference papers are requested to publish this notice.)

OBITUARIES

Morrow.—Mary Ann Morrow, née Kegg, was born in Richland County, Ohio, Sept. 3, 1824. She was married to James E. Graham in 1851. Five children were born to them, three of whom survive. Their home was at Lisbon, Iowa, and there, in 1858, she heard and accepted present truth, and was baptized by Elder J. H. Waggoner. Later the family moved to Ligonier, Ind., and there Mr. Graham died in 1873. Her marriage to Francis Morrow took place in 1889, and they resided at Moline, Kans., for four years, when they moved again to Indiana, and in 1905 she was again left a widow. The last years of her life were spent with her daughter in Ligonier, Ind., at whose home she died Dec. 30, 1917. She sleeps in Jesus.

W. A. Young.

Davis.—Marian L. Davis, née Wood, was born at Belgrade, Maine, Jan. 9, 1881, and died at South Lancaster, Mass., Feb. 4, 1918. Sister Davis had been a faithful Seventh-day Adventist for fifty years, and she sleeps in the hope of soon meeting the Life-giver.

C. H. Castle.

Quinn.—Clara Inez Quinn was born Oct. 2, 1888. On Jan. 11, 1904, she was married to Samuel Quinn. She united with the Seventh-day Adventist church in 1915. Her death occurred in Fort Worth, Tex., Jan. 24, 1918. A sorrowing husband, one son, her father, and three sisters mourn.

O. J. Corwin.

Calkins.—Robert L. Calkins was born March 5, 1851, at Collins Center, N. Y., and died at Portland, Ore., Jan. 26, 1918. He was married to Etta Harter in 1879, and to them were born seven children, six of whom survive. Brother Calkins fell asleep in the hope of a part in the first resurrection.

L. K. Dickson.

Rowland.—Albert M. Rowland was born in Sutherland, Iowa, Sept. 24, 1898, and died at Everett, Wash., Jan. 27, 1918. He is survived by a wife and child, his parents, two brothers, and five sisters, besides a host of friends. He sleeps in hope of a part in the first resurrection.

J. F. Piper.

Stelfox.—Mrs. Addie Belle Stelfox was born May 20, 1866, and fell asleep in Jesus Feb. 7, 1918. Her husband and five children are left to mourn. Through the efforts of Elder A. S. Booth she accepted the light of the third angel's message, and received baptism last fall.

J. O. Miller.

Marshall.—Mrs. Margaret A. Marshall, née Holland, was born Jan. 2, 1845, and died Jan. 31, 1918, at the home of her daughter in Cambridge, Md. She united with the Seventh-day Adventist church in 1902, through the efforts of Elder V. H. Lucas, and sleeps in the hope of a part in the first resurrection.

G. A. Stevens.

Brown.—Fenton J. Brown was born near Mount Gilead, Ohio, Jan. 12, 1849. He was residing near Girard, Kans., when the light of present truth came to him, and he accepted the third angel's message, remaining faithful until death, which came Jan. 21, 1918, at Victory, Wis. His wife and three children mourn.

A. F. French.

Seese.—Harry R. Seese was born in Moundsville, W. Va., July 13, 1905, and died after a short illness Jan. 20, 1918. The last moments of his life were spent in repeating the twenty-third psalm, and in an effort to pray. He is survived by the parents, four sisters, and five brothers, but they sorrow in hope.

A. H. Rulkoetter.

Follett.—Jessie Lillie Pliler was born at Preston, Kans., March 4, 1894. She was united in marriage to Orlando R. Follett, Oct. 28, 1912, and to them were born four children. She died at Sidney, Nebr., Jan. 31, 1918. Her husband, three children, her parents, brother, and sisters mourn. She sleeps in hope of soon meeting the Saviour whom she loved and served.

A. B. Campbell.

Larsen.—Mrs. Matilda Larsen was born May 25, 1867, at Oakland, Wis. Her maiden name was Olsen. Her parents were among the charter members of the Oakland Seventh-day Adventist church. She united with the same company at the age of eighteen years, and continued faithful until her death, which occurred Nov. 22, 1917. She was a consistent Christian, and a faithful wife and mother, beloved by all.

P. E. Berthelsen.

Baker.—John Baker was born Dec. 29, 1843, in Bergen, Norway, and died Jan. 29, 1918. He came to the United States at the age of twenty-one, and lived in Allegan County, Michigan, the greater part of his life. He served his country during the Civil War. He was married to Josephine Barker in 1877, and nine of their eleven children, with the mother and three sisters, are left to mourn. He sleeps in "that blessed hope."

Orva Lee Ice.

Norwood.—Mary Bernice, only daughter of Elder and Mrs. J. W. Norwood, died at her home in Boise, Idaho, Jan. 7, 1918. She was born in Fayetteville, Ark., July 24, 1898. She attended school at Keene Academy and at Walla Walla College, and her life was that of a consistent Christian. Her sudden death came as a great shock to her family and friends, but they are confident that she is asleep in the arms of Jesus.

C. S. Prout.

Crandall.—Rebecca J. Hess was born in Huron County, Ohio, April 24, 1881. During her childhood the family moved to Illinois, finally settling in Fulton County. March 27, 1851, she was married to Albert Charles Crandall, and to them were born five children. She was a faithful wife and a devoted mother as well as an earnest Christian. My parents were readers of the Review from the early sixties and earnest Bible students.

Wm. J. Crandall.

Yates.—Joseph Park Yates was born near Columbus, Ohio, Oct. 25, 1847, and died at his home near Eureka, Kans., Dec. 30, 1917. He was married to Miss Sarah A. Adams, of Richmond, Iowa, in 1869, and to them were born three children, who, with their mother, are left to mourn. Brother Yates was converted in early manhood, uniting with the Seventh-day Adventist church in 1872. He remained a faithful member until called by death.

E. T. Wilson.

Raub.—Mrs. Ida Allwood Raub was born in Zanesville, Ohio, April 6, 1888. She was married to Clyde Raub Feb. 15, 1905, and to them were born five children, four of whom are living. She was baptized and united with the Seventh-day Adventist church in November, 1914, remaining faithful until her death, Jan. 30, 1918. She awaits the call of the Life-giver. A sorrowing husband, four children, her mother, three brothers, and four sisters mourn.

R. E. French.

Riley.—Elva E. Eaton was born in Gloversville, N. Y., July 30, 1850. She was married to Leander F. Baxter, June 30, 1880, and three children were born to them, one of whom is living. On Sept. 8, 1917, she was married to John C. Riley, of Gas City, Kans. She died at her home in the last-named city Dec. 26, 1917. About thirty years ago she heard the advent message, and united with the Adventist church, of which she was a faithful member at the time of her death.

W. L. Nott.

Fensk.—Susanna Liehr was born in Birmingham, England, Sept. 16, 1866. On March 12, 1888, she was united in marriage to William Fensk, and to them were born four children. Mrs. Fensk was a member of the Seventh-day Adventist church for twenty-three years, the last fourteen years of her life holding fellowship with the company at Montavilla Station, Portland, Ore. She died at her home near Portland, Jan. 23, 1918. Her husband and three children mourn.

L. K. Dickson.

Atkinson.—Susanna A. Atkinson was born Aug. 24, 1839, and died in Washington, D. C., Feb. 8, 1918. With her husband she was among the first fruits of the third angel's message in the city of Washington. Mr. Atkinson was a skilled architect, and a number of large buildings in the capital city are memorials of his work. Sister Atkinson survived her husband a few years, maintaining a devoted Christian character in every way. One son and his family are left to mourn.

L. A. Hansen.

Cochran.—Ewel Cochran was born in Houston, Tex., Feb. 24, 1855, and died suddenly at his home near Turlock, Cal., Jan. 28, 1918. He was married to Mary Holder in Fort Stanton, N. Mex., Dec. 24, 1883, and to them were born four sons and three daughters. Brother Cochran accepted the truths held by Seventh-day Adventists in 1898. He was a faithful member of the Turlock church at the time of his death. The bereaved family are comforted by the promise that he "shall come again from the land of the enemy."

Clarence Santee.

Serns.—Hans Serns was born in Christiania, Norway, Nov. 20, 1847. He came to this country with his parents in early youth, and the family settled at Oakland, Wis. In 1871 he was married to Anna Johnson, and to them were born two children. His wife died in 1882, and he was married to Anna Knutson in 1884, and six of their eight children are living. Brother Serns was baptized and united with the Seventh-day Adventist church in 1891, in which faith he died. He is survived by his wife and eight children.

A. F. French.

Wintermute.—Mrs. Martha Wintermute, whose maiden name was Vandermark, was born in Galena, Ohio, Sept. 6, 1841. In 1860 she graduated from the Ohio Wesleyan University, and three years later was united in marriage with Dr. Alfred Wintermute. To them were born four children. For twenty-five years she was a faithful member of the Seventh-day Adventist church at Newark. She was a tireless worker in the cause of temperance, and the author of several books. Three sons and one daughter are left to mourn.

H. A. Weaver.

Meixner.—Vartha J. Meixner, infant daughter of Mr. and Mrs. J. L. Meixner, died in Eldorado, Kans., Jan. 22, 1918, aged 1 month and 17 days. The sorrowing parents are comforted by the hope of a soon-coming Saviour.

C. W. Hardesty.

Harris.—Rostoon Harris passed away at his home near Panola, Ky., aged 78 years, 2 months, and 3 days. His wife and nine children, with one sister, survive. Since 1906 he had been a member of the Seventh-day Adventist church.

W. H. White.

Gussa.—Anna M. Hermann was born at Davis, Wis., March 30, 1868, and died Jan. 6, 1918, at Palisades, Colo. She was married to Herman Rudolph Gussa Sept. 17, 1889, who preceded her in death. Three children mourn, but they sorrow in hope.

H. E. Lysinger.

Ames.—Amos Lawrence Ames was born Dec. 18, 1839, and died Dec. 15, 1917. He was converted to God and accepted the truths held by this people three years ago. He is mourned by an aged wife, one son, and one daughter, but they sorrow in hope of the resurrection.

J. K. Luther.

Hayden.—Oliver S. Hayden was born Nov. 17, 1846, in Branch, Mich., and died at Fresno, Cal., Dec. 10, 1917. He was a believer in the third angel's message, though not a member of the Seventh-day Adventist church. He is survived by his wife, one daughter, and a step-daughter.

E. H. Adams.

Bartlett.—Edna E. Bartlett was born Aug. 12, 1896, and died at Academia, Ohio, Jan. 19, 1918. Upon accepting present truth a few years ago, she united with the Mount Vernon Seventh-day Adventist church, and lived an earnest Christian life. Funeral services were in charge of the writer.

E. K. Slade.

Ketchum.—George Ketchum was born Feb. 9, 1836, in Missouri, and died at Hollister, Cal., Jan. 14, 1918. He accepted present truth many years ago, and was a faithful reader of the Review. He fell asleep in hope of a part in the first resurrection. His wife, one son, and one daughter mourn.

A. D. Benton.

Williams.—Lola E. Godley Williams was born in Webherville, Mich., Sept. 7, 1870, and died in Pueblo, Colo., Jan. 18, 1918. She accepted the Sabbath truth about ten years ago, and remained a faithful member of the Pueblo church to the time of her death. A son and daughter are left to mourn.

H. A. Vandeman.

Burgess.—Hettie Althea Burgess was born Aug. 11, 1906, in California, and died at Ontario, Ore., Nov. 24, 1917. She was a patient little sufferer, an earnest Christian, and will be greatly missed by all who knew her. She sleeps in Jesus, and we laid her to rest awaiting the call of the Saviour.

Mrs. J. R. Burgess.

Bowen.—Laurence N. Bowen was born in Silver Springs, Md., March 28, 1911. The year following, his parents went as missionaries to South Africa, and he died at the Tsungwesi Mission, Rhodesia, South Africa, Nov. 12, 1917. Funeral services were conducted by the writer, assisted by the mission workers.

M. C. Sturdevant.

Magin.—Jacob Magin was born in Germany, Sept. 1, 1843, and died at Sykesville, Md., Jan. 18, 1918. Of his family three children and three sisters survive. While the deceased never fully identified himself with the Seventh-day Adventist church, yet he used his influence and means for the advancement of the third angel's message.

J. O. Miller.

Whitney.—Mrs. Mary Whitney was born in New York City in the year 1844. She was married in her twentieth year, and soon after became a member of the Seventh-day Adventist church. For a number of years she made her home in Napa, Cal., and there she fell asleep Dec. 30, 1917. She rests in the resurrection hope. Her husband survives.

S. T. Hare.

Nutting.—Erwin W. Nutting was born in Bridgewater, Vt., Nov. 13, 1850, and died in Duluth, Minn., Jan. 12, 1918. At the age of eighteen years he was converted, in Iowa, and later was married to Miss Elizabeth Hoyt, who, with their two daughters, preceded him in death. He was later married to Miss Alice Burghart, who, with his brother and two sisters, is left to mourn. Brother Nutting was connected with the Duluth church from May 4, 1889, until his death, serving long and faithfully as its elder. He sleeps in "that blessed hope" of a soon-returning Lord.

Stemple White.

Murphy.—Henry Curtis Murphy died in Minneapolis, Minn., following an operation Jan. 28, 1918. The funeral service was conducted at his home near Rocklake, N. Dak., January 27. He became a member of the Seventh-day Adventist church in 1906, and fell asleep in hope of a part in the first resurrection. His wife and eight children mourn.

E. L. Stewart.

Holman.—Georgia L. Corbett was born at North Adams, Mass., Aug. 12, 1851. In 1878 she became a Seventh-day Adventist, and was united in marriage to Elder T. M. Lane. She was left a widow in 1889, and later married F. J. Holman, whose death occurred about three years ago. One daughter and two sisters mourn her death, which occurred at Los Angeles, Cal., Jan. 14, 1918.

G. D. Ballou.

Fox.—Isaac D. Fox was born in Wisconsin in 1858. He was married to Lizzie Weston near Mankato, Minn., May 14, 1882, and to them were born five children. His death took place at Santa Ana, Cal., Dec. 20, 1917. His wife and children, with one brother, mourn. Brother Fox gave up his hold on the truth for a time, but before the end of his life found pardon and peace in the Lord Jesus.

Andrew Mead.

Osborn.—Mary Catherine Osborn, née Graves, was born Sept. 27, 1870, at Murphy's Camp, Cal., and died Nov. 7, 1917, in Fresno, Cal., following a two years' illness. She was a member of the Seventh-day Adventist church for twenty-seven years, and especially enjoyed "that blessed hope" as the end drew near. Her husband, three sisters, and one brother mourn. Interment took place at Lemoore, Cal.

E. H. Adams.

Rose.—David Rose was born near Wellsville, Ohio, June 21, 1842. He was married to Cassie L. Cullum in 1862, and about forty years ago he accepted present truth through the efforts of Elders J. H. Cook and C. H. Chaffee, near Beloit, Kans. In 1886 the family moved to California, and he died at his home near Oroville, Jan. 16, 1918. His wife and seven children mourn, but they sorrow in hope.

Clarence Santee.

Matterson.—James A. Matterson was born in Arcadia, Wis., June 16, 1860, and died at his home in Edmore, Mich., Jan. 19, 1918. He was united in marriage with Delphine Holcomb at Galesville, Wis., Nov. 18, 1882, who, with three of their four children, is left to mourn. As a faithful member of the Seventh-day Adventist church he fell asleep in full assurance of a realization of "that blessed hope."

R. U. Garrett.

Lot.—Mrs. Pauline Bailey Lot was born in Alexandria, La., in November, 1834, and died at the home of her daughter in St. Louis, Mo., Jan. 17, 1918. She was married twice and was the mother of eight children. Late in life the Sabbath truth came to her, and she united with the Second Seventh-day Adventist church in St. Louis in October, 1917. Three daughters, two sons, and one sister are left to mourn.

U. S. Willis.

Snyder.—John R. Snyder was born in Ontario, July 27, 1836, and died at the home of his son in Galena, Kans., Nov. 16, 1917. In 1860 he was married to Sarah A. Clifton, of Grand Rapids, Mich., and to this union were born ten children, who, with his wife, are left to mourn. Brother Snyder accepted the third angel's message in 1875, and was a faithful member of the Seventh-day Adventist church for forty-two years.

R. B. Stauffer.

Isaac.—Elmer Raymond Isaac was born in Webster City, Iowa, Feb. 17, 1892, and died at the home of his parents in Touchet, Wash. For three years he was a student in Walla Walla College, and five years ago he was baptized and united with the Seventh-day Adventist church at College Place, Wash. His life was that of a consistent Christian. The parents, two brothers, one sister, and adopted sister, and a large circle of friends are left to mourn.

P. A. Hanson.

Dowd.—Mrs. Luella D. Dowd was born in St. Louis, Mo., Dec. 18, 1893. In the spring of 1916 she united with the Second Seventh-day Adventist church of St. Louis. During a revival held by Elder Sydney Scott in March, 1917, she became dissatisfied with her spiritual condition, and sought God for clearer evidence of her acceptance by him, receiving a great blessing. She died at the home of her mother Dec. 7, 1917. Her husband and two children, with the parents and a brother, mourn.

U. S. Willis.

Ward.—Laura Anna Carter was born in Ohio, July 28, 1873, and during her early childhood the family moved West. In 1898 she was married, and became the mother of seven children. In 1915 she united with the Healdsburg (Cal.) Seventh-day Adventist church, remaining faithful to the end of her life. She fell asleep in Jesus, Jan. 6, 1918. Her death is mourned by her husband and six children, her parents, three brothers, and four sisters.

J. Adams Stevens.

Dickens.—Darius Dickens was born in Tioga County, Pennsylvania, April 13, 1839, and died at his home in Dexter, Minn., Jan. 16, 1918. He served his country during the Civil War. His family were among the first fruits of the third angel's message in the State of Minnesota. He was not a member of the Seventh-day Adventist church, although an observer of the true Sabbath. He was a loved and respected citizen. His wife and two children, five sisters, two brothers, and two stepbrothers mourn.

E. Hilliard.

Graham.—George Graham, of Lewistown, Ohio, was born near Cable, Ohio, Jan. 24, 1838, and died Dec. 23, 1917. The death of his father when he was fifteen years of age left him with a heavy burden in caring for his mother and eleven brothers and sisters, but he was most cheerful and courageous, and early in life gave his heart to God. In 1863 he was married to Miss Maggie House, and to them were born ten children. He was an earnest believer in the third angel's message, and sleeps in the hope of a part in the first resurrection.

E. J. Van Horn.

Snook.—Margaret Adams was born in the State of New York March 17, 1835. She came West in 1865, and the same year was married to William P. Snook. Three sons were born to them. Sister Snook was one of the pioneer members of the Healdsburg (Cal.) Seventh-day Adventist church, having accepted present truth under the labors of Elder J. N. Loughborough. Through her life she was a faithful representative of the third angel's message, and sacrificed much for the truth. She fell asleep at her home in Healdsburg Dec. 20, 1917. One son is left to mourn.

J. Adams Stevens.

Roth.—Mrs. G. G. Roth, née Dupuis, was born June 5, 1861, at Orbe, Switzerland, and died Jan. 16, 1918, at South Lancaster, Mass. In 1884 she was married to G. G. Roth, and labored as a Bible worker for thirty-three years in Switzerland, Belgium, France, and the United States. Of the six children born to Elder and Mrs. Roth, two daughters and one son remain, and are engaged in the work of the third angel's message. Sister Roth was confined to her bed for more than a year, but was always patient and cheerful, and passed away in full assurance of having a part in the first resurrection.

C. H. Castle.

Janes.—Hannah Philo was born April 11, 1834, in Sandusky County, Ohio. During her childhood the family moved to Dexter, Mich. On Nov. 7, 1854, she was married to Oliver D. Janes, of Bunkerhill, Mich. Their married life until 1908 was spent on two farms, and then because of failing health they went to live with their children. Her death occurred July 30, 1917, at the home of her daughter in Leslie, Mich. She is survived by her husband and four children. The deceased became a member of the Seventh-day Adventist church in 1866, and remained faithful to the end of her life.

Knudson.—Miss Christine Knudson was born in Ruthven, Iowa, 1890. Her parents, Brother and Sister Christian Knudson, were members of the faith before their marriage, and she was reared in a godly home from her earliest infancy. She went with her family to Caldwell, Tex., when six years of age. In 1904 she was baptized at the Texas State camp-meeting, and ever remained a devoted member of the church. She was active in Sabbath school and young people's work, and took a deep interest in all the activities of the church. She sold many thousands of our magazines while assisting herself in securing an education at the Keene Academy. She completed her course there in 1914, and entered the Washington Missionary College with her sister and brother in 1915. She was an earnest, conscientious student and a faithful Christian. She leaves to mourn their loss her father and mother, four sisters and two brothers; but their sorrow is tempered with the memory of her worthy life, and the hope of soon meeting the daughter and sister in the resurrection. Words of comfort were spoken from 1 Cor. 15:51-58, after which we laid our sister to rest in beautiful Rock Creek Cemetery.

C. M. Sorenson.

Conrad.—Walter Conrad died Jan. 4, 1918. He was a faithful member of the Seventh-day Adventist church for more than fifty-eight years, and gave freely of his means to support the cause he loved. He took the Review from its beginning. His hope in the second coming of Christ was bright to the last.

Mrs. S. L. Nash.

Nicholls.—Charles M. Nicholls was born in Vernon, Vt., in 1838. He accepted the third angel's message in 1860. His marriage to Sarah Richmond took place in 1864, and they came to California in 1893. Elder J. N. Loughborough officiated at their wedding ceremony, and was present at their golden wedding in 1914. Brother Nicholls died suddenly on Jan. 11, 1918. His wife and three children are left to mourn, but they sorrow in hope.

D. T. Fero.

Way.—Lucinda Mandana Jacobs was born July 20, 1829, in Watertown, N. Y., and died Jan. 2, 1918. She was married to John B. Way in 1850, and to them were born six children. Her husband and eldest daughter preceded her in death. Sister Way was a devout believer in present truth for many years, and died in the hope of soon meeting her Saviour. Interment took place at Wyuka Cemetery, Lincoln, Nebr.

L. F. Trubey.

Niles.—Robert Niles was born at West Bloomfield, Ontario Co., N. Y., Sept. 13, 1836, and died at Alfred Station, N. Y., Jan. 19, 1918. The greater part of his life was spent in Allegany County, New York. About fifty-six years ago he accepted the truths held by Seventh-day Adventists, and united with the Niles Hill church. For a number of years before his death he was not able to meet with the church, but remained firm in his hope of a returning Saviour to the end of his life.

R. B. Clapp.

Langlois.—Miss Myrtle Langlois was born near Marro, Cal., Dec. 2, 1868, and passed away at Fresno, Jan. 16, 1918. It was my privilege to see her accept the truth and unite with our church at San Luis Obispo at the age of twenty-six. She is survived by one sister, who mourns, but not without an assurance from the Word of God of one day meeting her loved one where sickness, sorrow, and death will never come. Funeral services were conducted by the writer, assisted by Elder E. H. Adams.

Chas. N. Miller.

Haines.—J. M. Haines was born in Ohio, Oct. 14, 1838, and died at College Place, Wash., Nov. 4, 1917. During his childhood the family moved to Michigan, and at the age of twenty he was married to Miss Laurel Jones. Four of their seven children are living. Brother Haines served in the Union army during the Civil War, and at that time received injuries from which he never fully recovered. He was an observer of the seventh-day Sabbath for more than forty years. He sleeps in hope of the resurrection morning soon to dawn.

O. A. Johnson.

Glass.—Alice Lauretta Stiles was born in Susanville, Cal., May 30, 1865. She completed the college course at Healdsburg College in 1892, and later taught school in Southern California for six years. June 1, 1892, she was united in marriage to Mr. Oakley Glass at San Francisco. Three children were born to them, and these, with the father, mourn her death, which occurred at the family home in Keene, Texas, Jan. 5, 1918. The deceased became a member of the Seventh-day Adventist church in 1887, and lived a consistent, active Christian life.

B. L. House.

Rittenhouse.—Sallie N. Roberts was born in Richmond, Va., Jan. 27, 1845. She was married to David W. Rittenhouse at the age of twenty-four, and to them were born ten children. Early in life Sister Rittenhouse was converted to God, and in 1888, with her husband, embraced the third angel's message under the labors of Elder L. H. Ellis. She was left a widow in 1897, and the last four years of her life were spent with her daughter in Loma Linda, Cal., where she died Dec. 11, 1917. Nine children mourn, but they are comforted by "that blessed hope."

F. M. Burg.

Wolfson.—Mrs. Amelia Howell Wolfson was born at Wolverhampton, England, Feb. 13, 1845, and died at the home of her son near Merced, Cal., Jan. 10, 1918. When she was four years of age her parents came to America and made their home in the Eastern States for several years. About fifty-eight years ago she came to California, the transcontinental trip being made by ox team. In 1908 she accepted present truth and was baptized, remaining a member of the Merced church until her death. She is survived by six sons and one daughter.

N. P. Neilsen.



WASHINGTON, D. C., FEBRUARY 28, 1918

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

LAST week Miss Minnie Dauphinee, of the West Pennsylvania Conference office, sailed for Jamaica, West Indies, to engage in secretarial work for the Jamaica Conference.

EARLY in February, Brother and Sister W. E. Lanier sailed from New Orleans for Honduras, to engage in evangelistic work in that Spanish republic. They will doubtless settle temporarily in Ceiba.

THE GENERAL CONFERENCE

THE next General Conference will be held in the Exposition Auditorium, San Francisco, Cal., March 29 to April 14, 1918. The committee, appointed at the Minneapolis council to make arrangements for the entertainment of delegates and visitors, have been doing some preliminary work, and have the following to report:

1. Rooms in hotels can be secured at from 50 cents to \$1 per day for each person, and from \$3 to \$6 per week, and up, where two persons occupy the same room, according to location, furnishings, etc.

2. Rooms in rooming houses can be secured at about 50 cents a day.

3. Furnished apartments, consisting of one or more rooms with kitchenette and bath, may be had at from \$5 to \$10 per week. These apartments are steam heated, and everything is furnished, even to table linen, crockery, silverware, etc. All a person has to do is to purchase and cook what he wants to eat. Cooking is done on a gas range, on which is placed a flat rate of 25 cents per week.

It is understood that all the regular delegates are to send their names and the accommodations they desire, to their union conference president, who will forward them to the committee, through the General Conference, but visitors will communicate direct with the secretary of the committee, Elder J. L. McElhany, stating clearly what they desire, as follows:

1. Do you wish a room in a hotel, in a rooming house, or apartments?

2. Do you wish to room alone or do you desire a roommate? The price is usually less when two room together.

3. Do you desire a room with bath and all modern conveniences, or cheaper accommodations? State the limit.

4. Do you want a room near the place of meeting, or would you be satisfied with one some blocks away? Rooms at a distance, say eight or ten blocks, can be had at a lower rate.

5. Give date of arrival as near as possible,

and state how long you expect to remain.

No cafeteria will be operated by the Conference this year, but there are many good restaurants and cafeterias near the place of meeting, where good meals can be had at reasonable prices.

Oakland is the terminal of all transcontinental railroads, except the coast line of the Southern Pacific. At the terminal in Oakland you cross the Bay on a ferryboat to San Francisco. The Exposition Auditorium, where the meetings are to be held, is situated just off Market Street (the main thoroughfare of the city) about two miles from the Ferry Building.

At the ferry landing in San Francisco, take a Hayes Street car (No. 32) direct to the Auditorium, getting off at the corner of Hayes and Larkin Streets. This is at the rear of the Auditorium building. Pass around to the front of the building, and the general reception-room will be found on the first floor to the right as you enter. Here persons will be in waiting to direct you to the place to which you have been assigned.

Those coming up the coast line on the Southern Pacific from Los Angeles will land at Third and Townsend Streets. Take either a Third or Fourth Street car, transfer at Market Street to a Hayes Street car (No. 32) and get off at the Auditorium at the corner of Hayes and Larkin Streets.

Cheek baggage to San Francisco, and keep your checks until you know where you are to be settled.

Those wishing the committee to arrange for their accommodation should write at once to Elder J. L. McElhany, 537 Twenty-fifth St., Oakland, Cal., stating definitely what accommodations they desire. Reservations will then be made to meet the requirements as nearly as possible.

C. H. JONES,

Chairman Committee on Arrangements.

COMING SESSIONS OF GENERAL AND DIVISION CONFERENCES

FIVE years this coming spring,—years filled with events that have startled the whole world; years crowded with perplexities national and international, reaching into the home life of millions upon millions of rich and poor alike, compelling the young, the strong, and the leaders of nearly all activities to share in the most gigantic waste and destruction of all time; years marking the greatest progress in our organized work, both at home and abroad, since our work was started; years of struggle, enlargement, and opportunities unprecedented in importance; years of spiritual dearth and spiritual progress and power according as the individual and church have related themselves to existing conditions—five eventful, pulsing, history-making years have passed since we met in conference. This is the longest interim between sessions of the General Conference since its organization.

Our people will want to keep in close touch with all that is said and done at this Conference. As usual, a *Bulletin* chronicling each day's progress will be printed, so that all our people can read the reports of work done and plans for the future. Every family of Seventh-day Adventists in the division conference should have this *Bulletin*.

It is not printed for the benefit of those attending the Conference, but for those who cannot attend. Subscriptions should be sent in at once to the Pacific Press Publishing Association, Mountain View, Cal. The price for the time of the session is fifty cents.

The time of the conferences is March 29 to April 14. The meetings will be held in the Exposition Auditorium, San Francisco, Cal.

All who are not delegates and who want rooms should promptly write to Elder J. L. McElhany, 537 Twenty-fifth St., Oakland, Cal.

We solicit the united prayers of our people everywhere in behalf of this important gathering.

I. H. EVANS.

WARM CLOTHING FOR GENERAL CONFERENCE

WE are advised by several who have spent years on the Pacific Coast, that our brethren and sisters going to General Conference should provide themselves with warm clothing. The climate of San Francisco is oftentimes raw and cold. Quite as warm clothing will be needed there during the sessions of the General Conference as would be necessary in the Atlantic Coast States at the same season of the year. A stranger going to the Pacific Coast experiences a chill in the atmosphere which a native Californian does not notice. It is to be hoped that the April climate of San Francisco will be warm and balmy, but delegates should be prepared to keep warm and comfortable even if desirable climatic conditions are not experienced. Let every cold-blooded man and woman go prepared to keep warm.

A VALUABLE HELP IN SPANISH

WE are glad to be able to announce to our brethren that the valuable little work, "Testimonies on Sabbath School Work," by Mrs. E. G. White, is already translated into Spanish, and is in the hands of the printers. This is a booklet all our Spanish-speaking brethren should have. We are publishing it in the same form as "Armageddon," strongly bound. The price will be announced when the book is ready. Order from your tract society.

MRS. L. FLORA PLUMMER.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the

Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year.....\$2.50 Six Months.....\$1.50
Two Years.....4.50 Three Years.....6.00

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

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

REVIEW AND HERALD

Takoma Park Station Washington, D. C.

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