

# The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, March 14, 1918

No. 11

THE GOSPEL TO ALL NATIONS

## Constant Consecration

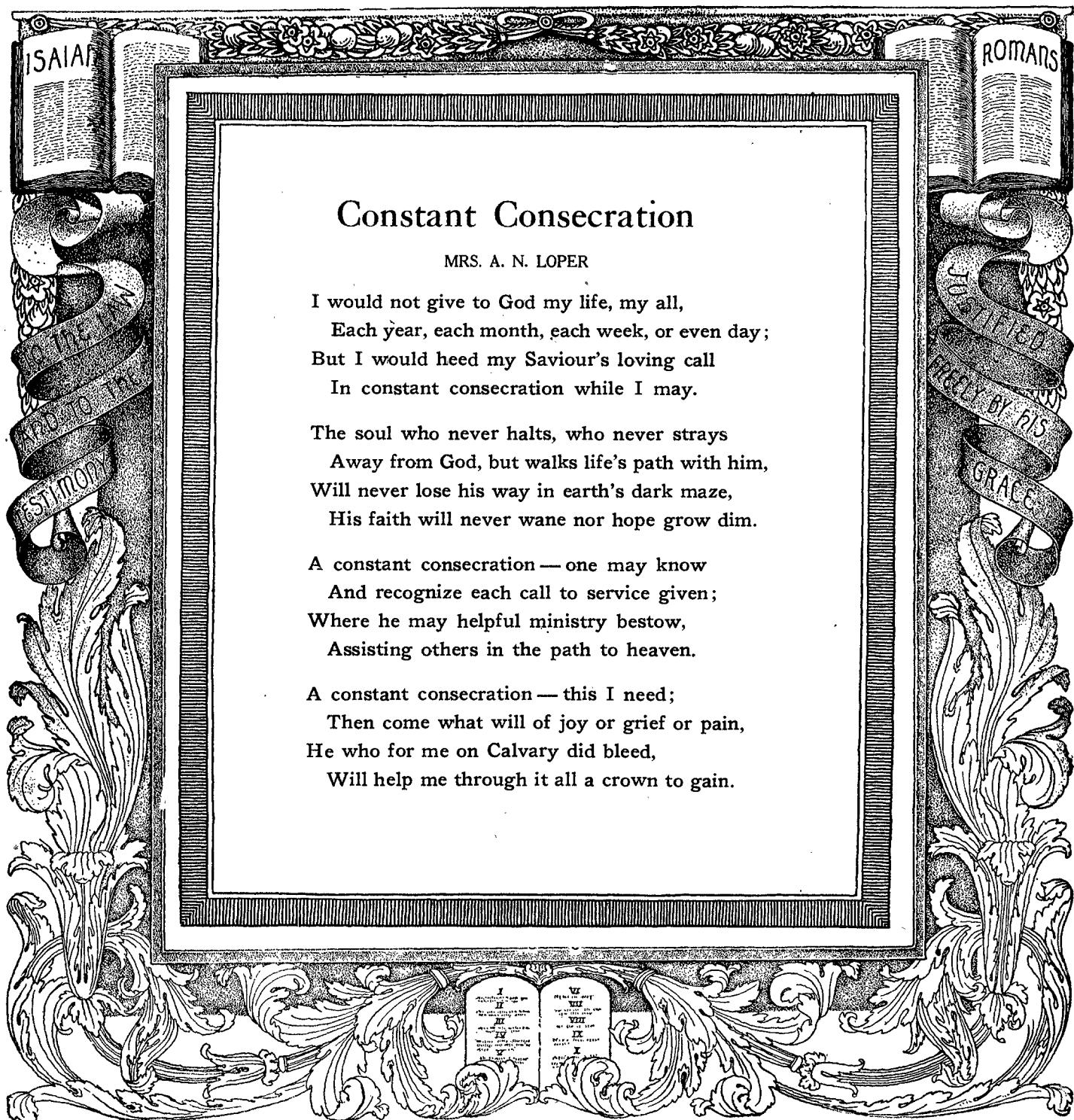
MRS. A. N. LOPER

I would not give to God my life, my all,  
Each year, each month, each week, or even day;  
But I would heed my Saviour's loving call  
In constant consecration while I may.

The soul who never halts, who never strays  
Away from God, but walks life's path with him,  
Will never lose his way in earth's dark maze,  
His faith will never wane nor hope grow dim.

A constant consecration—one may know  
And recognize each call to service given;  
Where he may helpful ministry bestow,  
Assisting others in the path to heaven.

A constant consecration—this I need;  
Then come what will of joy or grief or pain,  
He who for me on Calvary did bleed,  
Will help me through it all a crown to gain.



## THE GENERAL CONFERENCE SESSION

FROM conversation and correspondence with our brethren and sisters I learn that many are looking forward with the deepest interest, and some with a degree of anxiety, to the coming session of the General Conference. I find that many have a feeling that this may be one of the last sessions we shall ever hold, and are praying that our work may be pressed forward so earnestly and successfully that it will soon be cut short in righteousness. They realize that we are facing serious times and grave dangers, and are anxious that those who gather in Conference session to plan for the future may have clear vision to see and meet the full purpose of God at this time.

Personally I greatly appreciate this deep interest of our dear people in this most important meeting we are about to hold, and I desire to encourage this solicitude. I earnestly beg the prayers and supplications of our people in behalf of the Conference.

The times are truly serious. They are perilous. The "distress of nations, with perplexity," which the Saviour said would herald his coming, is here, and the whole world feels it. Men who have never paid any heed to the other signs of the approaching end, are forced to give thought to this sign, though but few of the masses know its meaning. And not knowing the meaning of these things, the hearts of many are "failing them for fear, and for looking after those things which are coming on the earth."

The president of one of our great universities said at the beginning of this terrible war, "The clock of time is about to strike the most portentous hour of all history." Another leading educator and writer said, "Upon this moment of time hangs all eternity." Another writer has said, "If ever the world saw a day of need, this is the day." This is the strain in which men who are intrusted with the leadership of affairs in all parts of the world are expressing themselves. They see clearly that changes of the gravest character have set in, and they do not know where nor how these changes will end.

The light which God has given his people places upon them very great responsibilities. There is danger that we shall fail to appreciate them fully and discharge them courageously. In this time of perplexity and confusion, we are in great danger of missing the way. We need to pray for clear vision. We must pray earnestly for divine illumination at this time. We must pray for wisdom to know our full duty, and for courage to do it.

Our great message points us to the paths leading to every nation, kindred, tongue, and people on the face of the earth. These paths are clear and wide open before us. The providence of God has thrown down the strong barriers that opposed our way when we began our work. And now we must learn from him how to go forward. We must know how far and how fast he wants us to go. O for divine leading at this time! Brethren, pray without ceasing that the Lord may in very deed be our leader at the coming Conference. If he will but preside over this gathering, all will be well done.

This Conference will be the first and only session of that important body to which messages through the Spirit of prophecy will not be delivered by the living messenger placed in our movement at its very beginning. We shall sense this loss very keenly. Knowing the deceitfulness and treachery of the heart, we realize that great danger confronts us just now. The tireless enemy who has dogged our way from the beginning will be on hand to sidetrack us. We are all in danger, and it behooves us to humble our hearts before God, put away our sins, and walk very carefully in his presence.

On the other hand, God has made all provision for our security. He will safeguard us and save us from blindness, mistakes, and failures if we will let him be our leader. We have a great abundance of instruction in the writings of the Spirit of prophecy, and we must pay heed to this.

Brethren and sisters, let us be of good courage while we seek the Lord with all our hearts for divine guidance at this critical and perilous time of our denominational history. Here is a cheering word from the Spirit of prophecy:

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."

A. G. DANIELLS.

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## MUSIC AT GENERAL CONFERENCE

WE are desirous of making the music at the General Conference a strong feature. Emphasis will be placed not only upon the special music, but upon the congregational singing as well. The congregation will use the evangelistic songbook, "Songs of Zion," one thousand copies of which have been ordered for use during the Conference.

All singers who expect to be present are requested to join the chorus choir, and to bring with them for their own use in the choir the *complete* edition of "Hymns and Tunes" and "Christ in Song."

All persons willing to assist in the music of the Conference, and who come under any of the following classes, will please either notify me by mail, indicating the class they come under, or make it a point to see me at their earliest convenience upon their arrival at the Conference: (a) Music leaders, (b) Pianists, (c) Soloists, (d) Orchestra members, (e) Male quartets.

We are planning for a good orchestra. Come and bring your instruments.

"O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." Ps. 95:1.

Please send all information to W. I. Morey, Walla Walla College, College Place, Wash.

## NOTICE CONCERNING THE GENERAL CONFERENCE

(Continued from page 24)

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.

Check 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.

# The Adventist Review And Sabbath Herald

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 14, 1918

No. 11

## EDITORIAL

### OLD-TIME SABBATARIAN HYMN WRITERS

SEVERAL of the good hymns in our church collections were written by old-time Sabbath keepers. To some, this fact may not be known; and in that case it may add to the interest and appreciation of the hymns to recall the story of the writers.

One of the favorites with our people—and one found in nearly all hymn collections—is the hymn for the opening of the Sabbath:

"Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul, enjoy thy rest,  
Improve the day that God has blessed."

The sentiment fits exactly the Friday evening sunset hour, following the six days of toil. And it was written for that very hour, out of a Sabbath-keeping heart. Joseph Stennett was the author, pastor of the Sabbatarian church that met in Pinner's Hall, in the center of London. He was born in 1663, son of Dr. Edward Stennett, a Sabbath keeper before him.

The father, a physician by profession, and a minister as well, suffered persecution and imprisonment for the truth's sake. In comments on this hymn, Duffield, in his "English Hymns," bears this witness to the Stennett family, who for four generations stood for the Sabbath truth in those earlier times:

"For more than a century the succession of Stennetts enriched the ministry of the Baptist denomination in England. First came Rev. Edward Stennett, whose son, Joseph, born in 1663, was the author of this hymn. His son Joseph, born in 1692, had a son, Samuel, born in 1727, with whose son, Joseph, this series of clergymen—and also the family name—ceased. Two of these Stennetts, Samuel and his grandfather Joseph, were hymn writers of no mean capacity. But as it happened they were dissenters from the opinions of the State Church; and any one who examines English hymnology will soon find that such are at a discount. . . .

"Of Joseph Stennett, we know that in youth he pursued his studies in nearly every branch of knowledge, including philosophy, divinity, and Oriental languages. He came of a family renowned for intellect and piety.

At the age of twenty-two he went to London, where for some five years he engaged in teaching. He was an excellent writer and a brilliant conversationalist, attracting much attention in literary and social life. . . . This Sabbath hymn, of fourteen stanzas, is perfectly fitted to the use of all Christians, and bears no apparent marks of its origin among those who observed the seventh day."—Pages 35, 36.

In our own collections, this hymn, "Another six days' work is done," is credited to Samuel Stennett. This is an error. In Samuel Stennett, however, grandson of Joseph, the hymn-writing gift appeared again. One of the favorites in our services is his hymn beginning:

"Majestic sweetness sits enthroned  
Upon the Saviour's brow;  
His head with radiant light is crowned,  
His lips with grace o'erflow."

Samuel Stennett also gave us that good advent hymn:

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie.  
O, the transporting, rapturous scene  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight."

These good hymns cheered on the little flock of Sabbath keepers in old-time London; and still they mingle in the worship of believers on God's holy day, now when the light of the Sabbath truth has spread far over the earth.

Two other hymns in our "Hymns and Tunes" were written by one who revered the seventh-day Sabbath in earlier times, before the dawn of the Sabbath reform movement. One of these hymns opens:

"Eternal depth of love divine,  
In Jesus, God with us, displayed,  
How bright thy beaming glories shine!  
How wide thy healing streams are spread!"

Count Zinzendorf was the author, the famed organizer of the Moravian missionary movement. Another of his hymns is:

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress."

While Count Zinzendorf did not see the full setting of the Sabbath truth,

nor perhaps recognize the Sunday institution as the rival of God's holy day, he did see that the blessing placed upon the seventh day by God had never been withdrawn. While visiting the Moravian mission stations in America, in colonial times, about 1741, he publicly announced his decision to observe the seventh day as a day of rest and worship. In Pennsylvania he was arrested for working with his daughter, composing and writing hymns in his own room on Sunday. Next day he was brought to court and fined six colonial shillings for his offense.

W. A. S.

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### OUR DANGERS

THE church has been threatened with grave dangers in every age, and this time in the world's history is no exception to the rule. In fact, the dangers threatening the church are greater today than ever before. For this reason repeated warnings are sounded in the Scriptures of truth admonishing the church in the closing days of earth's history to maintain its integrity and to avoid the snares and pitfalls of the enemy. The dangers threatening us are myriad. Several, however, are worthy of particular mention, not because any considerable number of believers in the Seventh-day Adventist Church are yielding to these temptations, but because they stand among the great subtle evils of the present day. In their recognition lies our safety as a church and as individuals.

1. The danger of compromise. A specific message has been committed to Seventh-day Adventists, a message as specific as was given to Noah, or to Jonah, or to John the Baptist, or to Martin Luther. We have reached the closing days of earth's history. Our work is to warn the world of the stupendous events which are soon to take place.

The giving of this message is the specific work committed to us as a people. Let us give it faithfully. We may adapt it to changing conditions; we may present it in language suited to every occasion and circum-

stance; but let us not lower the divine standard or compromise the integrity of the work committed to us, and thus rob it of its power.

We need to emphasize the great essentials. Some are inclined to take one phase of the message, or one detail, and emphasize it out of all proportion to the other parts. We can not afford to develop in this movement preachers of one idea or of undue bias. No message that was ever preached needed so greatly as its representatives men and women of well-balanced minds, of sane and sober judgment, as this message which we bear. We need to pull in even lines, bringing up all parts of the message alike.

Differences usually come over the emphasizing of little details, and not over the preaching of the great principles. The great central themes, such as the second coming of Christ, his righteousness, the law of God, particularly the claims of the Sabbath institution, the ministry of Christ in the heavenly sanctuary and the truths immediately growing out of that, the nature of man, and life only in Christ Jesus, together with the warning to be sounded against the beast and his image, should be preached with living power.

2. Another danger which threatens all Christians dealing with prophetic exposition, is the temptation to make wild statements, and indulge in idle speculation, regarding the details of fulfilling prophecy. The prophecies of the Bible present the great outlines of the world's history. They do not enter largely into detail. God evidently had a design in this, and that was that his church should watch the unfolding of the historical record and recognize the fulfilment of his Word as the events took place. Had he desired his church to have a knowledge of the particular ways in which events would shape, he would have revealed it clearly. Let us be careful not to assume the prophetic rôle and make sensational statements as to just how this or that prophecy is to be fulfilled? as to the course which nations will take? as to just how the future of the great war will develop? As a matter of fact, those who do this, who supply what they consider the ellipses in the Bible record, must rely wholly upon their imagination, and not upon any sound basis of Biblical exegesis.

Scores of men in the last few years have drawn attention to themselves and made their work spectacular by such assertions, but later on they have become the laughingstock of a discerning public. One has only to read the baseless predictions made by

"Pastor" Russell, and others who have followed in his footsteps, to find this true. Let us seek in our work to avoid such errors. Let us speak where the Word speaks, and be silent where it is silent.

3. We are in danger today of sensational preaching. This is much resorted to in the great Christian church. We see it in the work of many popular revivalists at the present time. This message can ill afford to copy the style or manner or forms of expression of these pulpit performers. It is not in harmony with the dignity or spirit of this message for us to engage in sensational preaching. By so doing we may catch the public ear, we may win popular plaudits for ourselves, but in the end we will not win men and women to Christ Jesus. Our converts will be converted to us and not to the Master.

That our preaching draws large crowds is no evidence in itself that heaven is placing its stamp of approval upon our methods. During the past year we have attended lectures on prophecy by speakers other than Seventh-day Adventists, where the audiences filled the auditoriums to overflowing and went wild over the most ridiculous attempts at prophetic exposition. The public today is anxious to hear any man who claims he can tell them the meaning of the events coming on the earth. We should take advantage of this desire to hear, and proclaim the truth in its clearness, but let us do so with that humility of heart, and that dignity of style and method, befitting the great and solemn message which we bear.

4. We are in danger, in our study and in our discussions, of placing undue emphasis upon questions of current interest related directly or indirectly to prophetic fulfilment, mistaking them for a part of the gospel message we have to give to the world. We need continually to differentiate between the saving truths of the gospel of Christ and the discussion of thousands of questions now engaging the attention of men. Many of the ministers of the great Christian church fail to make this distinction. Questions of politics, of economics, of social life, are made the basis of discourses which quite ignore Christ and his power to save. But we must not ignore these questions. It is necessary for us to recognize conditions as they exist in the world today, and the relation which these conditions have to fulfilling prophecy. But it is one thing to recognize conditions which exist, and quite another thing to enter into a discussion of the merits of many of these questions. The

message we bear is to go to every nation, kindred, tongue, and people. We need, in the giving of that message, to keep free from the partisan spirit, free from the entangling alliances of thought and discussion which would close hearts against us, and lessen the power and dignity of the work committed to us by the great Master.

5. We are in danger of mistaking material prosperity for the blessing and power of God. If an increase in wealth and numbers and great denominational activity were an evidence of the special power of God, then many so-called religious cults and orders could claim possession of that power. The wealth and prosperity of many churches are attested by their costly church edifices and furnishings, by a rapid multiplication of members, by great denominational activity. Christian Science, Spiritualism, Mormonism, Theosophy, and scores of other ecclesiastical bodies can point with pride to these evidences of progress, but we must acknowledge that these conditions are not necessarily proofs of spiritual power.

Let us not deceive ourselves by a similar process of reasoning. This the Laodicean will do. The great evidence of the possession of the power of Christ's grace is found in the lives of men and women composing the church. In the individual experience is shown the power of the gospel. "Christ in you, the hope of glory:" this is the essence, the practical application, of the gospel of Jesus Christ.

6. There is danger of our being content with a formal profession without the possession of that for which it stands. We have the reputation of being great Bible students. Are we such in fact? We hear much said about the value and efficacy of prayer. Does prayer-life with us consist of talking prayer and not praying? Why do we not pray more, and study the Word of God more? We have time to transact the ordinary business of life, time to eat, time to sleep, time for pleasure, time to visit our friends and neighbors, time too often to spend in idle gossip and criticism and frivolity, time to read the newspapers and the storybooks, time even to write and preach about the value of prayer; and yet how little we pray. Is it not time in our experience as a church and as individuals that we should begin to make the service of God first in our lives? Is it not a time to realize that, if we would gain a home in the kingdom of God, we must place the things of God above convenience, above worldly and personal interests?

We fear that there are some in the church succumbing to these dangers

of which we have spoken. We hope there are only a few. But even if only our remotest outposts are surrendering, if only a few are lowering the standard, that shows that the whole church faces the temptation and danger. The time to raise the warning cry and sound the alarm is not after fearful inroads have been made, but at the first approach of danger. The church of God today is traveling a dangerous path. Here and there we find men and women dropping off into the abyss on one side or the other. Some are making shipwreck of their faith and turning their backs upon Christ. It is time the ministers of Christ sounded the warning in no uncertain tones. It is time for the straight testimony to be revived in the church of God, for sin to be called by its right name, and for the wayward and straying to be called back kindly but earnestly to their allegiance to Christ.

We cannot trust today in theory. We cannot trust to the power of organization to carry this work forward. We cannot trust to the evidences of material prosperity. We cannot trust to our increase in institutions or membership, or the strength of our organizations as the evidence of God's leading. No soul who reads these words should be content unless he has daily the evidence of divine guidance in his own personal experience. Without it we shall be lost. Without a living connection with God we are doomed to failure and mistake. Only by that living connection can we direct this movement in the channels in which God would have it operate. Only as we are personally connected with him can we maintain in our work the spirit of simplicity and power which is the secret of its success.

May God give every reader of these lines that personal experience which will hold him in that hour of temptation which shall come upon every soul. Christ is our help. Trusting him with all our hearts and relying wholly upon his power, we shall not be left to confusion of face, but we shall come off more than conquerors through his grace. F. M. W.

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### THE TEACHING OF THE SPIRITS

WE have seen that the Bible teaches that "the dead know not anything; . . . neither have they any more a portion forever in anything that is done under the sun" (Eccl. 9:5, 6); that death is called by Christ a sleep (John 11:11); and that the resurrection is the time of awakening out of this unconscious sleep (1 Thess. 4:13-18;

1 Cor. 15:51-55). Any spirit, therefore, which now comes to any living man with the claim that it is the spirit of a dead friend, is a "lying spirit." The spread of belief in Spiritualism is itself given in the Scriptures as a sign by which we may recognize our position in this world's history; for we are told "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

At first Spiritualism was frankly antagonistic to Christianity, but with the changed form which it is assuming in recent years, many professed Christians are being misled into an acceptance of the teaching of these "seducing spirits," who claim to be immortal souls, now free from the earthly body which they once inhabited. Ministers of the gospel are expressing, even from the pulpit, approbation of the teaching of the spirits concerning life beyond the grave. In doing this they are really, though perhaps unwittingly, "giving heed to . . . doctrines of devils."

Now what are some of the teachings of the spirits? We must again emphasize the fact that neither do all Spiritualists believe alike on all points of doctrine, nor do they hold themselves bound to receive as true any teaching which comes to them through spirit mediumship. In fact, most Spiritualists acknowledge the lying, deceptive character of some "spirit communications." It would therefore be extremely difficult to make a statement of belief which would be applicable to all believers in spiritualistic phenomena.

While Spiritualists in general have shown no special hostility to the Christian faith, an exception is to be found in the writings of Andrew Jackson Davis. Yet in a pamphlet (sent out by the National Spiritualists' Association) advertising for sale the twenty-seven volumes of this author's works, it is stated concerning his writings that "they are becoming recognized as *standard* works on Spiritualism." While we will not take space to quote from this author, the following brief statement of his views presents his position fairly:

"Davis set himself to explain the futility of the Christian scheme in the light of the New Revelation; he maintained that Jesus was a man inspired from the same universal source as himself, and that his wisdom had in some respects been greatly overrated; that the Christian miracles were instances of the operation of the same natural laws now responsible for the Spiritualistic phenomena; and he takes occasion to point out that the evidence for some of the Biblical marvels which did not readily lend themselves to this interpretation was faulty and insufficient. Further, he taught that— all evil being but good in the making—

there is no hell and no personal devil, and that in the temptation, therefore, Jesus was assailed merely by the promptings of his own lower nature."—*"Modern Spiritualism," Frank Podmore, Vol. I, p. 300.*

Beecher admirably sums up from the orthodox Christian standpoint the errors of Spiritualistic teaching in general:

"Rejecting the Bible as *authority*, claiming for all men inspiration in common with Christ and the apostles, and of the same kind; regarding sin as immaturity of development, eschewing all received ideas of a fall of angels and men from original holiness, of total depravity, atonement, regeneration, pardon, etc., the system is in its last analysis, though but half developed, a polytheistic pantheism, disguising under the name of spirit a subtle but genuine materialism."—*"Review of the Spiritual Manifestations," London, 1858, p. 79.*

The most authoritative statement of the Spiritualist's belief is the Declaration of Principles adopted by the National Spiritualists' Association, and republished in the Spiritualistic organ, the *Progressive Thinker*, as recently as Oct. 13, 1917. It is as follows:

- "1. We believe in Infinite Intelligence.
- "2. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.
- "3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes true religion.
- "4. We affirm that the existence and personal identity of the individual continue after the change called death.
- "5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
- "6. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that men should do to you, do ye even so to them.'
- "7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.
- "8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter."

The silence of this statement as to Christ and redemption through him, and as to the inspiration and authority of the Scriptures, is eloquent proof that belief in such doctrines is not essential to good standing in Spiritualistic circles, and the eighth article is positively subversive of the whole system of Christian belief. If man enjoys a never-ending probation, there can be no final judgment,—no time of final award and no possibility of being eternally lost. How consoling such a doctrine must be to the individual who desires to enjoy the pleasures of sin for a season!

Spiritualists themselves recognize the deceptive, tricky, and sometimes immoral character of many of their mediums. As John F. Stechenreiter (Spiritualist) says of those he classifies as former mediums, "Their pow-

ers of mediumship did not depend upon belief or goodness then any more than it does now." Or as more authoritatively stated by Hudson Tuttle, author of recognized Spiritualistic literature, "Mediumship rests on sensitiveness, which is not dependent on culture or morals."

What, then, are the chief dangers in Spiritualism? First, it erects no standard of morality for mediums; good mediums may be bad men. Second, the spirits which communicate through Spiritualistic mediums claim to be the spirits of dead men; while, as the Bible teaches, they cannot be this, but are evil angels. Third, the communications received from these spirits betray their source by tending to bring about in the recipients disbelief in the authority of the inspired statements of the Bible. Fourth, if what is called death is only a passage to a higher, less trammelled life, it is to be welcomed as a friend, and he who brings it to another is not doing anything so horrible after all. Fifth, if there is no end to human probation, then no matter how wicked one is here, he will still have another chance. Finally, the consolation Spiritualism offers is false, its predictions concerning the future are but the clever guesses of fallen angels, its advice is from the "father of lies," and its effect is to lead men away from Christ and the true hope of immortality in him.

L. L. C.



### SOME BENEFICIAL FEATURES OF ORGANIZATION

No doubt there are times and incidents in the experience of nearly every person connected with the work of God when the routine of organization seems a slow, roundabout, exacting process. At such times there is a temptation to feel that there is so much red tape in the methods that it takes more time and strength to carry out the regulations than to do the more vital thing—the work itself. And so some push organization aside, and take a short cut on a lone, single track.

A careful study of the character and factors of advantage in true gospel order and organization will prove the falsity of the above reasoning. Of course, organization, like nearly all other arrangements with which we have to do, can be overdone. Its details can be multiplied until they become unnecessarily cumbersome and vexatious. But that is the fault of organizers rather than of organization.

From a careful study of organization designed for the church we find

many features of great value. Here are some of the most vital and beneficial advantages organization brings to the church, which is the body of Christ:

1. It establishes order.
2. It secures and fosters unity and co-operation in endeavor.
3. It strengthens for conquest.
4. It strengthens for defense.
5. It aids every member in finding his place and doing his part.
6. It develops ability and leads to the bearing of responsibilities.
7. It recognizes and guards the rights and freedom of every member.
8. It is an outward manifestation of the inward union and harmony of the body.

Surely these are vital features in any important undertaking. And the larger the movement becomes, the greater the number of persons connected with it, the greater and more complex the scope of its activities, and the wider the field of its operations, the more necessary are these vital factors in organization to the success of the movement.

It may be helpful to enlarge a bit upon the advantages enumerated above.

**Order.**—How necessary, how absolutely vital, is order to efficiency in large and complex undertakings! It has been said that "order is heaven's first law." Order is regular, methodical arrangement. It is a good, sound, proper condition. The opposite of order is disorder, confusion. The Scriptures declare that "God is not the author of confusion, but of peace." Order promotes peace, but disorder or confusion breeds strife and trouble. Of what great value, then, is that arrangement that establishes order, and through this leads to peace and harmony?

**Unity and Co-operation.**—One of the fundamental purposes of organization is to secure unity, harmony, and co-operation in service. As Coleridge says: "What is organization but the connection of parts in and for a whole, so that each part is, at once, end and means?" It aids every unit in acting in the fullest co-operation with every other unit.

By united effort the body can do a work that never could be accomplished even by the same persons working separately. The advantages to our cause of unity of effort may be seen in the raising of funds, the circulation of literature, the education of our young people, and the achievements of our Sabbath School Department.

**Conquest and Defense.**—The order and co-operation secured by organization strengthen the body both for conquest in battle and for defense against

the enemy's attacks. An abundance of proof of this claim has been given in the history of our movement. We never could have pushed our way into so large a part of the world had it not been for the part our organization has played in this advance. On the other hand, it has fortified us wonderfully for the crises through which we have passed. It has helped us to meet the enemy's attacks from all quarters, so that we have kept together and held our ground.

Our thorough organization not only systematizes every department of our work, but aids every member in taking a part in some phase of the work. This leads to the development of ability in service, and also prepares for bearing responsibilities of varying degrees.

When God's plan of organization is carried out, the rights and freedom of every member of the body are recognized and safeguarded. It is utterly contrary to the spirit and genius of gospel organization to domineer over any member of the body. Anything in our methods that leads to the restriction of God-given liberty and freedom, is a perversion of true organization.

Organized procedure is a wonderful and beautiful manifestation of the union, harmony, and solidarity of the body. On this point the Spirit of prophecy says:

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness."

Much more could be said to profit on these salient and helpful advantages of organization, but space will not permit. The subject is worthy of extended study.

A. G. DANIELS.



PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*



NEVER, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given, even to the happiest of the mortals.—*Kate Tannatt Woods.*



# BIBLE STUDIES

## THE COMING OF THE LORD — NO. 3

### SIGNS ON THE EARTH

GEORGE B. THOMPSON

"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.

In addition to the signs in the heavens, which were to appear as heralds of the Saviour's return, Jesus here tells us that there will be signs upon the earth,— "distress of nations, with perplexity; the sea and the waves roaring." "Distress," "perplexity," an angry sea. And this state of things is to be of such a character as to cause men's hearts to fail from terror.

While the nations of the world have always, to a greater or less extent, engaged in war, strife, and bloodshed, and while the earth in all ages has experienced the upheavals of revolution, it is quite evident, from a careful study of this prophecy, that this condition of things will be so marked at a certain period in the world's history as to attract the attention of mankind, and to create a dread in men's hearts, and to raise the question as to the meaning of this hitherto unknown condition.

We are not alarmists, but as faithful watchmen it is our duty to speak from the watchtower and tell what we see. If the present time is not a fulfilment of the Saviour's prediction of "distress of nations, with perplexity," we are led to wonder what it would take to fulfil the words of the Master. Discontent is in every land. World conditions have aggravated this feeling among the masses in many lands. In some countries there are mutterings of general anarchy, and harbingers of revolution. Labor troubles, poverty, taxation, and the ruin caused by war have created a situation in various parts of the world which is destined in the future to bring grave and perplexing problems for solution. Much as it is to be deplored and dreaded, a volcano of anarchy and revolution appears to be smoldering, ready to burst forth at any time. Thinking men see this, and are anxious concerning the outcome of these conditions.

About one year ago, Dr. Max Nordau, a French writer and scholar, in the following forceful words set forth the conditions in the old world which he feared would result from the present war:

"Ere a long time the masses will sternly take to task the governments which have brought about this world catastrophe. The

general nervous irritability, the most certain effect of the war upon all its direct and indirect participants, will impart violent and cruel forms of discontent. Excitement, bitter opposition, local upheavals, general revolutions, are unavoidable. Nobody will be inclined to obey, discipline will be shaken off, the authorities will not have the courage to coerce, not being sure of their subordinates. And where they will try to pull the reins sharply, civil war will be the certain consequence. The social troubles will be on a par with the political. . . . There you have the picture of Europe of tomorrow and after, a continent sown with ruins, for the rebuilding of which there will be lack of money and men, inhabited by a population decimated, enfeebled, shaken in health and a prey of nervous troubles, transformed into a cell prison by means of insurmountable toll duties and locked-up boundaries. *Everywhere the rolling thunder of revolution; everywhere, threatening anarchy.*"

Pres. N. M. Butler, of Columbia University, in a recent commencement address, spoke of the situation as follows:

"The hundreds, indeed the thousands, of American youth who pass out from this university today go into a new and strange world. It is more than a world at war; it is a world in ferment. Before such a scene the timid will despair, while the reckless will affect an indifference that they cannot really feel. The wise will follow a different course. They will not be hurried into judging of normal man on the basis of his latest abnormalities, and they will not permit themselves to forget all that human history teaches because the happenings of the moment seem to teach something quite different. The wise will not lose their sense of proportion in judging of events in time, in space, or in circumstance."

President Wilson, in his memorable address to Congress, Dec. 4, 1917, with great sagacity and farsightedness, spoke almost prophetically when he said:

"A supreme moment in history has come. The eyes of the people have been opened, and they see. The hand of God is laid upon the nations."

The editor of the *Scientific American* said in a somewhat recent editorial:

"This war is the greatest crisis that has occurred in all the history of the human race."

The world weeps. Its soil is crimsoned with the blood of its best manhood. Truly this is the "supreme moment in history."

God has a controversy with the nations. His hand is indeed upon them. Look at the unprecedented war situation in the world. The *Washington Post* of Dec. 30, 1917, says:

"Nine tenths of the population of the world is now at war," and "about fifteen hundred millions of people live in war territory, leaving only nineteen neutral states. And this terrible storm cloud grows darker, and the storm moves on with relentless fury."

Twenty-three nations have already declared war, and ten have broken off diplomatic relations.

Speaking of this present war, with its dreadful loss of life and stupendous expenditure of money, the *Baltimore American*, in its issue of July 19, 1917, said:

"The three most awful years in the world's history are drawing to a close. Three years ago next Wednesday, August 1, Germany declared war on Russia, precipitating a conflict which has killed over 6,000,000 soldiers and certainly over a million civilians — perhaps many more; costing directly between \$75,000,000,000 and \$100,000,000,000, and piling up a sum in human woe entirely incalculable and incomprehensible. Not a corner of the earth has been too remote to feel the effect of the 40,000,000 or more men who have gone forth to war. Not an intelligent being but has been stirred to his depth by the dreadful, wasteful fire that has scourged the globe. From a petty Balkan quarrel, resulting in the seizure of Bosnia and Herzegovina by Austria, and in the assassination of the heir to the throne of the dual monarchy and his consort by resentful Jugo-Slavs, the conflagration has spread to every continent and every land. Most of the world is directly involved in war, and in the non-belligerent countries questions stirred up by the conflict are the subject of intense and constant domestic differences."

Who can look at the great array of nations engaged in a death grapple, destroying each other with the most improved implements of slaughter the genius of man can invent, and not ask, What does this tumult mean? The answer comes with startling emphasis, It is the "distress of nations" foretold by the Master, and a sign of the end of the world. The finger of God is writing. What we see now is perhaps but the beginning of sorrows. But as surely as the writing on the wall by that mysterious visitant at Belshazzar's bacchanalian feast foretold the overthrow of Babylon, so surely the signs seen about us in heaven and earth and sky foretell the doom of the world and the near coming of the Prince of Peace.

But war is not the only sign of the end. There are many others that we could study with profit. Take the social evil. Jesus tells us in this same prophetic sermon on the Mount of Olives, that "as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. That the world is fast reaching this sad condition is quite apparent. A news item in the *San Francisco Chronicle* of June 20, 1917, says:

"More than eight hundred girls between the ages of ten and twenty years have disappeared from their homes since January 1."

Disasters are seen on every hand. Fire and flood, and unprecedented calamities are gathering in their toll of victims. A writer in a leading daily recently said that, even aside from war, 1917 would go into history a year of disaster.

Even the churches are cold and formal. Holy fire has well-nigh died out on their altars. Sinners are not

converted as they once were. Because iniquity abounds, the love of many has waxed cold. Prayer is dying out of professed Christian homes. More church members attend the theater and the circus than the prayer meeting. The church has become in many places but a valley of dry bones. Like a death mask, the form is there, but the living power of a godly life has departed. The apostle says:

"This know also, that in the last days perils times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

The religious formalism in the popular churches at the present time testifies to a fulfilment of these words of the apostle. And this was to be seen in the "last days."

Whether, therefore, we look to the heavens, or to the earth, or to the sea, among the nations, in society, or in the church, we see signs of the day of God hung before our eyes in fulfilment of the words of the Lord. The Saviour designed that these heralds of his coming should lead us to repentance, and the forsaking of all sins and unrighteousness, that we may be prepared for his coming. Only those who are "ready" will go in with the Bridegroom to the marriage supper. Some will be ready.

"And 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.

Truly it is time to heed the earnest words of the prophet spoken in view of the awful scenes attending the Saviour's return:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

#### QUESTIONS

1. Where besides in the heavenly bodies did the Saviour say signs of his coming would be seen?
2. What condition among the nations is to be seen as a sign of the end?
3. What statements have some prominent writers made concerning the present time?
4. How many nations are actually engaged in this war?
5. How many have severed diplomatic relations?
6. What other conditions in the world are mentioned as signs of the end?
7. What stirring exhortation is given for this time?

## STUDIES IN THE TESTIMONIES

### THE MINISTRY OF ANGELS

EDITH M. GRAHAM

#### 1. WHAT are the angels?

"Angels are God's ministers, radiant with the light ever flowing from his presence, and speeding on rapid wing to execute his will." — *"Patriarchs and Prophets,"* p. 34.

#### 2. How do the angels compare with men?

"Before the creation of man, angels were in existence; for when the foundations of the earth were laid, 'the morning stars sang together, and all the sons of God shouted for joy.' . . . Angels are in nature superior to men, for the psalmist says that man was made 'a little lower than the angels.'" — *"The Great Controversy,"* p. 511.

#### 3. Do men become angels when they die?

"There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that 'minister for them who shall be heirs of salvation' are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men. . . . After the fall of man, angels were sent to guard the tree of life, and this before a human being had died." — *"The Great Controversy,"* p. 511.

#### 4. What are we told concerning the number and strength of the angels?

"We are informed in Scripture as to the number, and the power and glory of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. 'The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.' And says the prophet, 'I heard the voice of many angels round about the throne.' In the presence chamber of the King of kings they wait—'angels, that excel in strength,' 'ministers of his, that do his pleasure,' 'hearkening unto the voice of his word.' Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them 'an innumerable company.' As God's messengers they go forth, like 'the appearance of a flash of lightning,' so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance 'like lightning, and his raiment white as snow,' caused the keepers for fear of him to quake, and they 'became as dead men.' When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, 'it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand.' There were 'cut off all the mighty men of valor, and the leaders and captains, from the army of Sennacherib.'" — *"The Great Controversy,"* pp. 511, 512.

#### 5. What part were the angels given in the plan of redemption?

"The angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man. But an angel's life could not pay the debt; only he who

created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made 'a little lower than the angels for the suffering of death.' As he should take human nature upon him, his strength would not be equal to theirs, and they were to minister to him, to strengthen and soothe him under his sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness constantly thrown around them by Satan." — *"Patriarchs and Prophets,"* pp. 64, 65.

#### 6. What is appointed to every follower of Christ?

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, 'Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?' The agency by which God protects his people is presented in the words of the psalmist, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Said the Saviour, speaking of those that believe in him, 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father.' The angels appointed to minister to the children of God have at all times access to his presence." — *"The Great Controversy,"* pp. 512, 513.

#### 7. Through whom has God wrought for the help and deliverance of his people?

"In all ages, God has wrought through holy angels for the succor and deliverance of his people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb." — *The Great Controversy,* p. 631.

#### 8. In what other ways have the angels helped the cause of God?

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and

would have caused great suffering to his people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear him, and delivereth them.'—*"The Great Controversy,"* p. 632.

9. What other duty has been assigned to the angels?

"An angel is attending you, and taking record of your words and actions. When you rise in the morning, do you feel your helplessness, and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions."—*"Testimonies for the Church,"* Vol. III, pp. 362, 364.

"Angels are constantly ascending to heaven, bearing up the record with joy or sadness. Every act of fidelity is registered; every act of dishonesty also is recorded; and every person is finally to be rewarded as his works have been."—*"Testimonies for the Church,"* Vol. IV, p. 564.

10. How do angels assist God's people in their soul-winning work?

"Angels are watching with intense interest to see how man is dealing with his fellow men. When they see one manifest Christlike sympathy for the erring, they press to his side, and bring to his remembrance words to speak that will be as the bread of life to the soul."—*"Christ's Object Lessons,"* p. 149.

"In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost."—*"Christ's Object Lessons,"* p. 197.

"Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, and the most exalted service possible to human beings in this world, are theirs."—*"Testimonies for the Church,"* Vol. VI, pp. 307, 308.

11. When this life of toil and suffering is over, what further intercourse will each redeemed soul have with his guardian angel?

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity! All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—*"Education,"* p. 305.

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"PRAISE loudly, blame softly."



## GENERAL ARTICLES



### CHRISTIAN SYMPATHY

O. MONTGOMERY

SYMPATHY is born of love, and begets love and confidence. Webster says it is a "feeling corresponding to that which another feels; the quality of being affected by the affection of another, with feelings correspondent in kind, if not in degree; fellow feeling." There is nothing which so surely begets a fellow feeling in the soul as to be a fellow traveler. To pass through deep experiences of joy or sorrow greatly enlarges one's heart toward those who are passing through similar experiences.

There is a vast difference between sympathy and indulgence. Indulgence leads to many evils, to deep remorse and bitter sorrow to both the one who is moved by it and the one toward whom it is shown. It is the legitimate fruit of what might be called false sympathy, and is an evidence of a weak character. It is oftentimes blind, not willing to see, and deaf, not willing to hear. Those given to indulgence many times become greatly offended at those who, moved by sympathy, are willing to consider evidence and recognize righteous judgment.

Sympathy is the twin sister of good judgment. It is quick to recognize wrong; quick, too, to apply the remedy which will correct the wrong and safeguard the wrong-doer against its power. It does not excuse or palliate wrong-doing; it does not shield or protect sin; but rather, it steals away the excuse or apology for it, and leads to repentance and confession.

Sympathy is the ability to put one's self in the place of another, to feel as he feels, and all the while keep one's own feet on the rock of truth and righteousness, the heart filled with honor and integrity, and the vision fixed on justice and mercy. Indifference is quickened into love's active ministry when the spirit of sympathy touches the soul. Criticism withers and dies where sympathy blooms.

It is said of Jesus that he is "touched with the feeling of our infirmities;" for he "suffered, being tempted." He can feel for us. He knows our struggles because of his own personal experience in suffering and in battling with temptation. His sympathy is deep and tender.

O that we had more of that sympathy which the Father has for lost souls; more of the sympathy which Jesus has for poor sinners; more of the shepherd's sympathy for his lost sheep, for the wandering lambs! When the lost was found, he did not beat it. He did not reproach and chastise. No, no. He took it in his

great arms of love, and carried it back to the fold. He treated its bruises, bound up its sores, and fed it on the most nourishing of foods. Its white fleece of purity was soiled and torn; but it was his sheep, his lamb still.

"The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing his tenderness and his great love. . . .

"We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities."—*"Ministry of Healing,"* pp. 163, 164.

As the perils of the last days thicken around the people of God, they will press together. Differences and difficulties will melt away. Humility of mind and confession of wrongs will come into the heart as the battle for victory over self goes on.

The "fellow feeling," the "bond of unity," the "fervent charity," will grow large in the heart of him who has died to self. Criticism, unkind remarks, little insinuations, disregard for the feelings of others, self-justification, will all fade from the life where the old man of sin has been crucified.

"Put yourself in his place," is a splendid rule for the life, and will greatly nourish and strengthen the tender, fragrant plant of sympathy.

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### THE DAY OF THE LORD—NO. 1 OUR NEED OF A SPECIAL PREPARATION

J. L. SHULER

TEXT: "What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10: 3.

An awful day of visitation is soon to burst upon the world. God will soon visit upon this earth seven terrible plagues, and down upon the shelterless heads of the wicked will be emptied seven vials of his unmingled wrath.

These seven plagues will be poured out during the last year of this earth's history. These plagues are called the unmingled wrath of God because there is no mercy mixed with them. "In them is filled up the wrath of God."

Before ever the first angel is bidden to pour out the first vial of wrath, the door of mercy will be closed forever. Our great High Priest will no longer intercede for the sinner. He will leave the mediatorial throne, and

there will be no intercessor in the heavenly temple. During this time no sins will be forgiven. We shall not be able to get rid of a single besetment.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

How shall we stand in that day?

"What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10: 3.

The most important thing for Seventh-day Adventists today is to consider the necessary preparation required on our part, if we would stand during this coming day of trouble and be saved at the coming of the Lord. Let us carefully consider those scriptures which point out that which we must do and what we must be if we would stand true during the plagues and be ready to meet the Bridegroom when he appears.

The prophet Isaiah draws this picture of the coming day of trouble:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13: 6-9.

Note that this coming day of visitation is so terrible that all hands will be faint and every man's heart will melt.

In Zephaniah 1: 14, 15, 18, we read this description of the coming day of wrath, when God will visit the world with these terrible plagues:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

In verse 15 the prophet uses nine descriptive terms regarding that day:

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

He says that in that day the mighty man will cry bitterly, and that the wealthy will find their gold and silver unable to deliver them. Wealth and high position will afford no security in the day of God's visitation.

The world is passing through a time of stress, want, and trouble today.

Millions are suffering for lack of food. Thousands have suffered for want of fuel to keep them warm. Yet high position and wealth do afford men a certain degree of ease and security. It matters not how high the price of flour and coal may go, the wealthy need not go hungry and cold. But in this coming day of trouble the millionaire, if he is not prepared, will be no better off than the worst beggar. When the third plague is poured out, the billionaire will not be able to buy a glass of water.

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." Eze. 7: 19. "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 19-21.

In that day men who are now the mightiest men in the world, men whose names are upon every lip, men whose speeches are telegraphed around the world, will, if they are found unprepared, be no better off than the most wretched outcasts. Wealth and high position, which give men a certain feeling of security now, will not save them in that awful day of wrath.

In the third chapter of Habakkuk we find the most vivid description of the second coming of Christ recorded in all of God's Word. The prophet says:

"His glory covered the heavens;" "he stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Verses 3, 6.

When Christ comes, there is to be a great threefold manifestation of glory. He is to come in his own glory, in the Father's glory, and in the glory of all the holy angels. All the glory of heaven is to be poured out on our little earth. This world will be baptized in the glory of God. It will certainly require a special preparation on our part to stand amid this flood of divine glory.

Notice in verse 16 how it affected this holy man of God:

"When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops."

He felt so altogether unprepared and unworthy to stand amid the transcendent glory of the pure and holy One, that he prayed to be hid in

the grave before that awful day should come. If a vision of this coming scene had such an effect on this holy man, it will certainly require a careful preparation on our part to be able to meet it in peace.

The prophet Jeremiah draws this graphic description of that coming day:

"Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

It has no parallel in all past history. It will be a time of trouble such as never was since there was a nation. The terrible times through which we are now passing are only the beginning of sorrows. The worst of all sorrows, the seven last plagues, are yet to come. This scripture teaches us that this extraordinary and unparalleled day which lies just before us, demands an extraordinary preparation if we would be ready for it. In "Early Writings," page 71, we read:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father."

In our next article we will set forth from the Scripture the kind of preparation we must make if we would stand during the awful day of God's visitation.

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## EPAPHRODITUS

R. P. MONTGOMERY

WHILE there is but little recorded of Epaphroditus in the Bible, yet there is enough to enable us to know that he was a true Christian, a man who loved the cause of Christ, and made great sacrifices for the advancement of the gospel. Paul says of him in Philippians 2: 25;

"I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants."

You will notice how closely he was associated in work with the great apostle Paul. He was his "companion in labor," his "fellow soldier." He ministered to Paul's wants. The success of the labors of the apostle to the Gentiles was due largely to the loving ministry of Epaphroditus.

Is there not a lesson in this for us? If it does not fall to our lot to be an apostle like Paul, if God does not see proper to call us to go out and preach to the public at home or in other lands, can we not, then, as Epaphroditus, help those who do go, with our loving ministry, our prayers, and our means? If so, we are as verily as they doing God's will and hastening the message to the world.

In Philippians 2:30 Paul says further concerning the sacrifice of this good man:

"Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

Epaphroditus worked beyond his strength. The reason assigned for his thus laboring was "for the work of Christ." He loved the work of Christ. Another reason why it was necessary for him to work beyond his strength was to supply their "lack of service" toward him.

When some fail to do their part, then others have to work harder. Many in the mission fields today are working beyond their strength, are living in unhealthful homes, deprived of adequate facilities with which to do their work, simply because of our lack of service. Let us no longer hinder the advancement of the message because of our lack of service, but let each one of us, like Epaphroditus, get under the load, and work with all our might. God will then wonderfully bless our efforts.

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### "I, IF I BE LIFTED UP"

G. E. NORD

"THIS he said, signifying what death he should die," not signifying his desire to exalt and lift up himself. The Master, of whom all the hosts of heaven declare, "Thou art worthy, O Lord, to receive glory and honor and power," when he came to our earth, made himself of no "reputation." "Being found in fashion as a man, he *humbled* himself." He remained humble, though he was the "greatest teacher the world has ever known;" and as a preacher, all agreed that "never man spake like this man." Even the Pharisees acknowledged that it was evident that God was with him, and the common people heard him gladly. He could draw without doubt the largest audiences of any one in his day. Whole cities would come out to hear him; and so convinced of his greatness and power were they, that they would come and take him by force to make him king; but when he perceived it, he departed again into the mountain "himself alone."

He declared: "I receive not honor from men;" "if I honor myself, my honor is nothing." How strange, then, that mortal men, ambassadors of Christ, should seek their own glory, forgetting that it is "enough"

that the servant be like his Master. It was this desire for self-glory and for honor of men that caused Peter to deny his Lord and the disciples to forsake him in the hour of trial.

On the way to the upper room, all the apostles were possessed by the spirit of self-seeking, each lifting himself up above the others. James and John had already made known their desire. Envy and jealousy filled the hearts of these men, who had been preaching the gospel and were to continue in this sacred calling. They had been chosen to be fishers of men by Him who never makes a mistake. How could they draw men to Jesus when they thus stood directly in his way by lifting themselves up? Their hope of becoming successful soul-winners lay in humility, in true conversion, and in the power of the Holy Spirit; for Christ assured Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

It is the converting power of God and the sanctifying influence of the indwelling presence of Jesus that counts more than human greatness, eloquence, learning, or high titles. There is a growing desire on the part of gospel evangelists to be considered "great" by men. A few have made themselves a great reputation. They can draw great multitudes—tens of thousands go to hear them.

Jesus had large gatherings, too, with very little advertising of himself. He did not always glory in the fact that they came out by the tens of thousands. "I know why ye have come out," he said, "not to hear the word of God, but for the loaves and the fishes." He did not always consider a large audience the strongest evidence of success in his effort to save men, and very often left great multitudes to speak to the one-soul audience.

Many of these famous lecturers attract large crowds, not so much because they present Christ the crucified as the attraction, wisdom, and power of God, but because the speaker can say sharp, cutting things, going out of the way to whip other churches and ridicule their faith.

This danger threatens even those who have truth in advance of every other people. Surely it is a great cause for rejoicing when large numbers come out to hear the truth; but then as never before does the speaker need to hide himself in Christ, that the Redeemer may be lifted up, so that he may draw men unto himself. If only Christ is seen, no glory will be taken to self, but he who "worketh in me mightily," will draw men to himself.

How very applicable are the apostle's words to every poor, self-conceited, erring, vain-glorying mortal: "Thou fool, that which thou sowest is not quickened, except it die;" and the words of the Master, "Verily, verily,

I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Here is the secret of the Master's power, the measure and strength of his cord of love by which he draws all men to himself. How much more could be accomplished if the servant were "like his master"!

"O the bitter pain and sorrow,  
That a time could ever be,  
When I proudly said to Jesus,  
'All of self and none of thee'!"

"Human strength is weakness, human wisdom is folly. Our success does not depend on our talents or learning, but on our living connection with God. The truth is shorn of its power when preached by men who are seeking to display their own learning and ability. Such men display also that they know very little of experimental religion, that they are unsanctified in heart and life, and are filled with vain conceit. They do not learn of Jesus. They cannot present to others a Saviour with whom they themselves are not acquainted. Their own hearts are not softened and subdued by a vivid sense of the great sacrifice which Christ has made to save perishing man. They do not feel that it is a privilege to deny self, and to suffer for his dear sake. Some exalt self, and talk of self; they prepare sermons and write articles to call the attention of the people to the minister, fearing that he will not receive due honor. Had there been more lifting up of Jesus and less extolling the minister, more praise rendered to the Author of truth and less to its messengers, we would occupy a more favorable position before God than we do today. . . .

"If we have the spirit of Christ, we shall work as he worked; we shall catch the very ideas of the Man of Nazareth, and present them to the people. If, in the place of formal professors and unconverted ministers, we were indeed followers of Christ, we would present the truth with such meekness and fervor, and would so exemplify it in our lives, that the world would not be continually questioning whether we believe what we profess. The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, 'They are like Jesus.' . . .

"Knowing as I do the great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-exaltation."—"Testimonies for the Church," Vol. V, pp. 158-160.

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"See, from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?"

"Since I, who was undone and lost,  
Have pardon through his name and word;  
Forbid it, then, that I should boast,  
Save in the cross of Christ, my Lord."

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IGNORANCE of the Scriptures, I feel more than ever, is the curse of these latter days. Men read many books, but neglect "the one Book."—Rev. J. C. Ryle, M. A.

## IN MISSION LANDS

### A "FRIEND" IN THE PHILIPPINES

E. M. ADAMS

A SIMPLE experience that has come to my notice of the influence of our literature may be of interest. We noticed this statement recently: "We are living in a reading age." This is true not alone of educated America, but is fast becoming a fact in less favored countries where but yesterday, so to speak, it was rare to find a person who could read. One of our evangelists, who is not yet thirty years old, tells how he made money when a boy by reading and reciting prayers for the more wealthy but less educated Roman Catholic Filipinos.

We once had a boy staying with us whom we tried to lead to give his heart to God. He would at times seem very near to complete surrender, even making confessions of little dishonest things that he had done, of which we did not know. Then, again, his heart would seem very hard. Finally he went away, stopped attending meetings, began working on the Sabbath and giving way to his carnal desires for pleasure. For six months there was no sign of his turning. In the meantime we wrote the Pacific Union College, asking the young people to send us some *Little Friends* and *Instructors*. When they came, Mrs. Adams gave some *Little Friends* to a sister of this boy to take to him. Soon after, the boy came to Sabbath school for the first time since leaving our home. I did not say much to him then, but he continued to attend meetings. One evening after prayer meeting, as we were walking along the street together, he told me of his own accord that the people were asking him why he returned to the meetings. I asked him what he answered them. He said, "I told them it was because of my own choice." Then he said, "When I was sitting at home I got sorry and thought that it was better to go to meeting." I asked him if the little paper had helped him to change his mind. He answered, "Yes; there was a little poem—the words of a little child—that broke my heart," and he remarked also that he thought it was time now to serve the Lord.

We are working for the Panayan-Visayans. I baptized twenty-nine last year, and eighteen thus far this year. There are some preparing for the rite, so we hope soon to pass last year's record.

There are many indications that God has set his hand to finish this work. We cannot answer the many calls that are coming to us for help. I found over on the island of Negros

a Catholic woman whose husband had recently died. They had never had a Protestant in their house till the day of the funeral. She said that for three years before the death of her husband, he was an invalid, and during that time a Bible had fallen into their hands, which they read every day. She related many little things in his experience the last days of his life that showed that he was a real Christian. He requested not to be buried by the Catholics. And because of his desire a Protestant minister preached the sermon. I am glad that the widow is studying the truth with one of our workers and has accepted it as far as it has been shown her. May God strengthen us to be faithful to the end.

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### IN THE PROVINCE OF CANTA, PERU

E. L. MAXWELL

FOR more than a year past, strong calls have been coming for a pastor to visit the constantly increasing number of believers scattered through the provinces of Peru.

The province of Canta borders on that of Huarochiri, in which the Lanca church is located. From Lanca the brethren carried literature to Huachupampa some years ago, and about four years ago four were baptized there by Elder W. R. Pohle. From Huachupampa tracts and papers were carried farther inland to Laraos-Carampoma, resulting in the acceptance of the truth by several at this latter place. These in turn carried the glad tidings across the range to Lachaqui in the province of Canta. Thus in the course of a few years a great interest has been awakened through all this section.

Several of the brethren of Lanca have made missionary trips to these several villages, confirming the believers in the truth and preparing them for the visit of other laborers who could baptize them.

Thus at the time of our visit several were ready to receive baptism and enter into full fellowship with the church. We left Lima, going first to Matucana, and the next day to San Bartolome, where we were to leave the railroad for a one-hundred-mile plunge into the fastnesses of the Andes. We walked the six miles from the station to Lanca, reaching there about 9 P. M., and stayed there till the following Sunday. On Sabbath there was baptism, five persons receiving this ordinance. This makes a total of twenty-five baptized in this church so far this year.

Sunday, September 16, we left on horseback, climbing all the time until 3 P. M., when we had topped the first ridge, about ten thousand feet up. From there we skirted the head of a small river for two hours, and then began another climb, reaching the crest at five-thirty. From this point we went down into another valley to Casta, the capital of the province of Huarochiri. It was now six o'clock and three leagues to Huachupampa, but we decided to press on, as we were told that the road was *plano* [plane, level]. If such was the case, it would seem that it was a very "inclined plane," for it was so bad that we could not ride our horses. We reached the end of the day's journey at a little after nine that night, and found all the brethren awaiting us with a good supper.

The next day we continued on to Laraos-Carampoma, always climbing, and along the worst road I ever saw. It is a misnomer to call it a road, for at best it is but a mountain trail, in many places less than two feet wide. In several places we rolled stones down to the river three thousand feet below. It makes one dizzy to ride along the yawning brink of these precipices, when one leg is brushing the stone wall on one side and the other dangles out over nothing. We walked the most of the way.

We finally reached our destination, finding it enveloped in clouds and fearfully cold. The authorities had kindly granted us the use of the *cabildo*, or city hall, for our meetings. We had a good attendance at the meetings. All the political authorities attended. The next day two believers were baptized, six others waiting till a little later.

From here we went directly across the range to Lachaqui. The pass is snowy and cold, and has an altitude of 15,000 feet above sea level. Man is not alone in suffering inconvenience on account of the high elevation. At every pass one sees the bones of horses and burros that have succumbed either because of the lack of oxygen in the air or because of heart failure. Fortunately we escaped any such experience.

On arriving at Lachaqui we found that the governor had kindly granted us the use of the city hall for our meetings, so we went to work at once in order not to lose time. But the next day a group of saloon keepers and drunkards threatened to "shoot up" the town if we remained in the hall; so the brethren decided to continue the meetings in a private house. The attendance was splendid at all the meetings, and two who were ready were baptized. Others are waiting till they can be legally married to the women with whom they are living without marriage, as is often the case here. Thousands thus live together, bringing up families of illegitimate children, following the example of their official religious leaders. The

introduction of Protestantism is changing this, as we do not baptize those who thus live in concubinage.

As we were desirous of reaching Huachupampa in one day, we chose a shorter and more broken route for the return, having to cross the river at a ford on the way. The road was so rough that we walked thirty miles of the way. I wore out a pair of new shoes on the trip.

When we reached the river, which is a rushing, roaring mountain torrent, we rode the horses over, though it was all they could do to maintain a foothold in the swift current when the water reached the middle of their sides. One of the Indian boys tried to force the three burros that carried our beds and saddlebags across, but they only entered a short way into the water, and remained there trembling, afraid to advance or return.

Seeing that they could not pass without being rolled over by the current, and fearing that we should lose all our possessions, we hurriedly disrobed and plunged into the icy water, and by dint of hard work succeeded in getting our beds and burros to the other side. We were in the water about an hour, and when we got out, were blue and shivering with cold. The long walk and the exposure to the cold gave me a severe fever, and I spent all the time in Huachupampa in bed, except the two hours necessary to baptize the three who were ready for this ordinance.

Early the next day we were on the road for Lanca, reaching there at nightfall and arising at one the next morning to walk over to the station, six miles away, to catch an early train to Lima.

The work in Peru is hard and dangerous, but it brings returns. We have seven times as many baptized members now as we had at the beginning of 1913. This year in our union we have baptized 236. More are awaiting baptism. Scores of calls come from villages in all parts of the mountains, but we have no laborers to send to answer them.

*Lima, Peru.*

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## SOMABULA, SOUTH AFRICA

ELNORA V. JEWELL

DURING our Somabula teachers' institute there were twenty-nine native teachers in attendance, fourteen from Glendale and its outschools, five from Tsungwesi, and ten from Somabula and its outschools.

We were very glad to have Pastor U. Bender with us the first week. Brother H. M. Sparrow was head master, and the teaching was done by Brother J. N. de Beer, Brother and Sister Sparrow, and myself. Brother de Beer's Bible class was greatly interested in the study of the prophecies relating to the first advent of Christ and their fulfilment, and the prophecies of his second coming. By the aid

of charts his physiology lessons were made very interesting and practical. Brother Sparrow's singing class was greatly enjoyed by all.

A spiritual meeting was held each evening, often closing with a praise service. At the last Friday evening meeting the thought which seemed uppermost in the minds of all was to win more souls for the Master.

I also had the privilege of assisting in the institute at Solusi. We believe these institutes will be a great help to our mission school work.

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## VISITING MISSIONS IN NORTH INDIA

J. E. FULTON

AFTER spending some time in Burma, the writer left for India, which he reached Oct. 20, 1917, landing first at Calcutta. The weather, which for several months had been extremely hot on the whole Gangetic plain, was then moderating, so we missed the very hot season of India, and were told that this is generally the case with the visiting brethren. A few of the workers here and there in India made bold to say

a constituency here as fast as in any other part of India. In fact, it is a very promising field. There are many calls for evangelistic work, and many show a real desire to learn the message. Elder L. G. Mookerjee is giving special direction to the work among these people.

English evangelistic work has been carried on in the city by Elder J. M. Comer. We were sorry to find Brother Comer in poor health, so that he must soon leave an interesting work to go on furlough. Dr. H. C. Menkel and Brother F. A. Wyman were to give some attention to the English work during the winter months in this great city. Brother J. H. Reagan continues his very successful work in connection with the sanitarium treatment-rooms. Many of the best people of the city are patrons of the institution.

A boys' school is conducted by Brother and Sister L. J. Burgess, and a girls' school by Sister D. Burroway. In both of these small institutions good work is being done. The workers in our schools here as elsewhere are looking very carefully into the matter of self-support.

Karmatar was the next place visited



WORKERS IN OUR PRINTING OFFICE AT LUCKNOW

that while they did not wish us any ill, still they wished we might have a little taste of an India midsummer.

Calcutta is the second city in size in the British Empire, a city of great importance commercially and politically. Until recently it had been for a long period the capital of India, and still remains a great center. Here we find the Bengali "at home." The Bengalis who live in the northeast part of India are sometimes taunted for their lack of physical courage, but in reply they can point to the fact that they excel in intellectual pursuits. They can boast of their many daily papers and monthly journals in the vernacular, and of the fourteen or fifteen thousand students in the colleges of Calcutta.

We are glad to learn that our work is now obtaining a hold among the Bengali people, and it is believed that by consistent effort we shall build up

after leaving Calcutta. This is our oldest mission station for native work in India. It was at first a mission for orphans. Karmatar will be remembered by some as the place where Elders Robinson and Brown died of smallpox about twenty years ago. There have been many changes here during these years, perhaps too many for the prosperity of the mission. One of the great drawbacks to the progress of the cause in mission lands is the frequent changes due to sickness and removal of workers. But now that the work is better organized, and our workers are learning how to care for themselves, more rapid progress will be seen. Then again, it was not until recently that a force of vernacular workers was available, for in the early days most of the effort was directed to the English work.

Leaving Karmatar, we visited Benares, the "holy city" of Hindu-

ism. We stopped here, not to visit our work, for we have none in this city, but to see something of Hinduism as we passed along. If temples, images, and shrines make a city holy, then Benares is holy, for places and objects of worship abound. But if order and cleanliness are related to holiness, Benares can make no claim, for of all the cities we saw in India it was the dirtiest and most dilapidated. And besides the grime and dirt on the temple walls and images, the disgustingly obscene carvings in the Hindu temples bar Benares out the second time, for 'certainly morality should be one test of holiness. A thousand Ganges flowing by could not wash away the pollution for which such a religion is responsible. If it were the temples at Benares only, it would not be so bad, but all over India, north and south, these same carvings, too obscene to be described, are found in the Hindu temples. At Madura, the beautiful and renowned temple of Hinduism in South India, it is even worse than at Benares, as far as these repellent images are concerned.

Whatever Hinduism may have been in Vedic days, its glory is departed. It is "weighed in the balances, and . . . found wanting." It is rotten to the core, a structure ready to fall. And it would fall were it not for the educated Hindus, jealous for an ancient system, who have sought to cast a veneer about their religion and to bolster it up by various philosophies. If it were not for this, Hinduism could not endure even the most superficial scrutiny of mankind. A number of reforms in Hinduism have been introduced, such as the Brahmo Samaj and the Arya Samaj. Many of their practices, such as holding regular services, preaching, and giving religious instruction similar to Sunday schools, indicate an effort on the part of educated Hindus to modernize their system and imitate Christian methods.

It was a pleasure to reach our mission stations at Mussoorie, Simla, Hapur, and Churarkana, which were next visited after seeing Benares, and at these places we met many of our workers, numbers of our European believers, and also some of our native brethren.

At Mussoorie we visited the sanitarium treatment-rooms, in charge of Brother Wyman and Miss Manson, and were pleased to learn of the prosperous year they had had.

Here also is situated the Annfield school. Brother G. F. Furnival is in charge, and is assisted by Brother and Sister V. E. Peugh, Mrs. Furnival, and Mrs. A. O'Connor. The school is undergoing some trials, and radical changes and improvements are demanded in order to place it where it will command the support such an institution should have. In the opinion of the instructors and others, the present quarters are not well adapted

for school purposes, and it is considered necessary to secure another place with better facilities. The proper training of the children of the English-speaking brethren in India is a matter of great importance. These young people should be trained for places of responsibility in connection with our message in this great empire.

At Simla we were pleased to meet Dr. and Mrs. Menkel and see the progress of the work in that section. God has evidently helped his servants there to combine the medical and the evangelistic branches into a truly medical missionary work. Good results are seen, and friends of the cause are found among the higher classes of people. Government officials have tested and experienced the beneficial results of the sanitarium treatments, and are using their influence to help the institution and our work.

Among our brethren and sisters in the Simla church is manifested a strong missionary spirit. Some of these brethren in public offices are granted all Sabbath privileges. And also those called into military training camps are exempted from Sabbath service. Thus far this has been quite general in India, and for this our brethren thank God. Our ministerial workers have been granted exemption from military duties—another evidence of God's care for his work in this great field.

At Churarkana, not far from the city of Lahore, is situated our headquarters for the province of Punjab. Here are stationed Dr. and Mrs. V. L. Mann, Brother and Sister F. H. Loasby, Dr. Smith and his family, with the mission and dispensary native workers. Much good is being accomplished in both medical and evangelistic lines in this place and in the villages of the surrounding country. While at Churarkana we had the privilege of baptizing two native brethren, the first of our Punjabi believers to be baptized. This was a great joy to the workers.

At Hapur, where Pastor M. M. Matison, the superintendent of our North India Mission, is located, we were able to view at close range the village work carried on daily by our native evangelists, Johan Singh, Howard, and others. Right in the village centers, in the little yards, into which open the doors of three or four little Indian homes, and in the midst of the noise made by cows, goats, fowls, and children, these workers start up a hymn, read a scripture, offer a simple prayer, give a gospel talk, and sing again. Some listen intently; others pass on. As the meeting proceeds the children play, the cows bellow, the goats climb about, and the ducks quack. But the confusion is not so great as one might think. The seed is sown, and we feel confident that some day a bountiful harvest will be reaped from this seed sowing.

## BRAZILIAN UNION CONFERENCE

F. W. SPIES

"We are living in strenuous times. Strikes and other troubles confront us in our union, as well as they do our brethren in other parts. Difficulties of all kinds are on the increase. Still we can report progress in the Lord's work. Nothing seems to be able to hinder his work, and we frequently find him working where we least expect it.

Thus a letter received from one of our churches in the northern part of the state of Minas Geraes, a place itself difficult of access, brings the news that three young men, who had walked one hundred twenty leagues from the interior of the state of Bahia, suddenly appeared there, requesting to be baptized. There was no minister there at that time, and so after waiting a month and not seeing any prospect of realizing the desire of their hearts, they returned home, walking in all about three hundred sixty miles, leaving the request, however, that a minister visit them as soon as possible. About the same time a letter arrived from one of our colporteurs in Sao Paulo, telling us that in his work he had found a company of eight persons keeping the Sabbath. Shortly before, a similar letter had come from another colporteur laboring in the central part of Minas Geraes.

Thus, while the powers of darkness on the one hand are marshaling their forces to hinder and oppose the work of the gospel, the Lord on the other hand is marvelously working to cut short his work in righteousness.

Recently Elders H. F. Neumann and C. E. Rentfro arrived in Brazil to help us in our great work. Elder Neumann is hard at work studying the language, at which he is making fair progress, whereas Elder Rentfro, who came to us from Portugal, and already spoke the Portuguese, has, since his arrival, visited the brethren and interested ones in Minas Geraes and has baptized twenty-three persons.

We are looking forward to the arrival of a brother from the States to take charge of our school work. Our school is having a very encouraging patronage this year. Fifty-six students are in attendance. They are a good class of students, working hard to make their studies a success. Among them are some very promising young people, and thus the school gives promise of an increased working force in the near future. This is certainly encouraging, as calls are coming from all parts for more workers.

We are also making an earnest effort to enlist all our brethren in active home missionary work. "Win one soul" is our motto, and we are laboring to the end that each member may take part in this important work.

Two colporteurs' institutes have recently been held, and in spite of the war crisis, the strikes, and general dif-

faculties, our good colporteurs' reports show that this branch of the Lord's work is being abundantly blessed.

Also, in other lines we are receiving good reports; so that on the whole we can say the Lord has been very good to us, and has blessed us abundantly, above all that we could ask or think.

We do feel especially grateful that in Brazil we have not thus far experienced any of the difficulties of war. We have full freedom to work and travel, and we certainly appreciate it. May the glad day soon come when all the troubles of these last days will be past, and we shall be gathered around the great white throne, having obtained the victory over all the obstacles and hindrances that Satan endeavored to place in our path.

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### BY FAITH WE ADVANCE

C. C. CRISLER

THE assurance from our home board of continued support of mission work now in progress within the boundaries of the Asiatic Division Conference, comes at a time when our faith is being tested in many lands. Our workers are meeting with conditions and needs among the heathen that reveal unmistakably the marvelous workings of Providence. A knowledge of present truth is extending into some of the remoter portions of our field, and interests are springing up as a result. These interests must be fostered and developed. We must lend a helping hand to those who are feeling their way after God and who are pressing out of darkness into light. All heaven is at work; we must be quick to enter doors of opportunity, and thus co-operate with God in soul-winning service.

It is when we meet with calls for labor beyond that which is foreseen when budgets are being made up, that our faith in God is tested. We cannot turn aside from those who are pleading with us to come over to their help; yet how can we undertake that for which no funds have been provided? There is but one possible answer: By faith we may advance, step by step, in the opening providences of God. And those to whom has been given the precious privilege of laboring for the multitudes in these Far Eastern lands, are determined ever to say, "*By faith we advance.*"

The living God is our leader; he it is who provides every dollar of our support; and his assurance of continued support is all-sufficient for those whose trust is in him. His faithful followers in favored lands who are pledging themselves to render systematic and continuous support to the Foreign Mission Board, even beyond the amounts they have been pleased to give in former years, are but the human instrumentalities through whom our mighty Leader is working out his purpose. All over

this wide world, whether in Christian or in heathen lands, God's children are together engaged in one united work, one common cause; and faith in his eternal purpose is the motive that actuates us one and all. Not in our own strength are we carrying forward the sacred work with which we are connected; by faith—living faith—in the infinite power of Jehovah of hosts, are we able to advance.

In these times of comparative prosperity we need to pray, "Lord, increase our faith." Soon, very soon, we may not be so favorably situated. Even today it is becoming almost impossible to send funds to some lands where funds are greatly needed for the extension of the cause of present truth. God would have us learn to place our trust in him alone. In his Word he has revealed his purpose to bring to every creature a knowledge of his will. Not until the glad tidings of salvation shall have been carried into all the world—to every living human being—can we cease our efforts. As the perils of the last days multiply—and how they have multiplied during the past few years!—we shall have to exercise strong faith in our endeavors to reach perishing souls in distant lands, and thus prepare the way, all over the earth, for the coming of Jesus.

Those who are leading out in the various union conferences comprising the Asiatic Division field, are very confident that the same faith which today prompts our brethren and sisters in the homelands to provide liberally for the extension of our work in these unworked portions of the Lord's vineyard, is developing in the hearts of our native believers. The members of the Church of Asia are being aroused to a sense of their duty before God to advance in faith, despite their poverty. This is leading them to render to the Lord his own in tithes and offerings. Not that they have attained perfection in the grace of giving; for they have not. They fall far short; but they are learning. During the fall of 1917 a pamphlet on the tithing system was published in five languages,—Mandarin, Wen-li, Japanese, Korean, Tagalog. This is being studied by many hundreds of believers who had already tasted of the sweets that come with giving and who are eager to be taught more concerning their gospel privileges. As they grow in the grace of giving, they find their faith in God increasing, and at the same time their temporal necessities are met. Under such circumstances, full native self-support may soon be looked for in those portions of our territory where large constituencies are developing.

Thus as we advance we shall find that funds now being used for the building up of work in places where we have labored for several years, will soon be released for the opening up of new territory. As churches

multiply, more and more funds will be received from our native believers; and these added sources of revenue will make possible an ever-broadening work in the regions beyond, until the whole world shall have been lightened with the glory of God. Such will be the triumphant experience of those who advance in faith.

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### SHANTUNG MISSION, NORTH CHINA

JOSEF HALL

THE work is pressing onward in this our most northern mission in China. To move forward conservatively is in the end the fastest way to make progress in these countries. As an illustration, I have spent most of my afternoon talking with a man, an artisan, who is far more intelligent than most of his class, for he reads common characters quite proficiently. He has lived amid Christian influence for years, worked a great deal in the homes of foreign missionaries, attended service regularly over long periods, and yet for all this, when he asked me about the great war (Chinese generally are much stirred up over it) and I took the opportunity to give him a Bible study on Christ's second coming, I found that he had no conception at all of what Christ's coming would mean to the world.

"Christ is a God?" he asked.

"Yes, the Son."

"Only Son of the chief God?"

"Yes."

"Was on the earth some nine hundred years ago and taught very, very fine doctrine indeed? You say he is coming back about this time? That is nothing unusual. God often comes back to the earth to destroy the wicked and help the righteous. Gods are supposed to be usually doing that. And he is going to be Emperor of the earth, and destroy all existing nations? That is just what our ancient emperors did."

By the way, the ancient Chinese emperors are called by the same name as the supreme God, and are in fact inextricably confused with him.

Here I have tried to give you as near as I can the trend of thought of an average Chinese. Surely, it is to them nothing much to get excited about, this second coming of Christ. You see, the Christian conceptions are absolutely lacking. The conception of one great judgment of the world on trial; of the responsibility of men and of the world to a Supreme Being; of the world coming to a climax, an end, are themes beyond the comprehension of the average mind. The end of the world is an altogether vapid and meaningless phrase to the un-Christianized Chinese.

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"No matter if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion."



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.

#### CONSECRATION

MRS. J. C. BROWER

How precious are thy thoughts,  
O thou Almighty Aid!  
In thee I safely trust  
What time I am afraid.  
What joy thy service gives  
Thy creature frail and weak!  
My heart wells up in gratitude  
More than my tongue can speak.

I love thy precious law,  
Thy truth, thy works, thy word.  
I hunger for thy righteousness  
To rule my life, O Lord!  
O, may my walk each day  
Be free from guile and blame!  
May purity adorn these lips  
That speak thy worthy name.

Refine and purify  
And cleanse my heart from sin.  
Remove each vile, corroding thought,  
And make me pure within;  
Make me a worker true,  
Faultless in thy pure eyes;  
And give the heart, freed from all self,  
"To soothe and sympathize."

Pua, Chile.

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#### HOME EFFICIENCY

NELLIE B. LEACH

HOME efficiency has been so much discussed of late that it may seem almost worn out. But so broad a subject, so intricate a study, takes the vision of so many eyes and the viewpoint of so many angles, that there still remains much to be told.

In spite of all that has been learned, too, inefficiency in the home still exists. This is evident from articles recently appearing in leading magazines on the signs of the downfall of the home. The writers may have been radical or pessimistic; but whenever any institution, whether it be cabinet, army, factory, or school, becomes a matter of common criticism, a closer scrutiny by the management and a marked improvement in efficiency are called for. So while scrutiny of the home may reveal weakness, the revelation of that weakness is an indication of progress. In the normal eye there should exist a bit of halo around one's vision of home, but the sunlight of truth will not dim that halo, though it may dispel the fog that some have mistaken for it.

As the fog begins to clear away, one sees that it hindered a clear comprehension of the true purpose of home. It is so natural to think one understands all about the things he has al-

ways been familiar with; new things and new ideas he will study into, but not the everyday things which he thinks he already knows. That is probably the reason there is so much more study of the problems of society and of the public than of the problems of the home.

Yet one does not go far in his study of the knotty problems of society before he sees that they are only the complex tangles resulting from errors in solving home problems. These are the original problems; and if they seem too insignificant to solve correctly, mankind may wear itself out trying to straighten out the tangles of public life, and all in vain. Greed and graft in public affairs are but the outgrowth of selfishness left unchecked in the home; the moral corruption in the social world is the result of the poor character building that some homes have been doing.

ONE can make home fulfil its true purpose only as he grasps what a home is. A man may feel that he is providing a good home for his family when he has provided only a good house and comfortable furnishings. A woman may be thought a good home maker when she is only a good housekeeper. Yet providing a home, and keeping it efficiently, are no insignificant parts of true home making, and in these matters efficiency is undoubtedly increasing. People are building and equipping their homes more scientifically; they are doing their work better, and with less waste of energy. Housekeeping is coming to be regarded as an art, a science, instead of drudgery. But all this is not enough to make a home. Well-kept property and efficient housekeeping may be found at a penitentiary, yet none of the inmates would think of calling it a home.

It has been said, "One of the sure tests of a real home is that the very thought of it relaxes our nerves, mind, muscles, and gently and firmly restores our peace and faith in the goodness of God's great plan."

PUBLIC life today, with its complexity, its sharp competition, its varied temptations, would be even more intensely a strain and would warp still more lives, were it not for the refuge of homes. One sees these warped lives occasionally in persons who from early life have been thrown out into

the world alone to make their way. Often their spirit has been crushed, or they have become selfishly aggressive. A normal, wholesome home life would have kept the spirit of the one from being broken, and the force of the other from becoming self-centered.

Home is the current generator for the work of life. People may keep on for a while using from their storage batteries of energy, even though something is the matter with the charging mechanism of the home, but it will ultimately tell on their efficiency.

In home making, as in every other calling where the responsibilities are great and the standards high, the heedless will pass on regardless of the outcome, the indolent will throw off the burdens on other shoulders, but the earnest will shoulder the responsibility and move forward.

It is not to be expected that one will be thoroughly qualified at first for all that home efficiency requires. Of the most eminent in any calling, few have thoroughly understood their work when they took it up. But they studied, they were alert to progress, they put their theory into practice, and so grew up to their work, and developed with it.

WONDERFUL impetus is given to efficiency by the conviction that one's work is important and honorable. The farmer has been inspired to greater progress as agriculture has risen in public esteem. With increased respect in the public mind for his work, its routine ceases to be a grind, and is regarded as a means to an important end. Thus in the home, when the three regular meals and the daily routine seem a bit like a treadmill, one may suspect that one's best energies are not being utilized in it. Then is the time to do some thinking, some professional study, perhaps, to broaden the outlook. Only when one appreciates that his work is bigger than himself, that with his best energies he can barely do it justice, will he accomplish his utmost.

Providing for the physical needs of the family, equipping them with strong, well-nourished bodies kept at the highest point of efficiency, is no insignificant task. Yet that is really the end for which one cooks and cleans and sews, and keeps up the ordinary round of housework; and the wise doing of these things will to a large degree accomplish it. But these tasks will be thus wisely done only as one works with the family welfare in mind. If the great aim is allowed to drop out of sight, lesser ones will take its place,—to be a good cook or an immaculate housekeeper, perhaps. No woman reaches higher than her aim; if her aim is low, the results will match it. The good cook may ruin the stomachs of her family by setting such a "good table," with so great a variety of foods, that they are tempted continually to overeat. The immac-

ulate housekeeper may, in her zeal for perfection, keep the nerves of the whole family on a tension. But the one whose aim is the physical well-being of her family, while realizing that good cooking and cleanliness are mighty factors, will not allow the means to defeat the end.

When aiming at results that cannot be fully realized in a day or a year, one must have knowledge and patience. One cannot depend on learning by experience, especially when the material that may be ruined by mistakes is human beings. It is highly essential to know the elementary facts of physiology, hygiene, diet, and growth. None of these subjects are out of one's reach. One may learn about them in ordinary schoolbooks, magazine articles, and farm and home papers.

WHAT an advantage it will be to the homes of the future that domestic science is being so commonly taught at the present time! Girls may learn at home to cook skilfully, but it is not enough to learn the art of cooking. One needs to learn how to cook scientifically,—to prepare a balanced diet from the foods available, and have it sufficiently varied to suit the tastes and the needs of the whole family. In times like the present, skill of no mean order is required to provide food that will satisfy both the palate and the physical needs, and yet keep within the limit of the family purse.

Forced economy is not without its blessings. When bran is too expensive to feed to stock, and potatoes are too expensive to pare, people may themselves get a bit more of the mineral matter so little considered in more bountiful times, and yet so essential to health. "Nature uses a grinding economy," says Emerson, "working up all that is wasted today into tomorrow's creation; not a superfluous grain of sand, for all the ostentation she makes."

An illustration of the economy of life is demonstrated in home experience. As the demands upon the parents' time and strength become more insistent, tasks have to be given to the children. The time and energy spent in training the children to work is an investment whose profits increase as by compound interest. It is astonishing how soon the returns will equal the original investment. They keep coming in, in education of the children's minds and hands, in their better behavior, in their increased interest in the home, in developed confidence, courage, and character. The earlier in the child's life one makes the initial investment, the better. By taking advantage of the period when every chosen activity is imitation, one can act in harmony with the child's inclination. Then, since there is no waste of time or energy, the original investment need not be so large. On the child's side it is economy too; at

the age when habits are easiest formed, his energies are utilized and directed in the formation of good habits instead of in useless or evil habits.

But such large returns never come to the parent who, grudging the time and effort required for training, figures only on the profits that will come to himself. Such training takes all the joy out of work; it makes the leisure and the play for which no provision has been made seem the only desirable things, arouses selfishness in the child, and withers its character in the growth. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

PEOPLE make a big investment in their homes. There they have more of their interests concentrated than in any other spot on earth. Of course they are desirous of getting every bit of efficiency possible from their homes. They learn much here and there that is of value in raising the degree of home efficiency; but there are a few points that are more than valuable,—they are vital.

A man with a new automobile wishes to get the most possible good from it, with the least possible loss in efficiency. He keeps the polish in fine condition, the leather soft, the machine supplied with gasoline and water. He is careful about injuries and errors in management. But if he forgets to oil it, if he does not minimize the friction, the efficiency of his machine is soon ended, despite its appearance.

So in the home. The family may be ever so well clothed, and nourished, and trained, and safeguarded; but if nothing is done to minimize friction, it will not be efficient. If something must be neglected, let it be anything else rather than love and kindness and good cheer, which will keep down and drive away the demons of friction, touchiness, fretfulness, whining, and temper.

There may need to be, first of all, a readjustment of family relations to bring about a more harmonious working together of all the parts of the family machine; but however perfectly it may work, it must be lubricated with the golden oil of patience to give it permanent and enduring value. Of course "high-fire-test" patience, like high-fire-test oil, is expensive; but it is all-essential. And it can never be had by home makers who leave it till the last. Those who tire themselves out with getting all the other things needed in the home, leaving patience till the call for it arises, will find that human nature refuses to pay out more energy, and instead of oil there is sand in the bearings.

"It comforts me," said a little, bent old man, speaking of his dead wife, "it comforts me that Sally would allus

lie down every afternoon, an' sleep a bit. Some folks thought 'twas a dretful lazy habit, and 'twas no wonder we didn't get rich faster, but she suited me just as she was. Sally was a comfortable sort of a woman to have around, never frettin' at a feller or faultin' him when things didn't go right. Sally didn't drive and scold, but she wasn't lazy, and she brought up the youngsters to do their part. I don't see that 'drivin' women get on one mite better than she did. It does comfort me that Sally would take her rest."

A little more rest and a little less pride, a little more self-control and a little less self-interest, may obtain the patience that in the long run will perpetuate the home.

It is "after many days" that the returns come to the one who casts his bread upon the waters. It takes imagination and judgment to work for results that can be realized completely only in future years. Every one can admire the plan and the artistic effect of a modern city park; but the landscape architect had to see it all years before it existed; he had to work to perfect a plan that would increase in beauty with time. So in the home. The appreciation of beauty of character, the vision of what efficient human beings should be, and an understanding of the means by which such results may be obtained, are the first qualifications of those who would become home landscape architects.

"Whoever may discern true ends may grow pure enough

To love them, brave enough to strive for them,

And strong enough to reach them, though the road be rough."

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#### A DRY YEAST

MRS. D. A. FITCH.

If you wish for, and cannot conveniently obtain, dry yeast, perhaps you will be glad to try the following recipe, which was worked out especially for foreign missionaries. Finding it hard to obtain dry yeast in a semiforeign field, it occurred to me that those still farther from home might have even greater difficulty.

Boil a medium-sized potato. Partly cool the water, and soak in it one half of a yeast cake (have one sent from home in a letter if you can secure it in no other way). Mash the potato well, and add to it one-fourth teaspoonful each of salt, sugar, and ginger. Incorporate the soaked yeast cake, and keep warm to ferment. When well risen, stir and set aside a cup of it for the first batch of bread. Thicken the remainder with cornmeal (if you do not have cornmeal, perhaps you have corn, and can grind some in the little meat mill which you find so convenient) until it crumbles, and scarcely shows there is any moisture present. Spread thinly on a plate to dry. It should not be more

than twenty-four hours in becoming thoroughly dry. It may be dried in the wind but not in the sunshine.

Now you have a dry yeast fully equal to the purchased article, and much cheaper. Prepare it in small quantities; you may be sure of having it always fresh. The dry meal may be used for bread, or a potato yeast may be made of it according to the directions given above.

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### HEALTHFUL COOKERY

RECENTLY a number of calls have come to the editor of Our Homes, asking for advice on healthful cookery and related topics. One teacher asks that a vegetarian cookbook be recommended, to use as a text in teaching her girls.

The Review and Herald Office, Takoma Park, D. C., has three specially good hygienic cookbooks, at varying prices.

"Food and Cookery," prepared by H. S. Anderson and his associates at Loma Linda, Cal., represents an experience of over twenty years on the part of the author in every stage of the science of cookery. All the recipes have been carefully worked out, and thoroughly tested. The book is bound in stiff canvas, has 163 pages, and sells for seventy-five cents, postpaid.

E. G. Fulton, who has had years of experience in successful vegetarian cafeterias in the West, has recently revised his "Vegetarian Cookbook," adding many new recipes, and several chapters intended to make the book of greater value for family use. The book is well printed, attractively bound, and sells for \$1, postpaid.

"The Laurel Health Cookery" is, as its title-page tells us, "a collection of practical suggestions and recipes for the preparation of nonflesh foods in palatable and attractive ways." It was prepared by Evora Bucknum Perkins, who has not only done practical work in cooking in sanitariums, restaurants, etc., but has also taught thousands of young persons the art of healthful cookery. The author has endeavored to make the work practical, and to avoid technicalities. This is the largest book of the three, having 525 pages. Beautifully printed and bound. Price, postpaid, \$1.75. MRS. I. H. EVANS.

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If you wish directions for making a fireless cooker, send a postal-card request to the Agricultural Department, Washington, D. C., for Farmers' Bulletin No. 771.

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To throw dirty water through the screens is a filthy habit; it not only draws flies, but pollutes the air. If you value your health, see that all such water is removed some distance from the house.



### WESTERN CANADIAN UNION CONFERENCE

THE Western Canadian Union Conference has enjoyed much of the blessing of God during 1917. The number baptized was 267. We have lost, perhaps, more than the normal number of members by removal since the war began, yet the net increase in membership for the year was sixty-eight, making the present church membership 2,503. These are made up of many nationalities, including English, German, French, Russian, Scandinavian, Serbian, Rumanian, Icelandic, Bohemian, Finnish, Polish, etc. Our farmers are receiving good prices for their prod-

both provided for assistant field secretaries.

Drs. Hans and Dale Bonde are very successfully conducting a small sanitarium at Calgary. The Alberta Conference took over the treatment-rooms formerly conducted by S. H. Logan in Calgary, and the patronage is constantly growing under the management of Brother G. R. Close. Brother Logan now conducts treatment-room work in Edmonton.

The field of this union is very large, extending as it does from Port Arthur, Ontario, to the Pacific Coast, a distance of two thousand miles from east to west and from the United States boundary on the south to

		TITHE			
	1916		1917		Gain
Total		Per Capita	Total	Per Capita	Per Capita
\$71,131.36		\$29.25	\$116,588.12	\$46.57	\$45,456.76
HARVEST INGATHERING					
\$ 4,435.78		\$ 1.83	\$ 11,013.32	\$ 4.40	\$ 6,577.54
MISSION FUNDS					
	Per Week		Per Week		
\$29,826.73	\$ .24		\$ 45,519.71	\$ .35	\$15,092.98
					\$ .11

ucts, and their faithfulness is reflected in the increase in tithes and offerings.

These figures are based on the present actual membership. If we take the basis of membership in 1916 used in figuring the twenty-cent-a-week quota, the percentages would all be higher. The tithe per capita would be \$50.29, the weekly per capita for missions 38 cents, and the Harvest Ingathering per capita \$4.75.

Our members as well as our colporteurs have been active in missionary work and the distribution of literature, 22,113 of the Current Event series being sold or given away during 1917. The sales of the Canadian Branch of the Pacific Press increased from \$34,954 in 1916 to \$50,096.35 in 1917, a gain of \$15,142.35.

All our schools have enjoyed a good patronage, the enrolment being as follows: Lacombe, 213; Battleford, 150; Armstrong, 70. Lacombe and Battleford are now both equipped with steam heat and electric lights, and are planning to put in water and sewerage systems. Prof. C. B. Hughes, who has rendered much appreciated help in starting the Battleford Academy, has been released to answer another urgent call, and Prof. T. D. Rowe has accepted the principalship.

During the year, Elder A. C. Gilbert, who had been nine years in Saskatchewan, was transferred to British Columbia, and Elder J. G. Walker, after serving seven years in British Columbia, went to Saskatchewan. Elder E. M. Chapman, who had been in Manitoba for four years, answered a call to the Maritime Conference, and is now settled in Halifax, Nova Scotia; and Elder G. H. Skinner took the presidency of the Manitoba Conference. Elder J. J. Reiswig has come to our field as educational and young people's secretary of the union. Plans have been laid for an aggressive work in 1918 by enlarging the evangelistic forces and more fully manning the departments. Elder E. R. Potter will give his whole time to the home missionary work in the union. Brother G. F. Ojala will be the field secretary in Manitoba, and Alberta and Saskatchewan have

the Aurora Borealis on the north. The calls and opportunities for fruitful labor are almost limitless. Our people are of good courage in the Lord and look forward with confidence to the future. C. F. McVAGH.

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### SOUTHERN ILLINOIS CONFERENCE

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58.

In harmony with this scripture we sound a note of courage from this part of the Lord's vineyard. The year 1917 was a good one. Our conference comprises territory in seventy counties in the southern part of Illinois, with a population of about two and one-half million. Our corps of evangelistic laborers is not large, but we were able by the Lord's help to baptize one hundred fourteen persons during the year. Our membership made a net increase of about one hundred twenty-five. We have set our goal for a net increase this year of at least two hundred, which will give us a total of more than one thousand members.

Our Twenty-cent-a-Week Fund was \$2,349.33, or 25 9/10 cents a week per member. Our Harvest Ingathering made an appreciable gain over the year before, so that the amount received per capita was \$2.29. Other offerings through the year made material increases. Our tithe showed an increase of \$3,806.67, which was a gain of twenty-six per cent over the year 1916. Good gains were also seen in other local funds.

Our workers and church elders have resolved to do their part in encouraging the people to raise twenty-five cents a week or more for missions and to increase the amount of tithe and other local funds during the year. Some of the churches have set a definite goal as to the number of souls they will endeavor to win this year, and we believe this is a step in the right direction;

we have goals for the raising of funds, why not for the saving of souls?

The colporteur work in our field is worthy of mention, as our records show total sales of more than twenty-nine thousand dollars during 1917, which represents a gain of more than five thousand dollars over the previous year. One of our faithful brethren took orders amounting to more than twenty-nine hundred dollars, and delivered during the year more than twenty-six hundred dollars' worth, the rest to be delivered this year. We have three men who put in more than eighteen hundred hours during the year, and one reached more than two thousand. Our sales thus far this year are above those for the same period last year, and we are looking forward to larger things than ever before. We often hear of people who have accepted the truth as a result of reading literature sold by our faithful colporteurs.

The Sabbath school and the Missionary Volunteer work made good gains last year, and we are looking forward to further progress during 1918. We have a large amount of unworked territory in our conference, and hope to see some strong churches raised up by our ministers during the next year or two.

We believe there are bright prospects ahead of us in the Lord's work in this field.

E. F. PETERSON.

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#### NORTH WISCONSIN CONFERENCE

THIS conference was organized in the latter part of the year 1916, so the year 1917 was the first complete year of its existence. It is difficult to make a comparison in any department from previous years, as the figures are not in my possession to make an estimate, but I will say that the Lord has blessed us in a special manner in this field, even though our churches are widely scattered, so that it is not possible to gather them together for general meetings, as is done in other fields.

In the matter of finances we had expected at the beginning of the year that we would receive about \$13,000 tithe. We were gratified to find that our books showed that we received \$18,734. In the raising of mission money the result was a surprise to many. It had been felt for some time that the twenty cents a week in this part of the State could not be reached, as very few of our brethren are men of means. Yet in this respect we went ahead of our goal, lacking only a few dollars in the total of reaching twenty-two cents a week per member. This gives our people courage to believe that the goal of twenty-five cents can be raised in 1918.

The growth in finances, while encouraging, is not the principal reason for our rejoicing in the progress of the work, as we find that during the year seventy-three persons were baptized. In the two tent-meetings held last summer the Lord came graciously near, and a good company was brought out at Spooner, Wis.; and also at Ironwood, Mich., the truth has gained a foothold.

The work done in the past has been quite largely in the Scandinavian language, so as a result in many of our churches we have services conducted in both English and Scandinavian. At the present time we have workers in Swedish, Norwegian, and Finnish. The last-named language, however, has not received the attention that the number of members demand. We had been unable to secure help for this part of the work until a short time ago Brother E.

Hamara came from New York City, and has settled in the copper country in Michigan. He has already located a number of the Sabbath keepers, and hopes to gather them together in one company.

I do not know of a time when we have had more reason for courage in the work than we have at the present time. In common with the other parts of the United States, the people here are stirred concerning the war developments and are inquiring what these things mean.

Our book sales for the last year were very encouraging, although almost all the work was done in the summer by student canvassers. We have only one or two regular canvassers in the field. It has often been thought that in our field it would not be possible to carry on colporteur work during the winter, on account of the cold, yet Brother Claude Morris has demonstrated that books can be sold. During one of the coldest weeks we had this winter his orders amounted to \$116.

Truly the Lord has been good to us here, and we feel like pressing forward and making a determined effort to go far beyond the results of the past year.

J. J. IRWIN.

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#### HAMILTON, ONTARIO

THIS is a very important center in Ontario, with a population of more than one hundred thousand. It is near Toronto and Buffalo, on the extreme west end of Lake Ontario. The effects of the war are seen on every hand, as ten thousand boys have left the city for overseas.

The hearts of the people are susceptible to the truth, and it seemed an opportune time to hold a series of theater meetings. The meetings opened in the Royal Theater November 11, and continued until December 23. With the exception of two stormy Sundays, a crowd always gathered and the theater was full of people who were eager to hear the message.

The editors were very friendly toward the meetings, and regardless of the war conditions, election, and the many other interests that demanded newspaper space, we were always given our portion of space. The three dailies gave thirty-eight running feet of single-column space. I am glad to say that the editors remained our friends to the end. More than two hundred dollars was received in offerings.

May the readers of the REVIEW AND HERALD remember in prayer the Lord's work in this part of the vineyard. Fifteen are awaiting baptism, and we expect they will soon join us and help in the finishing of the work.

B. M. HEALD.

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#### KANSAS CONFERENCE

THE membership of the Kansas Conference is now 2,754. Last year there were added to the churches in the conference more than four hundred, and of this number two hundred thirty united by baptism. We started the year 1917 with a deficit, but are glad to say that with the blessing of the Lord the conference treasurer's report shows a present worth, Dec. 31, 1917, of \$9,409.90. The tithe paid into the treasury during 1917 was \$56,755.28, an increase of \$8,285.05 over the preceding year.

The Lord blessed the efforts of our faithful colporteurs during the year, and they delivered \$20,128.44 worth of books. In addition to this, the missionary societies connected with the various churches have ac-

complished a splendid work with our literature, which has not only helped very materially in bringing many to a knowledge of the truth, but has also enabled the tract society to make a gain of \$824.28.

We are glad to report that both our academies are now free from debt. Both of these schools, as well as our nineteen church schools, present very encouraging reports. The academy at Oswego has been especially blessed of the Lord during the past year.

Plans have been laid to relieve our sanitarium from the heavy burden of debt under which it has been struggling for a number of years. Several thousand dollars has already been pledged toward relieving the institution of its indebtedness, and we are expecting to raise the full amount of \$32,000 during the present year. Kansas is planning to sing the song of jubilee (freedom from debt) by Jan. 1, 1919.

The loyalty of our people in Kansas to our foreign mission work is shown by their giving over twenty-five cents a week per capita during the past year. We have every reason to be of good courage. We praise God for his many blessings. Our workers and people are united in advancing the work in our own State, and we trust that prosperity may attend the work in all the world. We look forward with courage and hope, believing that 1918 will bring to us even greater blessings than have been ours in the past, for he gives us more than we can ask or think; and as we heed the counsel he gives, prosperity and blessing will attend his work.

M. LUKENS.

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#### OKLAHOMA CONFERENCE

It is with feelings of deep gratitude and thankfulness to God that we are able to report progress during the past year. The assurance that he is at the helm and by his Spirit is guiding the great work in which we are engaged, strengthens our faith and confidence in his mighty power to save.

As we look over the figures for 1917, we find a marked increase along financial lines over any previous year in the history of the conference; but the figures that interest us most are those that show the number of souls brought into the truth. Would to God that their number had been multiplied many times. There were 195 baptisms besides about sixty others that were taken in on profession of faith. These figures are somewhat small, considering the force of workers we have, but we hope to accomplish much more this year.

We had a very interesting and inspiring workers' meeting in the first part of February, at which we set our goal to win six hundred souls to Christ in 1918. The workers all feel that we must do more than ever before, and we believe that the Lord will accept of our consecration and bless our efforts with a rich harvest of souls.

The Sabbath school work has made an encouraging growth in every way. The Sabbath school offerings for last year amounted to \$11,023. This is an increase of \$1,695 over the previous year. All the offerings to missions, with the exception of the Sabbath school offerings, amounted to \$20,836. Adding the Sabbath school offerings to this, the Twenty-cent-a-Week Fund reaches the sum of \$31,859. This is a gain of \$5,919 over the year before.

The tithe also has had a good increase. It reached the sum of \$59,421, which is a gain of \$13,322 over the year before.

The book work has gone far beyond our fondest expectations. Our goal for 1917 was \$25,000, but this has been exceeded by

\$6,317, making the amount for book deliveries \$31,317. Our goal for this year is \$35,000. The tract society office sales amounted to \$39,434, which is \$13,789 more than the previous year.

The educational department of the conference has made steady progress up to the present time. With the exception of a few schools, the standard of classification and grading has been equal to that of our denominational training schools and the graded public schools. Thirty-one teachers were employed in twenty-four schools, and besides these there were three or four family schools. The total enrolment for the year was 526. Our teaching force was much better than in previous years. Nineteen-seventeen was the banner year in the number finishing eighth-, ninth-, and tenth-grade work. The co-operation of the Missionary Volunteer department has been a great help in building up the school work spiritually.

The colored work has a good beginning, and the prospects bespeak a strong and rapid development. There are some young people developing into workers; some of them are in the Oakwood Junior College. We are looking forward to the time when there shall be a steady flow of young people through the school into the conference work. Our hope to finish the work among the colored people of this field, lies in our young people of that race in this conference.

Considering the work as a whole, the past year has been one of prosperity and encouragement, and we have entered the new year with hope and faith to do greater things for God.

JOHN ISAAC.

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### A WORD FROM ENGLAND

BROTHER W. C. SISLEY, manager of our publishing work in Great Britain, in a recent letter writes as follows regarding the publishing work as a whole, and particularly of that in Great Britain:

"I am thankful indeed for the good reports that come to us of the publishing work from the field as a whole, and especially from the dear old Review and Herald, with which I became connected as superintendent more than forty years ago, and later on, in one of its trying periods, as its manager.

"My interest in the publishing work has never abated. I am more than ever convinced that it is one of the most potent means of carrying the gospel to the world.

"Notwithstanding the baneful effects of the war, we have much to thank God for. At times it has seemed, from a human point of view, that we would surely have to shut down, but thus far God has helped us. We have been able to secure material and labor to keep our periodicals going and to supply the few agents we have left with literature to keep them working to advantage.

"We were fortunate in securing paper for an edition of 'Bible Readings' at 75/8d. per pound. We paid for the same paper before the war 17/10d. per pound; now it cannot be bought for less than 9d. The price of binding is from one hundred fifty to two hundred per cent more than in pre-war times. We can no longer contract for material as we did. We have to buy from hand to mouth. The last order we placed for paper for four issues of *Present Truth* was at a price to be fixed by the mill based on current price of raw material at time of delivery. We expect the price will not be less than 9d. per pound, and we are thankful to get it at that.

"The people are coming forward to the work nobly; the light is going, souls are

being saved, God is greatly blessing the work and workers. All are of good courage. Our trust is in the mighty God, who has thus far cared for his work in all fields, and has promised to be with us until the end."

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### THE DISTRICT OF COLUMBIA CONFERENCE

THE District of Columbia Conference began its existence Feb. 14, 1909, and is therefore entering upon the ninth year of its work. Its territory comprises the District of Columbia, eleven counties in Virginia, and four in Maryland.

With the nation's capital and the headquarters of our denominational work within its boundaries, naturally the attention of our people is turned in this direction. Therefore a brief statement of the work, progress made, and the outlook for the future of this conference may prove of general interest.

The city of Washington, with a population of 445,000, 104,000 of whom are colored, offers a large field for evangelistic effort. While the pomp and splendor of its civic life give a decided mold, creating a tendency on the part of some to look with contempt on a religion destitute of such display, nevertheless the truth has found favor, and success has outmeasured our expectations. A steady increase in membership, tithes, and offerings has marked each succeeding year.

For the year 1917, our tithe receipts totaled \$33,693.38, being an increase of \$7,057.93 over 1916; and our foreign missions offerings reached \$12,228.66, showing a gain of \$2,322.63 over the year previous, and were \$1,870.26 ahead of our twenty-cents-a-week goal. Our Harvest Ingathering amounted to \$3,168.87, an increase of practically fifty per cent over one year ago.

Among the most encouraging items for the year is the purchase of a beautiful church and parsonage in northwest Washington, at a cost of \$19,000, for the use of our colored people. The church has a seating capacity of five hundred. The building is fully equipped, including a large pipe organ. It is centrally located, and is known as the Ephesus Church.

Elder G. P. Rodgers, formerly of the Chesapeake Conference, has recently accepted a call to the pastorate of this church, having entered upon his duties here February 1. In view of the success of Elder Rodgers's past labors and the present favorable and substantial condition of our work among the colored people in Washington, we feel that a solid foundation is now laid for a great future work.

We have expanded into some new territory during the past year. Brethren H. M. S. Richards and D. A. Rees conducted an effort in the town of Ballston, Va., during the summer, where a nucleus for a strong little church was raised up; and later they moved their equipment to Laurel, Md., where the message had not been preached for some twenty-five years, and held a fall effort, with wood stoves and tent banked with straw, during September and October, bringing out another fine company of believers in that place.

Our reports show ninety-six baptisms for the year, an increase in membership of 122, and a total membership, at the close of the year, of 1,169.

It is planned to place four efforts in the field this year. Two large efforts will be conducted in the city of Washington, and two in outlying districts. With the blessing of God and the faithful co-operation of our

people in scattering literature and visiting from home to home, which has characterized the past, we look forward with hope and courage to the successful accomplishment of a greater work this year than has ever been attained in the past.

R. E. HARTER.

## Educational Department

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

### OUR THREE COLLEGES IN THE SOUTH

OUR educational work in the South is growing apace. It is more promising at this hour than ever before. Twenty-five years ago our first boarding school in this needy land was established at Graysville, Tenn., by Elder G. W. Colcord, who now sleeps. It was first called the Graysville Academy, then the Southern Training School. It maintained an unbroken service in the education of our young people until two years ago, when it was moved to Ooltewah, sixteen miles east of Chattanooga, and christened Southern Junior College, under the presidency of Prof. Leo Thiel. By the term "Junior College" is meant a school that does two years of college work in addition to the regular twelve academic grades.

At Keene, Tex., an academy was established twenty-four years ago to serve the young people in the great Lone Star State and its neighbors. It continued under the name of Keene Academy until two years ago, when it was reorganized, raised two grades in rank, and christened Southwestern Junior College, under the presidency of Prof. W. E. Nelson. This school has made very rapid and substantial progress in building up its standards of work, and is drawing a large number of the very best young people in the Southwest. Our ambitious young men and women will always respond to the call of an institution whose work is done on a high grade of excellence. This school is prospering financially as well as in its spiritual tone and scholarship, having cleared away its debt, and is maintaining a comfortable gain in operation.

At our spring council in Huntsville, Ala., a year ago, new plans were laid for the strengthening of our main school for colored believers. For the last twenty-two years we have been carrying on a school enterprise for our Negro young people under the name of Oakwood Manual Training School. On account of the rapid increase of our Negro constituency and the imperative need of multiplying workers, it was decided to raise this school two grades above the academy. It was accordingly christened Oakwood Junior College, and is now operating its first year on that basis, under the presidency of Prof. J. I. Beardsley.

It was my esteemed privilege to visit this school recently and study with the faculty plans for strengthening the work still more next year. I found a fine body of young men and women, the largest and most promising I have ever seen at Oakwood, the enrolment this year having reached one hundred fifty. The president told me that they might have twice that number if they had facilities to accommodate them. It is a most pitiable fact that for lack of facilities we are unable to provide for so many of our colored youth who are eager to ob-

tain an education. Through the faithful and energetic labors of our colored ministers, our Negro constituency is rapidly increasing, but we shall lose as fast as we gain unless we take care of every youth of school age. Plans have been laid for erecting a new dormitory and college building, but we must have the money in sight before the work is begun. A beginning on funds was made by the collection for the colored work in October, but the amount raised was only a tithe of what is needed. Surely the Lord will move the hearts of some of our brethren of means to contribute generously toward this most worthy enterprise. No institution and no people among us have been made the object of more earnest and sympathetic appeal by our lamented Sister White than the interests represented in Oakwood Junior College.

I also paid a visit to Southern Junior College, attending a board meeting while there. I was gratified indeed to find the ladies conveniently housed in their new dormitory, even though the inside work is yet in an unfinished state. They are all comfortable and happy, under the efficient care of the preceptress, Mrs. J. A. Tucker, and of the president, whose office is temporarily in this building. The rooms and corridors are commodious, the building is steam heated, and to be electrically lighted. Seventy girls make up the family in the dormitory. Relatively speaking, the men are as much more comfortably housed this year than last as are the ladies. Their principal dormitory is the mansion house occupied by the ladies last year. Others are scattered about in cottages and tent houses.

The total enrolment in the college this year is one hundred eighty-one, which is about double that of last year. Our white young men and women in the South will rally as eagerly and quickly to a standard of excellence in education as will those in any other section of America. The facilities of this college are greatly in need of enlargement. Plans are going forward to build the boys' dormitory, lumber being already piled upon the site. It is hoped also that the dining hall will be ready for use by the opening of school in the autumn. The leaders in the Southern and Southeastern Union Conferences are to be commended on their very energetic and persevering campaign for funds and students in behalf of this growing and promising college.

Altogether, the horizon of our educational work in the South is growing brighter and brighter. It is our confident hope and belief that the standard and product of our educational effort in this fertile field will soon measure up to that of any other in the North American Division Conference. In fact, as ex-President Taft once said of the Hampton Normal and Agricultural Institute, it is probable that our Southern friends are setting a pace and demonstrating principles from which our educational leaders in the North may well take some lessons.

W. E. HOWELL.

#### CLOSING EXERCISES AT THE COLEGIO ADVENTISTA DEL PLATA

THE closing of the eighteenth year of work in our union training school was celebrated by appropriate exercises on Sabbath and Sunday, November 10 and 11.

The baccalaureate sermon was preached by Elder R. T. Baer, president of the Argentine Conference. Sabbath afternoon, Elder G. W. Casebeer gave a stirring talk to the society of Missionary Volunteers.

The program on Sunday was divided into



GRADUATES ACADEMIC COURSE, 1917

two parts. The first part, given in the afternoon, was largely by the students of the first six grades, corresponding to our eight grades in the United States. The parts rendered were entertaining as well as practical, and showed development on the part of the students. Eight students finished the elementary course. After the exercises of the afternoon, the friends and patrons of the school had the privilege of inspecting an interesting exhibit of the work of the year both in literary work and in manual training. It was indeed gratifying to see some of the excellent results of the year's work.

At eight o'clock in the evening, a program was rendered by the graduates of the secondary department. There were six; four finishing the full academic course of four years, and two finishing a two years' special course for workers. The papers rendered by these graduates were well prepared and expressed high ideals and aspirations.

At the close of the exercises, Prof. H. U. Stevens, principal of the school, had the pleasure of presenting diplomas to these six graduates, and also to the eight who were finishing the elementary school course. This was the largest company to receive diplomas at one time in the history of the school. It is indeed an encouraging omen, for it indicates an increasing interest in education on the part of the parents and a willingness to permit their children to remain in school long enough to finish their course.

Of the six graduates, five were immediately called to enter the work, while one remains for one more year, to finish

the nurses' training course in the sanitarium. Two go to connect with the work in Chile, one remains to become a teacher in the elementary department of the school, one goes to teach a church school, and one will connect with our union office in Florida, Buenos Aires.

We have a loyal band of teachers in our school, who are devoting their lives to the work of training our young people of the Austral Union to help carry the message in this field, and we rejoice with them in seeing this substantial fruit of their labor.

Let us not forget to pray for our school in Argentina.

C. P. CRAGER.

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"Ye are the light of the world."

## Home Missionary Department

E. M. GRAHAM  
F. W. PAAP

General Secretary  
N. Am. Div. Secretary

### SENDING LITERATURE TO THE SOLDIER BOYS

ARE we wasting our postage? The January issue of the United States Official Postal Guide has the following to say regarding magazines for soldiers and sailors:

"Magazines for soldiers [and sailors] should be *current and clean*. It has come to attention that many of the unwrapped, unaddressed magazines mailed by the public at the one-cent postage rate for soldiers and sailors are useless for the purpose intended, some being so old as no longer to be of any interest, some are torn and soiled and unfit for further use, while others are of such character as to be wholly unsuited for reading matter for soldiers and sailors.

"Postmasters are requested to give this matter publicity and impress upon their patrons that the publications mailed under the arrangement referred to should consist of clean copies of current or comparatively recent issues of magazines devoted to literature or containing matter of general interest."

We are informed, by men who know, that large quantities of literature, secular and religious, sent in the manner indicated in the above statement, have been hauled to a convenient spot on the camp and burned, or disposed of in other ways. Surely our periodicals deserve better care.



GRADUATES PRIMARY COURSE, 1917, WITH TEACHER, SIGNOR CAMILO GIL

Is there a better way of getting our literature into the great cantonments of the country?—Yes. Most of the conferences in which army camps are situated have a worker appointed to keep in touch with our boys there, and we are hearing excellent reports from some of these brethren. Here is a little of a recent message from Brother M. N. Helligso, of the Nebraska Conference, who gives a portion of his time to keeping in touch with Camp Funston:

"I took with me one hundred copies of the February *Signs* magazine (Soldier Number). I gave some to the boys, and then went to the camp libraries, where I met the librarian, and had a good talk with him. He accepted the magazines, promising to send them at once to the twelve Y. M. C. A. and the four Y. W. C. A. hostess houses, where the men can read them. He was very favorably impressed with the paper, and remarked especially that it was beautifully illustrated, which made it appeal more to the soldiers. He also said he would be glad to put into circulation books that I might send him, so I have sent ten copies of 'The World War' in cloth binding, expecting to send him more books and papers in the future."

The following paragraph from a letter received the other day from a lieutenant at Camp Cody, in New Mexico, will certainly encourage those who are helping to place our literature in army camps:

"I would surely be very glad to receive any of your literature and publications at any time. I am exceedingly anxious to know more of your teachings. Am truly desirous of doing missionary work. Am a member of the Baptist Church, but am deeply impressed by a copy of *Signs of the Times* handed to me by B. E. Shelly, of Camp Cody."

We find it is much better to send literature to the soldier boys either through the special workers assigned to camp service, or direct to the names of soldiers. Recently one order came to the *Signs* office directing that ninety-seven copies of the weekly be sent regularly to as many young men. Their names and camp addresses accompanied the order, and there is no doubt about their receiving the papers promptly and in good shape. When our boys leave their present location, to be transferred or sent "over there," those knowing about the change should inform the office promptly, that the papers may reach the boys as quickly as possible. The *Signs* office brethren desire to co-operate in every way that will facilitate rapid transit of their periodicals.

East of the Mississippi and south, we have brethren giving considerable time to our boys in Camps Lee, Devens, Custer, Grant, and others. In the Middle West, workers are in touch with Camps Funston and Dodge, and other training centers. On the Pacific Coast, certain brethren are appointed to similar work at Camps Lewis and Kearney. From nearly all of these centers we have had calls for extra supplies of the *Signs of the Times*, both the weekly and the magazine. And we shall be very glad, while our Signs Co-operation Fund keeps up, to help send them out to the workers to aid them in their splendid service among the soldier boys.

ERNEST LLOYD.

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COPIES of the Mandarin edition of "The World War" are now on sale in cloth and paper binding at our publishing house in China.

## Food Conservation

### THE HEAVY HAND OF THE FOOD ADMINISTRATION

THAT the powers of the United States Food Administration are not altogether confined to the persuasive, may be seen in the actions revoking the licenses of certain dealers who have failed to comply with the requirements of the food regulations. The Administration has the power of law back of it, and to a certain extent is in position to enforce some of its measures, although thus far a large part of its requirements have been based on an appeal to voluntary co-operation on the part of the public.

A wholesale produce firm of Washington, D. C., was deprived of its license because it allowed potatoes to spoil which were held in cars pending an agreement on price between the dealers and the shipper.

Another wholesale firm, of Newport News, Va., was deprived of its license because it refused to accept consignments of perishable foods ordered by it, allowing them to rot in the freight yard. Revoking the license compelled the firm to discontinue business in any commodities listed under the Food Control Act. Later, another company's license was revoked because a man connected with the former company was using the latter company's license as a blind to cover the operations of the former company, although the identity of the company using the license was hidden.

Three unlicensed retail grocers of Pittsburgh have had their supplies of licensed food commodities cut off by the United States Food Administration because of making unjust and unreasonable charges in handling and dealing in necessities. Clear cases of profiteering in sugar were made out against each of the accused. One of them purchased more than twenty-five thousand pounds of beet sugar at prices ranging from \$7.66 to \$7.86 per hundred pounds, and sold practically all of this sugar in wholesale quantities to manufacturers at prices far beyond the prevailing retail price. One lot of 11,500 pounds was sold at 14½ cents per pound, and the rest at prices running from 12½ to 13¾ cents per pound. The other two firms sold sugar in wholesale quantities at 12½ cents per pound and 15 cents per pound. Although not doing business under the Food Administration license, they could be dealt with by cutting off their supply through wholesalers who are licensed.

A dealer in cottonseed meal and cake, at Shreveport, La., was compelled to close his place of business because he had failed to make delivery of cattle-feed material for which he had taken orders. The Food Administration has announced that it is considering similar complaints against other dealers and manufacturers.

Another firm of wholesale grocers at New Haven, Conn., was deprived of license for charging exorbitant prices for sugar, and was compelled to close its doors after a certain date. Witnesses testified that they had been forced to pay as high as 15 cents per pound for sugar purchased from this firm, and several retailers testified that they had been required to purchase coffee in order to obtain sugar—a direct violation at that time of the Food Administration order.

The manager of a baking company in Canton, Ohio, sold twenty-eight hundred pounds of sugar to twenty-eight of his em-

ployees, and allowed others to purchase in excessive amounts. The license of the baking company was not revoked, but the manager was discharged, and a quantity of the sugar recovered for more equitable distribution. Three thousand dollars was paid by the firm to the war funds of the Red Cross, Y. M. C. A., and the Knights of Columbus because of the violation.

Speculating in and hoarding cotton seed cost an oil-and-fertilizer company of Ohio, S. C., its license to deal in commodities covered by the Food Control Act, because it had on hand more than three million pounds of cotton seed, which the Food Administration in South Carolina held was an unreasonable amount, and was being hoarded for speculating purposes.

A manager of a theater in Paterson, N. J., offered to give away sugar with certain admission tickets bearing lucky numbers. He purchased four hundred pounds of a wholesale grocer. The wholesale grocer was penalized for this by being forced to close his doors for the entire month of February. This was because he sold more sugar to an individual than was required for a reasonable length of time.

An East Side New York wholesale grocer was found guilty of selling sugar repeatedly at prices which showed far more than a reasonable margin of profit, and taking advantage of its scarcity to enforce combination purchases at exorbitant figures. His license was suspended for a period of three months, at the end of which time he must apply for another license, action upon which application will depend upon his conduct in the meantime.

The Federal Fuel Administration has also had its experience with people trying to evade its orders. One field agent tells of a Newark, N. J., retailer who had been supplying his regular customers with small lots of coal, and had declined all new business customers unless there was sickness in the family. He was appealed to by a prospective customer, who demonstrated that his was a case of dire need by wheeling up a delicate-looking baby accompanied by a pale wife, to the coal yard. After he secured his coal it was discovered that the baby was a borrowed one.

In the same town there was a jeweler who took a few days off from his regular employment and got a job driving a coal cart for a local dealer. His first trip out was with two tons of coal. This he promptly dumped into his own cellar and then resigned, saying the work was too hard for him.

In one place where the order was to sell no coal where any one had a two weeks' supply it was discovered that one man had two cellars connected by a long tunnel. He was ordering half tons, and carrying the coal from one cellar to the other. He succeeded in accumulating four tons before being discovered, and was trying to get more. On being sent to the coal administrator he gave an affidavit that he had no coal at all. He was then indicted for perjury, and in addition he was made to carry the 3½ tons of coal that he had stored away to the sidewalk and there load it onto a coal cart.

There is some satisfaction in noting the above cases, in that justice and equality are sought. No one will feel sorry for the man who is punished for profiteering. Every one will appreciate the desire of the Food and Fuel Administrations in so distributing necessities of life that hoarding shall be prevented, and that all shall have a share.

L. A. HANSEN.

## Appointments and Notices

### ADDRESSES WANTED

Will any person knowing the whereabouts of Mr. and Mrs. Bert B. Wood, last-known address North Yakima, Wash., Route 6, kindly communicate with J. M. O'Brien, 2035 Robinson St., Regina, Saskatchewan, Canada?

Miss Julia M. Moore, 4706 Monroe St., Chicago, Ill., desires information concerning the whereabouts of the following named members of the West-Central church in that city: Miss Hannah Beatty, Mrs. E. Holland, Mrs. Clara Wilson, Dr. Robert Gamble.

### REQUESTS FOR PRAYER

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

A sister, who does not give her address, asks prayer for healing.

"Will you not join me in praying for the conversion of my husband?" writes a California sister.

A Michigan mother writes: "Please join me in prayer for the healing of my son from a terrible affliction."

"Please pray that I may have a better memory and better control over my temper," asks a brother in North Dakota.

From Texas a mother sends the request that prayer be offered for the restoration of her son, who the doctors say is hopelessly insane.

A Wisconsin sister, ill in a hospital, desires the prayers of God's people that if he be his will she may speedily recover her health and strength.

### PUBLICATIONS WANTED

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

Mrs. George H. Davison, Wisconsin Veterans' Home, Waupaca, Wis.

George R. Close, Suite 1, 328 Eighth Ave., West, Calgary, Alberta, Canada. Signs, Watchman, and Liberty.

Mrs. Hugh Will, R. F. D. 5, Ava, Ill. Especially Little Friend and Instructor of 1917 to use in Sabbath school.

### NURSES' TRAINING COURSE

Students desiring to enter the next class of the Glendale Sanitarium and Hospital Training School for Nurses, should write at once for calendar and application blank. Address Superintendent of Training School, Glendale Sanitarium, Glendale, Cal.

### A GOOD NUMBER OF THE "SANITARIUM QUARTERLY"

Seventh-day Adventist physicians, nurses, and others engaged in medical work, institutional or private, should see a copy of the spring number of the Sanitarium Quarterly, just off the press. It contains a number of particularly valuable articles.

"What Shall Be the Character of Our Sanitariums?" by J. A. Burden, sets forth some important principles governing our institutional medical work.

"What a Sanitarium Should Do in Physical Training for Patients and Nurses," is a timely article by Dr. J. W. Hopkins, of the Washington (D. C.) Sanitarium, who spent years studying and specializing in this line.

"Sanitarium Accounting Methods," by Chas. E. Rice, business manager St. Helena Sanitarium, gives some up-to-date suggestions on compiling institutional data and statistics, which ought to interest every one connected with the business side of sanitarium work.

"Arrangements of Nurses' Work in Sanitariums," by Leonora Lacey, head nurse New England Sanitarium, accompanied by a copy of the blank form used to schedule the work of nurses at Melrose, gives in detail valuable instruction on how to plan and assign the day's work.

"Reflections on Sanitarium Work," by Emma Dinesen, R. N., a helpful article for those bearing responsibility in the medical department of the sanitarium.

"Dangerous Mouth Conditions," by W. C. Dalbey, D. D. S., gives instruction to nurses regarding conditions which they should avoid, and help their patients to avoid.

Among other contributions to the issue are "Idiosyncrasies," and "The Emotions and Digestion," which give in plain, everyday language some of the scientific principles underlying certain bodily conditions.

The summer number will cover the proceedings of the Medical Department in connection with the coming San Francisco session of the General Conference. The autumn and winter issues will, we hope, be fully equal to or better than preceding issues.

Persons subscribing now will receive the four issues for 1918, and as long as they last, will receive in addition the autumn and winter (July and October) issues of 1917, both of which contain much valuable up-to-date matter.

Every medical missionary worker in our denomination, whether a physician or a nurse, whether in institutional or private work, and every responsible nonmedical worker in our medical institutions, should receive the Sanitarium Quarterly, the official medium of our Medical Department; and for this reason the subscription has been fixed at the low price of fifty cents a year for four numbers—six numbers to new subscribers while the 1917 supply lasts.

Subscribe now. Send check, draft, money order, or stamps direct (not through tract society) to Sanitarium Quarterly, Takoma Park, Washington, D. C.

## OBITUARIES

**Adsit.**—Died at Eyebrow, Saskatchewan, Canada, Dec. 3, 1917, Mrs. Mary G. Adsit. This sister formerly lived in the United States, and was a member of the Seventh-day Adventist church for thirty-two years.

Mrs. Charles Adsit.

**Hutton.**—Walter T. Hutton was born at Binghamton, N. Y., Nov. 6, 1856, and died suddenly at the home of his son in Brooklyn, N. Y., Jan. 28, 1918. He leaves a wife, two sons, and other relatives to mourn their loss. The writer spoke words of comfort from 1 Thess. 4:13-18.

John E. Hanson.

**Armstrong.**—William Henry Armstrong, aged seventy-seven years, died at Hamilton, Ontario, Feb. 10, 1918. He was laid to rest in Holbrook, Ontario, to await the soon-coming Saviour. Though tempted, tried, and persecuted to the last, Brother Armstrong was a consistent Christian and an earnest believer in the third angel's message.

B. M. Heald.

**Vogle.**—John G. Vogle was born in the year 1847, in Washington County, Pennsylvania, and died Jan. 29, 1918, at the home of his son, in Battle Creek, Mich. With his wife he attended meetings held by Elders D. T. Pero and E. T. Russell, and accepted present truth, remaining faithful until called by death. Three sons, two daughters, and one brother survive.

W. J. Blake.

**Nixon.**—Isabelle Hutton was born in England in 1854. In 1873, she was married to William Nixon, and ten years later they settled at Streator, Ill. The light of the third angel's message came to them in 1896, and from that time until her last illness Sister Nixon was an active worker for the Master. She fell asleep Feb. 8, 1918. Her husband, six sons, and one daughter mourn, but they sorrow in hope.

H. P. Waldo.

**Kennedy.**—Mary Viola Kennedy was born July 25, 1917, and died Feb. 7, 1918, bringing to a close an illness of more than two months. Her parents mourn, but not as do those who have no hope.

W. C. Mathewson.

**Chunister.**—Edward Chunister was born in Adams County, Pennsylvania, March 22, 1844, and died at Tyler, Mont., Dec. 28, 1917. He was married to Miss Amanda Harris in 1874. The light of present truth came to him in 1900, and from that time until his death he was a faithful follower of the Master. His companion and two of their four sons mourn.

Mrs. Amanda Chunister.

**Dustin.**—Willie, youngest son of Brother and Sister Charles Dustin, of Island Lake, Wis., fell asleep Jan. 21, 1918, aged eighteen years. He was born at Valley, Wis. His parents, three sisters, and four brothers are left to mourn. He will be greatly missed by the family as well as by the community at large. He was laid away, to await the call of the Life-giver.

J. B. Scott.

**Boarman.**—Mrs. Anna Laura Boarman was born June 26, 1884, in Baltimore, Md., and died Jan. 10, 1918. Her husband, George R. Boarman, two children, two brothers, and four sisters, are left to mourn. The deceased rests in the faith of the third angel's message, having accepted present truth under the labors of Elder A. S. Booth nearly two years ago.

J. W. Hirlinger.

**Prior.**—Fannie M. Prior, wife of Dr. Charles E. Prior, fell asleep at her home in Malden, Mass., Feb. 10, 1918, aged sixty years. Nearly three years ago Sister Prior accepted the third angel's message during a tent effort conducted by Elder K. C. Russell in Malden, and until her death was active in writing or talking the truth to her many friends. Eternity alone will reveal the fruit of her labors. Her husband and one son mourn.

E. L. Cardy.

**Neilsen.**—Irma Olga Randine Neilsen was born in Denver, Colo., Oct. 2, 1904, and died at the home of her parents in Denver, Feb. 5, 1918. She attended camp-meeting in 1912, and there accepted present truth. Hers was a beautiful Christian character. She took a deep interest in the Sabbath school, of which she was a faithful member. The sorrowing relatives and friends are comforted by "that blessed hope" of a soon-coming Saviour.

G. W. Anglebarger.

**McAllister.**—James McAllister was born in Tuscola County, Michigan, Nov. 8, 1866, and died Nov. 12, 1917, at the Wabash Valley Sanitarium. In 1895 he was graduated as a nurse from the Battle Creek Sanitarium, and was married to Miss Nettie Shattuck. To them were born three children. Through a prolonged illness the deceased was patient and courageous, comforted ever by the promises of God. His wife and children, with one brother, mourn.

F. A. Wright.

**Delay.**—Mrs. Clemmie Bryan Delay was born in Franklin County, Tenn., April 22, 1886. She was married to Alvin Delay Dec. 27, 1903. Mrs. Delay embraced present truth, and was baptized by Elder I. F. Thorne, in the winter of 1906, uniting with the Seventh-day Adventist church at Tyrone, Okla. She remained a faithful member of that body until her death, which occurred at Liberal, Kans., Jan. 8, 1918. She is survived by her husband, two adopted children, two sisters, and four brothers.

I. V. Minner.

**Munsell.**—Niles.—Sister Elizabeth G. Munsell died Jan. 26, 1918, aged seventy-four years. She was the mother of William M. Niles, who died Jan. 24, 1918, aged fifty-four years. They were both baptized several years ago, and united with the Burlington (N. J.) Seventh-day Adventist church, of which they remained members until called by death. The only known surviving relative is a grandniece. The funeral took place from their late residence, and they were buried in the same grave.

G. E. Langdon.

**Talmage.**—John Newton Talmage was born Feb. 14, 1830, on the old homestead near Mount Gilead, Ohio, where he died Jan. 19, 1918. On Oct. 7, 1856, he was married to Sophia Alverson, and to them were born two sons and three daughters. In 1873, through the efforts of Elder H. A. St. John, he accepted the third angel's message and united with the Seventh-day Adventist church, remaining steadfast in the faith until he fell asleep. During the Civil War he served his country. A patient sufferer for many years, he is now at rest, awaiting the call of the Life-giver. Five children and many other relatives are left to mourn.

Ella M. Talmage.



WASHINGTON, D. C., MARCH 14, 1918

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

THE editor of the REVIEW AND HERALD left Washington last week. En route to the General Conference he will visit Boulder, Walla Walla, Portland, St. Helena, and other centers of the work. He will be absent from the office until about May 1.

THE General Conference Locating Committee in San Francisco, wires that all delegates and visitors, on arrival in San Francisco, should come to the Reception Room at the Auditorium, where the Locating Committee will assign rooms. Further, that guides with badges will meet all trains; that checks should be held and delivered to the official baggageman; and that all mail should be addressed to General Conference, Civic Auditorium, San Francisco.

FROM the *Australasian Record* we glean the following note of interest: "Brother and Sister M. R. Adams left Pitcairn Island on October 24, and are at present spending a little time in New Zealand after their long isolation. Two young women from Pitcairn accompanied them, one of whom is entering our school in New Zealand. Brother and Sister Adams report that they left the church work in good running order on the island. Brother Fred Christian is taking the leadership of the church, and Brother Walter Young is teaching the day school."

### WEEK OF PRAYER FOR SCHOOLS

It is our custom to observe a week of prayer in each of our schools during the spring. The Department of Education has appointed March 16-23 as the week of prayer for this year. The purposes of this special season of seeking God are in keeping with those of the general annual week of prayer, held usually in the month of December. There is ever a need for our students to seek God, because the "better part of study is prayer;" and these special seasons of prayer stimulate to constant study of God's Word and to prayer, as well as specially strengthen their religious experience. The students are soon to return to their homes or go into gospel work, and they should leave the school with a strong religious experience.

While this week of prayer is appointed especially for our academies and colleges, yet our elementary schools may well observe it. It will benefit the children relatively as much as those who are older. Parents and all church members also may well unite in seeking God that his blessing may rest upon the teachers and students in our schools and that

he may bless all the interests of our schools.

The Department of Education prepares no special studies and readings for this week of prayer, as it has been thought best that each school should seek to meet its peculiar needs by such studies as may be prepared and conducted by the teachers.

We hope that this week of prayer will be the best that we have ever held.

FREDERICK GRIGGS.

### THE "GENERAL CONFERENCE BULLETIN"

You will want it because—

1. It will contain the report of the proceedings of the General and North American Division Conferences. As in the *Bulletin* of 1913, the principal space will be given to the business sessions, with stenographic reports of discussions of questions before the Conference.

2. It will print sermons preached, so far as space will allow, and addresses by missionaries in from the fields.

3. It will give summaries of the departmental meetings, as of the Sabbath school, publishing, and other departments, which at some hour of the day will hold informal councils.

4. Generally, the *Bulletin* will do its best to help the reader at home to share in the blessings and inspiration of the Conference.

Order from your tract society. Price, 50 cents. The Pacific Press Publishing Association, Mountain View, Cal., are the publishers.

### SOLDIERS' LITERATURE FUND

Amount previously reported .....	\$511.79
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Mattie Kirreble .....	5.00
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One of our young men who is first lieutenant of a medical corps writes:

"I received a copy of the army and navy edition of that beautiful little book, 'Steps to Christ,' in my mail yesterday morning. I can't help writing to congratulate you on getting out this beautiful little volume for the use of our young men who are serving our country in the army and navy at this time. As an officer in the medical corps, I have had the opportunity of coming in close contact with the men, and have observed how eager they are for books to read. I am sure that this little volume will answer the longing of many for something good and uplifting in this line. I know that many of the young men will be very grateful for it."

The present edition cannot last long. Will not ten individuals send us \$100 each

at once, that a second edition may be put on the press? Send all remittances to W. T. Knox, Takoma Park, D. C.

### NOTICE CONCERNING 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 several blocks away? Rooms at a distance, say eight or ten blocks, can be had at a lower rate.

(Continued on page 2)

## 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.

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### REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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