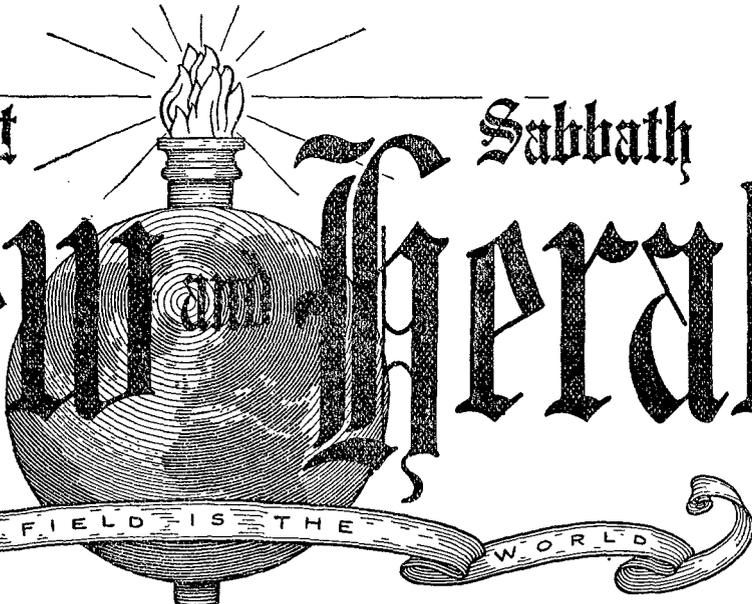


The Advent Sabbath

# Review Herald



THE FIELD IS THE WORLD

VOL. 95

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

No. 46

## The Test of Faith

A LARGE number of our churches and schools have been closed during the terrible visitation of disease which has swept over this country. We are indeed thankful for the word which is coming from so many quarters of the lifting of quarantine regulations through the subsidence of the epidemic, and for the encouraging word that but comparatively few of our brethren and sisters suffered fatal results from the disease. This surely is cause for great gratitude to God.

For the families that have suffered the loss of some loved one we express our deep and sincere sympathy. We hope they will not feel that their sorrow is a visitation of judgment, but rather that it is permitted in God's love,—a sorrow, clothed perhaps with mysterious garb, the character of which they will be able to recognize sometime if not now. We must believe that to the trusting child of God every experience in life will work for good. Rom. 8:28. God will cause even the wrath of man to praise him and to minister to the good of his church and of his children in the end. Hence, if in the darkness we cannot see the leading of his hand nor discern clearly the form of his presence, it is our privilege to believe that he is leading still and that in the darkness he stands by our side even more closely than in the light.

It is in the hour of distress and darkness that faith proves triumphant and believes God as against the natural and logical reasoning of the mind. In our shortsightedness we judge of God's dealings from the standpoint of present desire and temporal good and passing gain, but God, with his vision of eternity, views the question from the standpoint of eter-

nal worth. Faith will lead us to accept God's viewpoint. And so let us cherish the spirit of thanking God for every experience in life.

The great epidemic which has swept over the country, amounting in the densely populated centers to a veritable pestilence, is but an illustration of what we shall witness in the coming days. It emphasizes the need of a constant heart preparation; of that living connection with God which will prepare us for any and every experience through which his providence shall lead us; that shall enable us to face peril and even death with abiding trust and confidence in him. Undoubtedly the future holds great perils for the church of God. There will come a time, and that shortly, when the words of the psalmist shall be literally fulfilled, that "a thousand shall fall at thy side, and ten thousand at thy right hand." But the promise is given for that hour, "It shall not come nigh thee."

We need to believe in these evil days that the covering of God's protection will be drawn over his people, and we can believe this with a living, intelligent faith only as we seek to co-operate with God in obedience to his laws. The instruction which has been sent to this denomination through the years regarding the prin-

ciples of health and temperance, should be cherished and practised in the life of every believer. Walking humbly and fearfully, yet confidently in the grace of the Lord, we may claim his protection, not because of our righteousness, but because of his grace. With a conscience void of offense toward God and man, we may lay hold by faith on the fulfilment of his promises.

We believe that with the reopening of our schools and churches it would be appropriate to hold services of thanksgiving to God for his sparing mercy. It is to be regretted, as we look out into the world, that we see families and institutions celebrating their release from quarantine, in the face of the terrible visitation through which we have been passing, by parties of pleasure, fun, and hilarity. Such occasions ill become believers in this message in such a day as this. The joy of our young people should be found not in planning an evening of fun and foolishness, which can only bring leanness to the souls of those who engage in such frivolities, but rather in such service as shall point others to Christ. As we have found joy in believing, we shall find further and satisfying joy in bringing to others the joy we ourselves have experienced. This is the joy, and the comfort which we need to cultivate today.

F. M. W.

## The Methodists and the Tithing System

WITHOUT a doubt, the experience of our people in following the Bible plan of supporting the Lord's cause has been preaching a sermon to many in other denominations. More and more frequently we note favorable mention of the divine plan of the tithe. Recently the Methodist Epis-

copal people have been agitating the question of the tithe in connection with a forward movement in their denominational finance. The *Bulletin* of the Methodist Centenary Commission, which is working for an eighty-million-dollar missionary and extension fund, reported not long ago:

"At the Niagara Falls meeting in September, 1917, the Committee for the Promotion of Christian Stewardship and Tithing was formed in connection with the Missionary Centenary Commission to make a bold crusade for 'A Million Tithers in Methodism.' Mr. Cushman was made executive chairman of the committee, with headquarters in New York. By December, twenty-five churches of the Central New York Conference were carrying on tithing campaigns. Elmira District began its drive on December 30, with Geneva, Syracuse, and other districts swinging into line. Wall Street Church, at Auburn, has secured its quota, and reports additional pledges, and the First Methodist of the same city has just con-

cluded a successful drive. In the Genesee Conference the Buffalo District has voted to secure three thousand tithers."

Tithing carries with it a blessing. It is a question, however, how generally any adoption of this Bible system of finance can be secured without the acceptance of the truths which go with it—the recognition of God's claim to the time that he has set apart as holy to himself as well as of the tenth of one's income, which he has sanctified as holy unto the Lord. The two go together. W. A. S.

## The Editor's Mail Bag

WE appreciate the good letters which we receive from our readers. These oftentimes contain valuable suggestions which we feel should be given wider publicity.

### An Appeal for Old-Time Hospitality

One sister expresses her deep concern over what she considers the growing lack of hospitality which exists in the church. She cites several instances which have come under her observation, particularly in connection with general meetings, where brethren and sisters from a distance were left unprovided for, and even ministers were left to go to restaurants or hotels for food and lodging, which she feels should have been provided by members in the church.

This surely is a subject worthy of consideration. In our busy modern life we are in danger of departing from many principles which really lay at the foundation of family and community life years ago. In the present-day rush we oftentimes forget to be civil, not to say courteous. Many times we are not acquainted with those who live in the same block or in the house adjoining. Our personal interests are our chief concern, and we are quite unmindful of the burdens and perplexities of those around us. We are inclined to give good heed to the admonition of the apostle that every man should bear his own burdens, but are forgetful of the instruction, "Bear ye one another's burden, and so fulfil the law of Christ."

Unconsciously the spirit of old-time hospitality is rapidly growing less. Modern life has provided hotels and clubs and social centers, and these have largely supplanted the old-time practice of inviting the stranger to share our homes. Then, too, as the population has become more congested and the cost of living has increased, the great majority of families live in restricted quarters, occupying only a restricted number of rooms to accommodate their own actual family needs. The spare room for the occa-

sional guest or stranger is something almost unknown.

Another feature also enters into the question. Many feel that they cannot invite their brethren and sisters to their homes to partake of an ordinary meal, such as they serve to their own families. Unless they have made previous preparation they feel wholly unprepared to welcome to their table one outside the family circle.

This is a wrong conception of the spirit of true hospitality. Every man or woman of fine sensibilities would prefer, as a guest, to partake of the ordinary fare of the family rather than have the visit involve extra expense and trouble. When we are willing to invite our friends with the true spirit of hospitality; to invite them for the good we may do them; take them into our hearts and homes in the spirit of true friendship and not to pamper to their taste, the excuses we oftentimes make will seem trivial to us.

This spirit, too, will enable us to receive our brethren and sisters into our homes even when we live in somewhat cramped quarters. Old-time hospitality often provided sleeping accommodations on the floor for the inmates of the home, while the bed was left for the use of the guest. The editor has seen this done in his father's home hundreds of times, and he knows it has been done in the homes of thousands of others.

We believe that there is need for a revival of the spirit of hospitality throughout our churches. We are exhorted to this practice by the gospel. We are to do good unto all men, especially to those who are of the household of faith. We are to extend hospitality without grudging. Abraham did this, and he entertained angels unawares. We may be given the same experience if we will open our hearts and homes to those in need. The burden of our correspondent, we feel, is not without reason. We hope that the suggestion she makes in her letter

which we are endeavoring to pass on in this article, may serve to revive in many hearts the old-time spirit of hospitality.

### Extravagance at Weddings

From a good brother in the West we have an earnest letter regarding the extravagance attending weddings. He feels that oftentimes money is spent on these occasions which could better be employed in either relieving distress among the poor or for the advancement of the gospel.

Weddings are joyous occasions in the home and in the lives of those directly concerned. It is entirely proper that this ceremony should be celebrated with all due consideration. But we do not believe that the standard of weddings in the world should be taken as a standard among Seventh-day Adventists. The same spirit of Christian modesty and simplicity which should characterize every experience of the life, should not be lacking on this occasion. The happiness of an occasion like this is not enhanced by lavish expenditure or by needless display.

Marriage is one of the most solemn occasions of life. It should not be entered into hastily or impulsively, but prayerfully and in the fear of God. Entered upon in this spirit, it should be solemnized in such a way that the blessing of Heaven can be asked upon the union which is consummated. Every young person who is to take upon himself or herself the solemn vows of the marriage relationship, should carefully consider the best way in which God can be honored.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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There is no common standard. This is a question which every one must settle for himself. But let every one concerned settle it not after the standard of the world, but after the standard of a follower of the Master.

## Let Nothing be Wasted

IN a recent article in the *Literary Digest*, attention is called to the "discovery of a new profession -- the 'by-products engineer.'" "The specialty of this type of engineer is the utilization of hitherto worthless by-products." The most recent discovery in this line is announced in the *Scientific American* (September 7). We quote from that editorial:

"He had for some time had in mind a re-enforced rubber fabric, patterned more or less upon re-enforced concrete, to be formed by filling in a tubular or spongy mass with rubber. But he had searched high and low for the proper base, without success. He had tried various metals, and everything else he could think of; but none of them added strength to the rubber without a disproportionate sacrifice of elasticity. And there the matter rested when the man with the idea stumbled across what he insists is the largest single waste product that remains unutilized.

"This product is fish scale. In the case of one or two less common varieties of fish, it has been customary to make an artificial pearl from the scale. But with this exception, the vast amount of scale removed from fish in canneries and wholesale markets and retail stores has been an absolute waste, with not even a suggestion of possible utilization. Like flue gases and culm heaps before the by-products engineer got hold of them, it has been actually a nuisance which had to be got out of the way with as little expense as possible.

"When this state of affairs came to his attention, our man got a supply of fish scale, and investigated its structure and properties -- purely by second nature, because it was a waste product. But when he found that it was a cellular mass, of tubular structure, as resilient as rubber but much tougher, and that it made no difference at all what kind of fish it came from, his interest in it ceased to be one based on general principles. He at once tried it out as a base for his cherished re-enforced rubber, and found that it worked like a charm; it made the rubber tough, without robbing it of its elasticity.

"This of itself would have been sufficiently pleasing; but the final consummation,

which came later, by sheer accident, made it look like the proverbial three tenths of a dollar. Rubber is hardened, or vulcanized, by treating it with sulphur. To make a long story short, the inventor discovered that fish scale would take the same sulphur treatment, with the same result. So after he has rubberized his fish scale and got a tough, elastic fabric, he can vulcanize the combination, and get a hard, tough, elastic fabric.

"He has accordingly taken out as broad patent protection as he could induce his Uncle Samuel to give him, and is now busily engaged in finding out just how far he can go in the rubber business with his new material. The most exhaustive tire tests have had no effect upon his optimism save to increase it; and indeed, when a man begins to talk about a rubber that shall be far harder and far tougher than rubber has ever before been made, without loss of resiliency, it would seem that he has something to talk about."

It is not merely to give our readers information that we call attention to this interesting new invention. To us the information brought a lesson. In the economy of God there are no wastes. What may seem to us to be mere useless by-products are of the utmost importance. Whether they are found in the realm of material things or in the region of our experiences and spiritual blessings, it is for us to find their meaning and use.

Though Christ could multiply the most meager supply of food until it sufficed to feed a great multitude, yet he commanded the disciples to "gather up the fragments, . . . that nothing be lost." What a lesson for us in this time of world shortage of food supplies! Let us too "gather up the fragments, . . . that nothing be lost." And in the experiences that divine Providence brings to us, may nothing be lost, but may we learn from each just the lesson that God has in it for us.

L. I. C.

## The Christian Sabbath Protected by Law

THE *Western Recorder* (Baptist), published at Louisville, Ky., has had much to say through the years regarding the principles of religious liberty, those principles for which one of the founders of that church, Roger Williams, so nobly stood. It fails, however, to appreciate the application of these principles as applied to the present agitation over Sunday observance. The associate editor of the *Recorder*, in the issue of September 26, declares his sympathy with the Sunday-law crusade, as follows:

"That which is for the welfare of the people should be encouraged and protected

by the state. The Christian Sabbath is for the welfare of the people, therefore it should be encouraged and protected by the state. The encouragement and protection of the Christian Sabbath by legal enactment is not religious persecution, as it does not compel the religious observance of that day, nor does it prohibit the religious observance of any other day."

Of course we do not know just what the editor means by the state encouraging the protection of the Christian Sabbath. We naturally conclude, however, that in harmony with all Sunday-law advocates, he believes that so-called unnecessary work should be prohibited on this day.

This, of course, does not compel the religious observance of this day, as he says, because religion has to do with one's personal relationship to God -- with his own free, voluntary action.

The laws of the land at the present time do protect one in the observance of Sunday. Every man has a perfect right to refrain from work on Sunday if he desires; he has a right to engage in religious worship on that day, and the law will protect him from interference on the part of his fellows. It affords this same right to the observers of the seventh day; but when the law goes beyond this, when it chooses a particular day and says man shall refrain from labor upon that day, it goes beyond its rightful authority.

Sunday is a religious institution. Its observance by statutory legislation is religious legislation. By such legislation the state steps out of its rightful sphere and deals with questions which the Lord has reserved for his own jurisdiction.

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## THE VOICE OF ASSURANCE IN THE WILDS

IN the early days of African missions -- about 1824 -- Samuel Broadbent and his little family were in Maquassi, the town of Chief Siffonello, of the Baralong tribe of the Bechuanas. The tribesmen of Africa were in commotion in those days. The stronger nations, as the Zulus and the Matabeles, were taking territories by force; and lesser tribes, driven by fear and hunger, were raiding one another. The Baralongs had been driven from their old grounds, and held but an uncertain tenure of the new town at Maquassi.

One morning, Mr. Broadbent says in his "Narrative," the town was in confusion, and the people in a wild flight. He learned that scouts had brought word that thousands of the Mantatees, on war footing, were sweeping the country, aiming straight at the town. Everybody was fleeing. Chief Siffonello, who was friendly to the missionary, begged him to flee also. But Mrs. Broadbent had an infant only a few days old, and it was impossible to think of flight into the wilds. "You will be destroyed if you do not," begged the chief; "I cannot remain to defend you; they are too strong for us." But the missionary said he would stay and put his trust in his God. Mr. Broadbent says:

"There remained with us, after the chief and those with him had left, the wives of our wagon drivers, and a native boy and girl; but while my wife and myself were taking some food in our room, these fled

also, without letting us know of their intention to do so.

"And now we and our two children were left alone. A melancholy silence prevailed during the remainder of the afternoon. The evening drew on, and the usual sounds of men, flocks, and herds were not heard around us. The sun set, and the shades of night mantled over us.

"I sat alone in the center room of our dwelling, my wife and children in the adjoining lodging-room. I was not without gloomy and depressing forebodings as to what might be the events of that night; when suddenly it was spoken to me as clearly as by a voice in the ear, 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.' I instantly closed the window shutter,—for we had no glass,—went into the room with my wife and children, and in prayer and faith committed ourselves to the protection of that Name.

"Strange as it may appear, yet it is a fact, we were sooner than usual wrapped in sleep, and rested better that night than we had been accustomed to."

For three days thereafter, he says, the Mantatee warriors were passing through the town. But he adds:

"Mercifully, divine Providence kept them from us. This fact, and my refusal to flee, obtained for me the credit of great courage, which, indeed, I did not possess; for I should certainly have fled with my family had it been possible. The Baralongs reported long afterward that I would not flee from the whole army of the Mantatees, and that they dared not come to the station while I was there."

Well the missionary knew that the Lord who spoke the assurance as by an audible voice in that time of peril, had sent his angels to guard his servants from the armed host overflowing the land.

W. A. S.

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### THE TWENTY-FIVE CENT A WEEK FUND

THE accompanying report of receipts on the Twenty-five Cent a Week Fund for the first three quarters of 1918 is by far the best and most interesting one ever put out by the Treasury Department for the period covered.

At the fall council of 1917, the rate of gifts was increased from twenty to twenty-five cents per week, to become effective for 1918, and notwithstanding this heavy increase, this report shows that the people have heartily responded, and thus far have attained their goal, the total amount called for being \$753,870, while the receipts, as shown in the report, have been \$3,120.39 in excess of this amount. Almost half of the conferences of North America have more than reached their goal for this period, with a surplus to their credit of more than \$70,000, while the other conferences show a shortage of more than \$67,000.

During the month of October, however, many of our churches and Sab-

bath schools have been closed on account of the prevailing epidemic. This, unless care is taken and earnest effort put forth, may bring very serious results upon our mission offerings for the year. The responsible conference and church officers should take heed to this possible contingency and lay plans to overcome any falling off in the offerings that may have been caused by the epidemic.

At the last General Conference session very heavy extra appropriations were voted, making the total of our budget for 1918 many thousands of dollars in excess of our normal income. This action was based first on

our expectations that in response to the appeals from the fields our people in North America would give in excess of twenty-five cents a week per member, the excess to be entirely for the benefit of foreign missions; and second, on the large amount pledged at that meeting for our mission work, the understanding being that these pledges would be paid during the present year, and large sums have already been received by the treasurer in payment on these obligations. On account of the extent to which the General Conference has obligated itself in these extra and greatly needed appropriations, the

### STATEMENT OF TWENTY-FIVE CENT A WEEK FUND FOR NINE MONTHS ENDING SEPT. 30, 1918

Conferences	Member-ship	Amt. at \$9.75 per Member	Amount Received	Amount Short	Over Amount
<b>ATLANTIC UNION</b>					
Eastern New York	873	\$ 8,511.75	\$ 8,076.96	\$ 434.79	\$.....
Greater New York	1665	16,233.75	18,818.14	.....	2,584.39
Maine	611	5,957.25	4,904.60	1,052.65	.....
Massachusetts	1603	15,629.25	18,238.10	.....	2,608.85
Northern New England	559	5,450.25	6,351.30	.....	901.05
Southern New England	575	5,606.25	4,857.79	748.46	.....
Western New York	882	8,599.50	9,301.40	.....	701.90
Bermuda	51	497.25	461.33	35.92	.....
Totals	6819	66,485.25	71,009.62	2,271.82	6,796.19
<b>CENTRAL UNION</b>					
Colorado	2140	20,865.00	18,361.19	2,503.81	.....
Kansas	2648	25,818.00	19,844.95	5,973.05	.....
Missouri	1442	14,059.50	12,145.39	1,914.11	.....
Nebraska	2239	21,830.25	19,676.24	2,154.01	.....
Wyoming	620	6,045.00	9,222.25	.....	3,177.25
Totals	9080	88,617.75	79,250.02	12,544.98	3,177.25
<b>COLUMBIA UNION</b>					
Chesapeake	782	7,624.50	5,508.37	2,116.13	.....
Dist. of Columbia	1047	10,208.25	8,387.93	1,820.32	.....
East Pennsylvania	1400	13,650.00	10,276.14	3,373.86	.....
New Jersey	1107	10,793.25	11,130.19	.....	336.94
Ohio	2360	23,010.00	24,431.86	.....	1,421.86
Virginia	461	4,494.75	4,323.27	171.48	.....
Virginia *	156	608.40	696.72	.....	88.32
West Pennsylvania	1002	9,769.50	10,174.56	.....	405.06
West Virginia	298	2,905.50	3,767.83	.....	862.33
Totals	8613	83,064.15	78,696.87	7,481.79	3,114.51
<b>EASTERN CANADIAN UNION</b>					
Maritime	262	2,554.50	2,514.07	40.43	.....
Ontario	669	6,522.75	5,539.05	983.70	.....
Quebec	209	2,037.75	1,752.01	285.74	.....
Newfoundland	61	594.75	825.97	.....	231.22
Totals	1201	11,709.75	10,631.10	1,309.87	231.22
<b>LAKE UNION</b>					
East Michigan	1746	17,023.50	16,479.43	544.07	.....
Indiana	1620	15,795.00	13,487.03	2,307.97	.....
Northern Illinois	1746	17,023.50	20,418.53	.....	3,395.03
North Michigan	1003	9,779.25	4,936.44	4,842.81	.....
North Wisconsin	751	7,322.25	6,109.78	1,212.47	.....
South Wisconsin	1950	19,012.50	13,168.51	5,843.99	.....
West Michigan	2636	25,701.00	20,204.38	5,496.62	.....
Southern Illinois	721	7,029.75	6,845.09	184.66	.....
Totals	12,173	118,686.75	101,649.19	20,432.59	3,395.03
<b>NORTHERN UNION</b>					
Iowa	2648	25,818.00	32,855.49	.....	7,037.49
Minnesota	2000	19,500.00	20,401.63	.....	901.63
North Dakota	1470	14,332.50	16,394.78	.....	2,062.28
South Dakota	1140	11,115.00	12,951.84	.....	1,836.84
Totals	7258	70,765.50	82,603.74	.....	11,838.24
<b>NORTH PACIFIC UNION</b>					
Montana	709	6,912.75	10,583.57	.....	3,670.82
Southern Idaho	1029	10,032.75	10,521.87	.....	489.12
Southern Oregon	829	8,082.75	4,146.60	3,936.15	.....

Upper Columbia	2397	\$23,370.75	\$25,827.39	.....	\$2,456.64
Western Oregon	2280	22,230.00	29,641.08	.....	7,411.08
Western Washington	2267	22,103.25	26,460.46	.....	4,357.21
Alaska	12	117.00	95.35	21.65	.....
<b>Totals</b>	<b>9523</b>	<b>92,849.25</b>	<b>107,276.32</b>	<b>3,957.80</b>	<b>18,384.87</b>
<b>PACIFIC UNION</b>					
Arizona	508	4,953.00	3,846.31	1,106.69	.....
California	1647	16,058.25	16,869.95	.....	811.70
Central California	1748	17,043.00	20,821.48	.....	3,778.48
Inter-Mountain	750	7,312.50	5,619.43	1,693.07	.....
Northern California	1615	15,746.25	19,805.08	.....	4,058.83
Northwestern California	1382	13,474.50	16,484.17	.....	3,009.67
Southeastern California	1692	16,497.00	19,832.18	.....	3,335.16
Southern California	2293	22,356.75	23,652.54	.....	1,295.79
Nevada	252	2,457.00	2,451.41	5.59	.....
<b>Totals</b>	<b>11887</b>	<b>115,898.25</b>	<b>129,382.55</b>	<b>2,805.35</b>	<b>16,289.65</b>
<b>SOUTHEASTERN UNION</b>					
Cumberland *	524	4,087.20	3,284.73	802.47	.....
Cumberland **	125	487.50	303.57	183.93	.....
Florida	909	8,862.75	8,297.21	565.54	.....
Florida **	194	756.60	1,969.85	.....	1,213.25
Georgia *	439	3,424.20	3,798.42	.....	374.22
Georgia **	209	815.10	807.57	7.53	.....
North Carolina *	450	3,510.00	2,476.44	1,033.56	.....
North Carolina **	196	764.40	847.63	.....	83.23
South Carolina *	195	1,521.00	1,826.26	.....	305.26
South Carolina **	247	963.30	1,594.77	.....	631.47
<b>Totals</b>	<b>3488</b>	<b>25,192.05</b>	<b>25,206.45</b>	<b>2,593.03</b>	<b>2,607.43</b>
<b>SOUTHERN UNION</b>					
Alabama *	387	3,018.60	2,372.28	646.32	.....
Alabama **	268	1,045.20	790.25	254.95	.....
Kentucky *	506	3,946.80	2,557.97	1,388.83	.....
Kentucky **	212	826.80	897.01	.....	70.21
Louisiana *	371	2,893.80	2,717.05	176.75	.....
Louisiana **	152	592.80	440.77	152.03	.....
Mississippi *	188	1,466.40	2,544.19	.....	1,077.79
Mississippi **	203	791.70	865.50	.....	73.80
Tennessee River *	738	5,756.40	4,507.62	1,248.78	.....
Tennessee River **	149	581.10	613.28	.....	32.18
<b>Totals</b>	<b>3174</b>	<b>20,919.60</b>	<b>18,305.92</b>	<b>3,867.66</b>	<b>1,253.98</b>
<b>SOUTHWESTERN UNION</b>					
Arkansas *	316	2,464.80	2,920.39	.....	455.59
Arkansas **	50	195.00	180.93	14.07	.....
North Texas *	954	7,441.20	9,166.03	.....	1,724.83
North Texas **	50	195.00	159.79	35.21	.....
Oklahoma	1871	18,242.25	13,459.99	4,782.26	.....
Oklahoma *	79	308.10	111.38	196.72	.....
Texico *	477	3,720.60	2,715.19	1,005.41	.....
Texico **	59	230.10	117.58	112.52	.....
South Texas *	376	2,932.80	4,503.98	.....	1,571.18
South Texas **	54	210.60	64.72	145.88	.....
<b>Totals *</b>	<b>4236</b>	<b>35,940.45</b>	<b>33,399.98</b>	<b>6,292.07</b>	<b>3,751.60</b>
<b>WESTERN CANADIAN UNION</b>					
Alberta	1010	9,847.50	8,297.81	1,549.69	.....
British Columbia	478	5,660.50	3,318.84	1,341.66	.....
Manitoba	257	2,505.75	1,897.12	608.62	.....
Saskatchewan	690	6,727.50	6,064.86	662.64	.....
<b>Totals</b>	<b>2435</b>	<b>23,741.25</b>	<b>19,578.63</b>	<b>4,162.62</b>	.....

**SUMMARY**

<b>UNIONS</b>					
Atlantic	6819	\$ 66,485.25	\$ 71,009.62	\$ 2,271.82	\$ 6,796.19
Central	9089	88,617.75	79,250.02	12,544.98	3,177.25
Columbia	8613	83,064.15	78,696.87	7,481.79	3,114.51
Eastern Canadian	1201	11,709.75	10,631.10	1,309.87	231.22
Lake	12173	118,686.75	101,649.19	20,432.59	3,395.03
Northern	7258	70,765.50	82,603.74	.....	11,838.24
North Pacific	9523	92,849.25	107,276.32	3,957.80	18,384.87
Pacific	11887	115,898.25	129,382.55	2,805.35	16,289.65
Southeastern	3488	25,192.05	25,206.45	2,593.03	2,607.43
Southern	3174	20,919.60	18,305.92	3,867.66	1,253.98
Southwestern	4286	35,940.45	33,399.98	6,292.07	3,751.60
Western Canadian	2435	23,741.25	19,578.63	4,162.62	.....
<b>Totals</b>	<b>79946</b>	<b>753,870.00</b>	<b>756,990.39</b>	<b>67,719.58</b>	<b>70,839.97</b>
Total amount over	.....	3,120.39	.....	3,120.39	.....
		\$756,990.39	\$756,990.39	\$70,839.97	\$70,839.97

\* Figured at twenty cents per member.

\*\* Figured at ten cents per member.

writer feels constrained to appeal strongly to each individual member and all conferences to do their very best between now and December 31 to create for the mission treasury a large and generous surplus above the specified goal, and to those who so kindly and generously pledged at the San Francisco meeting we have only to say that our hope is that nothing may interfere with the full payment upon their pledges before the close of the year. The pressing calls from the fields make every available dollar necessary. W. T. KNOX, *Treasurer*.

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**PROTESTANT GROWTH AT ROME**

THE Catholic journal *America* gives some interesting figures concerning the growth of Protestantism in Italy. We quote:

"Protestantism is growing and indifference is alarmingly on the increase. In 1862 there were 32,975 Protestants of various sects in Italy, in 1901 there were 65,595, in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes that the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostasy. Figures show, however, that the Protestant propaganda is more successful in depriving Italians of all religious belief than in converting them to heresy. In 1901 there were in all Italy only 36,092 persons who professed to have no religious affiliations, ten years later the number of those who were without faith was not less than 874,532. If to this number be added the 653,404 persons who in 1911 refused to make any statement as to their attitude toward religion, we find that at that date these two categories embraced about 5 per cent of the entire population, and that in ten years they had almost doubled."

Naturally we must take exception to this Catholic explanation of the reason for the increase in the numbers of those having no belief whatsoever. It rather seems a case of a general turning away from the fallacies of the Roman Catholic Church, and a failure on the part of the Protestant missionaries to help those who are thus turning away from the only religion they have ever known. If Roman Catholicism stood for us as religion itself, we might do as Italians are doing — turn to secularism.

L. L. C.

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RYLE says truly: "A Christian's business is to receive the bread of life which his Master provides, and distribute it. He cannot make men value the bread nor receive it. He cannot make it soul-saving to any one. For this he is not responsible. His sole business is to be a faithful distributor of the bread the Master provides."

## How Should I Study My Bible?

S. N. HASKELL

THE need of a prayerful, daily study of the Bible was never more important than at the present time. Unless we apply our minds to a close study of the Scriptures, taking them as the word of God spoken to us and applying them to the heart and life, we shall never gain the necessary experience and shall fail to stand in the trying times upon which we have entered. The circumstances with which we daily come in contact, and the things we see, mold our characters far beyond what many of us realize. Satan has one hundred times more power over the human mind in its present condition than when he was first cast out of heaven. If he could at that time influence one third of the angels in heaven to think that God the Father and his Son were their enemies, there is no hope for us unless we have an experience obtained alone from God. The Word of God is an infallible rule whereby all may shape their characters, that they may meet the issues that are before every one of them.

Unfaithfulness on the part of the parents in training the youth, and the idolatrous influence on both the youth and parents, in the days of Samuel were what first led to the establishment of the schools of the prophets. From the days of Moses, prophets had been recognized as divinely appointed teachers; and, in the highest sense, a prophet was one who spoke by direct inspiration, communicating the messages he had received from God to the people. God designed that in these schools the youth should be educated in the instruction given through the prophets, thus safeguarding the people from the wicked corruptions of the times in which they lived. Our schools were first established that our youth might be taught the things of God, but the present time demands more than this; we cannot depend upon public instruction alone. It is necessary for all, old and young, to obtain a personal acquaintance with God for themselves. We may possess a theory of the truth, but unless it becomes a practical element in our lives by a daily experience, we shall utterly fail.

The redemption of the soul from all iniquity, and a communion with heaven, are the central themes of the Bible. The restoration of humanity to the image of God is the burden of every book and passage in the Sacred Writings. In order to realize our sinfulness, we must not simply formally read the Scriptures, but *search them* as for a hidden treasure. The creative power of God is in the word, and it will transform the soul and awaken new life in the hardest heart if it is allowed to enter.

Jesus spoke of John the Baptist in the following words: "Among those

that are born of women there is not a greater prophet than John the Baptist." Luke 7:28. After John baptized our Lord and bore his testimony for six months, he was imprisoned, and as week after week passed, bringing no change, doubt began to enter his mind; so he sent a message of inquiry to Jesus by two of his disciples. They came to Jesus with this message, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." Then Jesus bade them: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Thus John would see that Jesus was fulfilling the prophecies of Isaiah he had proclaimed. Verses 19-23. The doubtings of John arose from the fact that the Scripture was fulfilled in a different way from what he had expected.

If it was necessary for Jesus to refer John to prophecy to answer his question, do you think it is less important for us, who live in a period when Satan has many times more power over the human mind than at any previous time? After the Saviour had been with his disciples for three years and had told them repeatedly he would be crucified, they did not believe until he opened to them the Scriptures on his way to Emmaus, and showed them by every prophet in the Old Testament that his death was in harmony with what was written. The reason why the Jews and the disciples could not see that Christ was the divine Son of God was because they had preconceived ideas of how things would happen. If they had studied the Bible and the testimonies that God had given them, they would have seen that their preconceptions were wrong.

With these examples before us, can any one for one moment think it is less important for us to search the Scriptures than it was for them? If there ever was a time since man first sinned that the prophecies of the Bible should be searched, it is now. Almost every thinking believer in present truth has a theory, not only of the truth in a general way, but some idea of what the nations of the earth will do before a great while, and he hopes for a lengthening out of the period of probation. Many are looking for certain events to take place before probation closes, but a careful study of the Bible and the Testimonies will reveal the fact that some of them will not come until after probation closes. Many will be fatally deceived in this way. As surely as

God has spoken the word, the coming of the Lord hasteth greatly. There is one prophecy that is repeated over and over again by the evangelists: "The Son of man cometh at an hour when ye think not."

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### SOME EVILS OF NOVEL READING

GRANT PRIDDY

THE reading of fiction is a great evil. The mind is not led to think upon that which is pure and holy; but in beautiful word pictures false ideals are continually placed before the reader. Many novels are based on love affairs of the most objectionable kind. Not infrequently the moral standard of the writer is low, and of course the story partakes of the nature of its author. Weak, sentimental ideas of love, intermingled with false notions regarding courtship and marriage, are all too painfully prominent. Often the writer ventures just as far as he dares with immoral insinuations. Since it is a law of the mind that by beholding we become changed, how can we expect our boys and girls to remain pure if we allow such reading to be placed in their hands?

It is difficult for the reader of fiction to appreciate or relish wholesome literature. To a greater or less extent, his moral and intellectual taste becomes vitiated. Good, solid, sensible reading seems to him insipid or dull. He has not the patience to sit quietly down, and carefully peruse God's Word, that he may learn the principles of the eternal kingdom.

The memory is injured by reading works of fiction. The novel lover is almost certain to be a careless reader. He has no time to learn the meaning of unfamiliar words, but hurries on to the climax, to learn the sequel of the story. This rapid reading does not permit him to form complete mental images, many of the thoughts are indistinct, and there is little attempt to remember; thus forgetting soon becomes a confirmed habit.

We have no right to waste precious time in reading literature of a fictitious character. Our time is a talent lent us by our Creator, and we shall be required at the last day to give a strict account of the use we make of it.

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### EVIDENCES OF CONVERSION

"**B**ESSETTING sins are overcome; evil thoughts are not allowed in the mind; wrong habits are purged from the soul temple. The tendencies which had been biased in a wrong direction, are turned in a right direction. Wrong dispositions and feelings are changed, new principles of action are supplied, and there is a new standard of character. Holy tempers and sanctified emotions are now the fruit borne upon the Christian tree. An entire transformation has taken place. This is the work wrought by true conversion."

## Lessons from the Book of Ezra—No. 1

ON SCHEDULE TIME

A. T. ROBINSON

In the twenty-fifth chapter of Jeremiah, verses 9-11, the judgments of God against the Jewish nation are pronounced, declaring that that people would be carried as captives to Babylon, and that their land would lie desolate seventy years. In connection with the judgment pronounced against them, the following good promise was made:

"Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:10.

According to the marginal date given in Daniel 1:2, Nebuchadnezzar carried the Jews captives to Babylon, with the sacred vessels of the house of God, in the year 606 B. C.

The seventy years of Babylonian captivity, beginning in the year 606 B. C., came to an end in the year 536 B. C., the very year when Cyrus began his sole reign over the Medo-Persian Empire. That year was the Lord's set time for the fulfilment of his promise: "After seventy years be accomplished at Babylon I will visit you and perform my good word toward you, in causing you to return." With Cyrus, a heathen king, whose interest would best be served by still holding that people in bondage, seated upon the throne of universal earthly dominion, there had perhaps never been a time during the whole seventy years of their captivity when, from a human point of view, their release was less possible. The only way that the promised deliverance could be effected would be to so change the heart of a heathen king that he would perform an act that was directly against all his own interests. So we read:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." Ezra 1:1-3.

More than a hundred and fifty years before the birth of Cyrus it had been predicted of him that he would be the human instrumentality in the hand of the Lord to accomplish the return of the Jews from Babylon and the rebuilding of Jerusalem. The prophecy reads as follows:

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built;

and to the temple, Thy foundation shall be laid." Isa. 44:23.

In Ezra 1:3, quoted above, sufficient provision was made in Cyrus's decree so that every Jew on the face of the earth might have hastened his steps toward his home city. Verse 4 reads as follows:

"Whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Here provision was made that if a Jew too poor to make the journey was found in any province, he was to be provided with money for the journey, a beast to ride upon, and sufficient money for an offering to God when he arrived at the city of Jerusalem. The Lord never does things by halves.

In addition to the provisions already noted in the decree of Cyrus for the return of the Jews, they were permitted to take with them all the sacred vessels of the house of God which Nebuchadnezzar had carried to Babylon seventy years before.

### Jehovah's Special Provision

EVA MC GEE-SHIVELY, M. D.

IN this time of uncertainty and disaster, the thought in every mind, either expressed or unexpressed, is, What does all this mean, and when and what will be the outcome? Humanity stands in need of some dependable information from some source.

The Word of God is all that man can depend upon now, or has ever been able to depend upon. In giving his word, the Lord has made special provision for human safety.

In the face of our evident necessity, it seems sad to notice how loath man is to recognize messages from God. By taking this attitude the human family is placing itself at the mercy of its direct enemy.

Satan well knows that his only hope for success in his work of deception and destruction, is to keep the sons of God (Luke 3:38) uninformed in regard to what their divine Creator and Protector has to say to them. For centuries he has attempted to destroy the Bible. So constantly had this enmity been shown toward the Word of God and toward the messengers through whom the Lord had spoken, that Stephen, when about to suffer martyrdom, was led to say, Which of the prophets have not your fathers persecuted?"

It is satisfying and most interesting to notice the divine foresight and systematic information which is so

"All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." Ezra 4:11.

The ample provision made in the decree of Cyrus rendered it possible for the Jews to make a great freewill offering to God when they arrived in Jerusalem. The inspired record states that—

"some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments." Ezra 2:68, 69.

Of the number who returned under the leadership of Zerubbabel, the inspired record states:

"The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women." Ezra 2:64, 65.

Thus we see that 49,697 responded to the call of God, through the provisions of the decree of Cyrus, to come out of Babylon. It seems a pity that many more did not come out of her.

plainly seen in the Bible. But to appreciate the Bible we must know why and how it was given, and what it contains.

#### Why Given

The plan of God at man's creation was that the activities of his life, although he was possessed of free moral agency, should be directed by his Creator. When he was presented with his Eden home, Jehovah gave careful directions in regard to his physical and mental activities (Gen. 2:2, 3, 15-17; Ex. 20:8-11; Isa. 58:13, 14), which, had he observed, would have secured his continued safety and happiness. No difficulties under these circumstances could have arisen. But upon man's refusal to remain under the protection of the power of God, the deceived and helpless victim was taken over by the adversary.

So to meet man's sad extremity, and to enable him to correct his mistake, the Bible was given by the Lord as a proof of his divine mercy and justice. It is a means by which the mutual relations of Jehovah and his creatures are made known to man.

The Lord has always treated his creatures in a just and fair way. He says, "Come now, and let us reason together." He does not ask arbitrary, unreasonable, and unintelligent cooperation. But knowing that "it is not in man . . . to direct his steps," the Lord saw the necessity of provid-

ing for his guidance. This is the reason for the giving of the Bible.

#### How Given

There are only two practical means of communication between intelligent beings — the spoken and the written word. It is more satisfactory to speak with the audible voice while in the presence of those whom we wish to instruct, but when personal association is an impossibility, a record of the subject matter we wish to convey is the next best method. In this way the mass of humanity have been able to become acquainted with the great of earth, even if they have not had the privilege of hearing the tones of their voices and of seeing them face to face. Of these two methods, the spoken word, which has the advantage of impressing the special senses of both sight and hearing, is always preferable. In matters of extreme importance we do not trust to the sending of a written statement, but if possible present our cause in person.

Both the spoken word and the recorded word were used by God in the giving of the Bible. On two different occasions the Lord made known his communication to man by means of his personal voice, thus undeniably establishing the authority of these two extremely important declarations. (See Ex. 20:3-17; Luke 3:22.) The remainder of the divine Word was given in the form of a specially inspired record.

All that has been thus made known to us was "written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

#### What the Bible Contains

What the Bible contains should be of great interest to us. Its entire subject matter is unmistakably grouped into three parts.

1. *A Record of the Spoken Law.*— Since God cannot "look upon" sin, he personally declared his universal law from Mt. Sinai while his presence was veiled in clouds of fire. Jehovah then commenced the Bible record by writing with his own finger upon tables of enduring stone the divine law which he had just spoken. A permanent record, or book, was at this time a necessity, since almost before the sound of the voice of God had ceased, while the evidence of his presence was still to be seen upon Mt. Sinai, the faithless Israelites had turned to other gods. And so the Lord was forced to record his word to keep it constantly before his wayward children. This legal document was unwritten during the previous time of the faithful patriarchs, but was evidently well understood by them. Ex. 15:26; 16:22; Gen. 2:2, 3.

The royal law, the giving of which Jehovah chose to dignify with his presence, is the necessary information that all men must have in order to be in harmony with God and his universe. If the human family could

have kept this law, no further directions would have been needed.

But the voice of God was heard at this time by those who had surrendered to an enemy, who were helpless to act alone, and who were unable to clearly understand. Two things must still be made plain to these prisoners. First, on account of their lack of comprehension, the meaning of the law must be explained to them. And next, since they were helpless captives, a plan for their redemption, or release from the bondage of sin, must be instituted. These necessary additions furnished the reason for the giving of parts two and three of the Divine Record.

2. *The Old Testament.*— Jehovah now began patiently to give explanations of his meaning, which must be repeated and more simply expressed as the mind of deluded and wilful sinners became more degenerated. Messengers, or record keepers, usually known to us as prophets, who were especially inspired, received the words from God that they were chosen to record. These created messengers were selected at different times covering a period of about sixteen hundred years, until the Book of God was a finished and complete product — the inspired Holy Bible, the infallible guide for man.

The Old Testament, exclusive of the law, is the divinely inspired commentary, or explanation, of the law. It also contains the plan of redemption.

These first two divisions were God's first silent witness.

3. *The New Testament.*— This is a divinely expressed and illustrated commentary upon the entire Old Testament.

All of those who lived before the giving of the New Testament could have understood God's requirements and the plan of salvation (some did) if they had allowed the Lord to direct them in the study of what is now

known as the Old Testament. But at the time of Christ, man had so degenerated that God could do no more for him without a plainer and more simple presentation of himself. So the Saviour was sent to give a living illustration of the Word, — he was "the Word made flesh." The record of this most wonderful illustration constitutes the New Testament, or God's second witness, making two witnesses which exactly agree.

God gave "line upon line, precept upon precept," infallible explanation upon infallible explanation, because he wished that all who *would*, might be redeemed, and that none might be without the opportunity.

This carried the world past the great crisis of its redemption. God could now close his book and send word broadcast to every nation that he was now ready to receive his people. Mark 16:15. The sanctuary in heaven was now opened. Heb. 8:1, 2. The last days were reached. Acts 2:17.

All through the succeeding ages the Bible has been the only compass and anchor for humanity, and it has served them well. Where this great Book is honored, the land is blessed.

The Holy Spirit is the divinely delegated agent who offers his assistance as the teacher of this plainly stated Word.

How important this Book of books must be, which was given for the purpose of making us acquainted with Jehovah, so that we might stand before him as do the other creatures in the Universe.

If this Word were studied daily with a clear mind and undivided interest, the student would learn all that any seeker needs to know. But in our day — this remnant of earth's history — the Lord has found it necessary to give an inspired commentary of the entire Holy Bible.

(To be concluded)

## The Ancient Hebrew System of Education — No. 7

### Its Principles Applied to Modern Education — Science

M. E. CADY

IN the previous article it was shown that the Bible occupied the chief place in Hebrew education. The Sacred Scriptures were regarded as the revelation of God's thought and purpose expressed in human language. While this book of revelation was held in highest esteem and reverence and studied with great diligence, yet the book of creation was also sacredly regarded. The book of revelation was what God had said; while the book of creation was what God had made. One was the word of God and the other the works of God. He was acknowledged as the author of both. These two books are now generally called the "Bible" and "science."

The relative position and importance of each is clearly stated in the spirit of prophecy:

"While the Bible should hold the first place in the education of children and youth, the book of nature [science] is next in importance."—*Counsels to Teachers*, p. 185.

#### Science Defined

The term "science," when restricted to the material world, is variously defined. The eminent scientist Agassiz long ago said:

"Scientific systems are in truth but translations into human language of the thoughts of the Creator."

With this agrees the celebrated astronomer Kepler, who, on discover-

ing laws regulating planetary motions, exclaimed:

"O God! I think thy thoughts after thee."

A modern writer, in defining science, gives expression to the same idea:

"All true science is but an interpretation of the handwriting of God in the material world."—*Christian Education*, p. 66.

#### Science Study in Eden

The parents of the human family occupied a portion of their time studying the handwriting of God as revealed in the material world about them. Their study of plant and animal life, and of the inanimate things of nature, is beautifully described in the following language:

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. . . . They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds,' the mysteries of light and sound, of day and night,—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude."—*Patriarchs and Prophets*, pp. 50, 51.

#### Science Study After the Fall

"As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Nature is now marred and defiled by sin. But God's object lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator."—*Counsels to Teachers*, p. 186.

#### Some Students of Science

In the study of the Bible and the writings of the spirit of prophecy, we find evidence that the Hebrew youth were diligent students of science, and Solomon especially became world renowned as a scientist. Only a few words can be given regarding each of the following:

1. *Joseph*.—His outdoor life afforded opportunity for nature study. Of the use he made of this environment, we are told:

"A shepherd boy, tending his father's flocks, Joseph's pure and simple life had favored the development of both physical and mental power. By communion with God through nature and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind and firmness of principle."—*Education*, p. 52.

2. *Moses*.—He, too, was given, through the leadings of divine Providence, a course "in the school of nature, with Christ as his teacher."

How he profited by it, is seen in these words:

"As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest wisdom. In the school of nature, with Christ as his teacher, he learned lessons of humility, meekness, faith, and trust, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him,—simple, unwavering faith, and a constant trust in the Lord."—*Counsels to Teachers*, pp. 406, 407.

3. *David*.—The Psalms plainly indicate that David was a diligent student of nature. Of his attitude toward the works of creation he says:

"I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." Ps. 143: 5, 6.

His study of science did not lead him into infidelity and skepticism, but into communion and fellowship with God. He testified that the "Lord is righteous in all his ways, and holy in all his works" (Ps. 145: 17), and that the wicked shall be destroyed "because they regard not the works of the Lord, nor the operation of his hands" (Ps. 28: 5).

4. *Solomon*.—In addition to being a great musician and writer, Solomon was a noted lecturer on science:

"He spake of [lectured on] trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4: 33.

Summing up his knowledge of science in present-day terminology, it embraced the following subjects:

a. Plant life: Botany.

b. Animal life:

(1) "Beasts:" Zoology.

(2) "Fowl:" Ornithology.

(3) "Creeping things" (insects): Entomology.

(4) "Fishes:" Ichthyology.

Of this noted biologist the Scriptures declare:

"There came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Verse 34.

Concerning these interviews we are told:

"As these people visited Solomon, he taught them of God as the Creator of all things, and they returned to their homes with clearer conceptions of the God of Israel, and of his love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God."—*The Story of Prophets and Kings*, p. 47.

5. *Daniel*.—Of him and his three companions the Word of God declares:

"Understanding science, and such as had ability in them to stand in the king's palace." Dan. 1: 4.

And the spirit of prophecy, speaking of science in schools imparting a Christian education, says:

"We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,—soul, body, and spirit,—and to the glory of God through Christ."—*Review and Herald*, Oct. 30, 1900.

#### Christ and Science

Of his early life as a student of nature we read:

"His early years were given to the study of God's Word. And spread out before him was the great library of God's created works. He who had made all things studied the lessons which his own hand had written in earth and sea and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From his earliest years he was possessed of one purpose; he lived to bless others. For this he found resources in nature; new ideas of ways and means [of blessing others] flashed into his mind as he studied plant life and animal life. Continually he was seeking to draw from things seen illustrations by which to present the living oracles of God."—*The Desire of Ages*, p. 70.

"'Never man spake like this man.' This would have been true of Christ had he taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity.

"Instead of directing the people to study men's theories about God, his Word, or his works, he taught them to behold him, as manifested in his works, in his Word, and by his providences. He brought their minds in contact with the mind of the Infinite."—*Education*, p. 81.

#### Science and the Third Angel's Message

"A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work."—*Review and Herald*, Dec. 1, 1891.

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies for the Church*, Vol. III, p. 161.

#### Science and the Holy Spirit

"As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see him, the ear too dull to hear his voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word

are impressed on the heart."—*Special Testimony on Education*, p. 59.

"True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light."—*Testimonies for the Church*, Vol. IV, pp. 584, 585.

"His Word is given for our instruction, and there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard."—*Special Testimony on Education*, p. 56.

#### Science Textbooks

"The study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard."—*Ibid.*

"The Lord requires our teachers to put away from our schools those books teaching sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. . . .

"There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth. . . . A pure education for the youth in our schools . . . is a positive necessity.

"We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestion."—*Counsels to Teachers*, pp. 339, 390.

#### Object of Science Study

"Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them learn that creation and Christianity have one God. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled."—*Christ's Object Lessons*, p. 25.

#### Science Study in the School of the Hereafter

Our science study here should be so carried on that in spirit and purpose the student will be prepared to continue his research in the school of the hereafter, where better teachers will be provided, and never-ending opportunities for advancement.

"There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear 'in the beauty of the Lord our God,' what a field will be open to our study! There the student of science may read the records of creation, and discern no reminders of the law of evil. He may listen to the music of nature's voices, and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting,—in the vast universe behold 'God's name writ large,' and not in earth or sea or sky one sign of ill remaining."—*Education*, p. 303.



## The Sabbath the Seal of God

FREDERICK GRIGGS

WHEN Christ comes, it is to take to himself a people of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This is a people who specially emphasize, as the basis for their religious views, "the commandments of God, and the faith of Jesus,"—not nine of the commandments, but all of them. Isaiah, in speaking of these last days, mentioned a Sabbath reform which is to take place:

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. . . . The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isa. 56:1-8.

These scriptures clearly indicate a Sabbath reform, and a gathering of the Gentiles by the gospel. A blessing is laid upon those who regard the Sabbath when "my salvation is near to come, and my righteousness to be revealed," as well as upon those who have observed it through all ages. And in accordance with this Isaiah directs:

"Bind up the testimony, seal the law among my disciples." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:16, 20.

The fourth commandment contains the seal of the law. The seal of a sovereign shows three things—his name, his official title, and the extent of his dominion. These three characteristics of a seal are found in the fourth commandment, and in no other, for it reveals the name, authority, and dominion of the Author of this great moral law. God declares concerning the Sabbath of this fourth commandment:

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

The word "sign" here used, is synonymous with the word "seal," as both these words are used interchangeably in the Scriptures. Rom. 4:11. How necessary it is in these days, when every wind of doctrine is blowing, that there should be some

fixed rule of life and judgment; and this is declared to be "the law" and "the testimony." That law is everlastingly fixed by the seal of God, as found in the fourth commandment. Then how forcible are the added words of the prophet, "If they speak not according to this word, it is because there is no light in them."

This Sabbath reformation is again pointed out in the fifty-eighth chapter of Isaiah. "Cry aloud," says this prophet, "spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Verse 1. The Lord is not here referring to the world at large, but to those who profess to be his people, to those who "seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." Of those who thus "cry aloud" the prophet further says:

"Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Verses 12-14.

Here the "breach" which has been made in the law of God is definitely shown. It is the broken Sabbath that is to be restored, to be called a delight, and to be made honorable. In this portion of the law of God a breach has been made through abrogating the binding claims of the Sabbath, not only by the Jews in the old dispensation, but by professed Christians of the new. It was made when the papal power *thought* to change God's law. The time has now fully come when the Sabbath is to be restored, to be held before the world, as it is indeed, the seal of the law of God. All evidence that we are living in the last days of time is but evidence that such a Sabbath reform movement is due; and conversely, the fact that such a movement is taking place is an evidence of the last days.

The Sabbath is given as a seal, or a sign, binding God and his people together in the everlasting pledge of unity.

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

And this is not a meaningless bond of love. It is the sign of a mighty power, a re-creating power.

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13.

Sanctification is co-ordinate with redemption, which is a work of creation. The observance of the Sabbath is a witness of the observer's belief in the God of creation as the author of this creative power within his life. It is the witness to heaven and to men that we believe that "we are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10.

The Scriptures clearly indicate that the coming of the Lord will be attended with the destruction of all things earthly as we now know them. There is a mighty reformatory work to precede this destruction of earthly things and Christ's coming. The gospel of salvation is to be proclaimed throughout all the earth, to every nation, kindred, tongue, and people. Men are not only to learn of the Saviour, but of the law which he has given as the rule of life and of judgment. The revelator saw all these things in prophetic vision. He says:

"I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 1-4.

Later on he again saw this sealed company:

"I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14: 1.

This work of destruction that is to come upon all the earth is not completed until the servants of God are sealed; and this sealing work is not completed until all living upon the earth who are willing to accept Christ and observe his law, have done so. And with this, probation for the human race ends, and the wrath of God is poured out "without mixture."

It is evident from the scriptures just quoted, that the Father's name written in the foreheads of those standing on Mount Zion, must be the same as the "seal of the living God." But this seal of God in the foreheads of his servants, is in evidence of their perfection of character, that they have acknowledged God as Creator and have been "created in Christ Jesus" unto a perfect life. Of those who are thus sealed, it is said:

"In their mouth was found no guile: for they are without fault before the throne of God." "Here is the patience of the saints: here are they that keep the commandments

of God, and the faith of Jesus." Rev. 14: 5, 12.

The Sabbath is a witness of a re-creation of our hearts, a perfection of character, and a redemption from our lost estate into the fatherhood of God. Christ's sacrifice fully avails in the life and experience of those who know, and apply to themselves, the meaning of the Sabbath. Thus the observance of the Sabbath becomes the seal of God to the believer.

From this same fourteenth chapter of Revelation, it appears that all men are to receive a "seal," or a "mark," for either weal or woe.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Verses 9, 10.

Here is set forth a seal, or mark, not of God, but of the "beast and his image." In prophecy the papal power is represented as the beast, and an image to the beast is another religious power clothed with civil authority. In the preceding chapter of Revelation, the sixteenth verse, there is revealed a power which seeks to enforce its "mark" upon men.

"He [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

This particular power here set forth, according to the specifications of this prophecy of the thirteenth chapter of Revelation, is to have its rise in Protestant America. According to the prophecy, religious liberty will be curtailed throughout the world. This must follow the enactment of religious laws, for such laws cannot do otherwise than conflict with the religious views, and the freedom to hold these views, of some of the people of the land. There are many omens in all Protestant lands of a departure from the principles of religious freedom. These are found chiefly in the efforts that have been, and are being, made to enact laws requiring the observance of Sunday as a Sabbath. Such laws will at once clothe with power ecclesiastical bodies that believe in Sunday observance, to bring to the bar of judgment those who do not so believe. Thus is laid the ground for religious persecution.

But Sunday observance is a mark of papal power, and is so claimed by the Papacy.

"Question.—How prove you that the church hath power to command feasts and holy days?"

"Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of."—"An Abridgment of the Christian Doctrine," Rev. Henry Tuberville, D. D., page 58.

"Of course the Catholic Church claims that the change was her act, . . . and the act is a mark of her ecclesiastical authority in religious things."—From letter of Mr. H. F. Thomas, chancellor of Cardinal Gib-

bons, in reply to an inquiry regarding the claim of the Catholic Church to have changed the Sabbath, written in November, 1895.

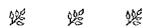
"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—"Plain Talk about Protestantism of Today," Monsignor Segur, p. 213.

These quotations, together with many others which might be added, clearly show that the Catholic Church considers her act in *thinking to change* the Sabbath "a mark of her ecclesiastical authority in religious things." This is her "seal." Inasmuch as the seventh-day observance is the "sign," or "seal," of loyalty to the true God, it is but natural that a power that "opposeth and exalteth himself above all that is called God, or that is worshiped," should seek a counterfeit seal, or mark, of its authority. And this both the "beast" and the "image to the beast" seek to do. (See Rev. 12: 17; 13: 15-17.) But the promise is, that those who believe in God, faithfully and sincerely observe all his commandments, "in spirit and in truth," shall be victorious.

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 2, 3.

#### QUESTIONS

1. Show from the Scriptures that a Sabbath reform movement is due just prior to the coming of Christ.
2. Prove that the Sabbath is the seal of God's law.
3. Upon whom is this seal to be placed and for what reason?
4. Show that Sunday observance is a mark, or seal, of papal authority.
5. Who are to stand upon the "sea of glass"?



#### TO BE A CHRISTIAN

WHAT is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer, with an apologetic smile, "Well, I'm trying to do the best I can." But no man ever made himself a Christian, or won his way into eternal life, by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of his Son Jesus Christ as our Saviour. The voluntary receiving of Jesus as Saviour is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ himself, commence to work out God's will in his life.—*The Sunday School Times*.

# STUDIES IN THE TESTIMONIES

## Counsel to the Youth

TYLER E. BOWEN

1. WHAT thought should be impressed upon the heart of our youth? What estimate is placed upon the human family?

"Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities are his, to be developed, to be trained, to be used for him. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them."—*Ministry of Healing*, pp. 396, 397.

2. What is said of the life lent us of God?

"Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved. Once lost, they are gone forever. Before us God places eternity, with its solemn realities, and gives us a grasp on immortal, imperishable themes. He presents valuable, ennobling truth, that we may advance in a safe and sure path, in pursuit of an object worthy of the earnest engagement of all our capabilities. God looks into the tiny seed that he himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, widespreading tree. So does he see the possibilities in every human being. We are here for a purpose. God has given us his plan for our life, and he desires us to reach the highest standard of development."—*Ministry of Healing*, p. 397.

3. What food for the mind and soul has God provided for us?

"Let the youth make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul they will be able to say: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"—*Ministry of Healing*, p. 460.

4. What fundamental knowledge should every youth have?

"Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of everyday life. To this should be added training and practical experience in various lines of missionary effort."—*Ministry of Healing*, p. 402.

5. As the youth acquire knowledge, what course should they pursue in order properly to develop their powers?

"Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last. Thus he may advance continually, making God his trust, clinging to him who is infinite in wisdom, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in him."—*Ministry of Healing*, p. 402.

6. In what other words is this same truth expressed?

"Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,—the indorsement of God."—*Testimonies for the Church*, Vol. VII, p. 281.

7. What responsibility rests upon every candidate for eternal life, young or old?

"Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. No human being can be saved in indolence."—*Testimonies for the Church*, Vol. VIII, p. 65.

8. In view of this what exhortation is given the young?

"I entreat the students in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports

and games open the door to a flood of temptation. In your intellectual faculties you are in possession of God's heavenly endowment, and you should not allow your thoughts to be cheap and low. A character formed in accordance with the precepts of God's Word will reveal steadfast principles, pure, noble aspirations. When the Holy Spirit co-operates with the powers of the human mind, high, holy impulses are the sure result."—*Testimonies for the Church*, Vol. VIII, p. 65.

9. What resulted from the wrong associations entered upon by one young person pointed out to the servant of the Lord?

"I was then shown a young girl of the same place, who had departed from God, and was enshrouded in darkness. Said the angel, 'She did run well for a season; what did hinder her?' I was pointed back, and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride, and love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy. 'Watch and pray, lest ye enter into temptation.' Temptation may be all around us, but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its influence tends not to degrade, but to elevate, refine, purify, and exalt to immortality and the throne of God. Said the angel, 'Will ye have Christ, or the world?' Satan presents the world with its most alluring, flattering charms to poor mortals, and they gaze upon it, and its glitter and tinsel eclipse the glory of heaven, and that life which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable, which shall know nothing of sorrow, sadness, pain, nor death, is sacrificed for a short lifetime of sin. All who will turn from the pleasures of earth, and with Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of the world, will, with faithful Moses, receive the unfading crown of immortality, and the far more exceeding and eternal weight of glory."—*Testimonies for the Church*, Vol. II, pp. 100, 101.

10. What confronts the youth continually—in the cities especially?

"I was shown the state of the world, that it is fast filling up its cup of iniquity. Violence and crime of every description are filling our world; and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin, presented in some novel, or to be acted at some theater. Their minds are educated into familiarity with sin. . . . The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceeding sinful. They hear and read so much of debasing crime and villainy that the once tender conscience which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile sayings and actions of men with greedy interest.

"As it was in the days of Noah, so shall it be also in the days of the Son of man. God will have a people zealous of good works, standing firm amid the pollutions of this degenerate age. There will be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications in flaming

handbills may seek to speak to their senses and corrupt their minds; yet they will be so united to God and angels that they will be as those who see not and hear not. They have a work to do which no one can do for them, which is to fight the good fight of faith, and lay hold on eternal life. They will not be self-confident and self-sufficient. Knowing their weakness, they will unite their ignorance to Christ's wisdom, their weakness to his strength."—*Testimonies for the Church,* Vol. III, pp. 471, 472.

11. Need these surrounding temptations affect our youth?

"The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance. Samuel was a child surrounded by the most corrupting influences. He saw and heard things that grieved his soul. The sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the whole atmosphere which surrounded them. Men and women were daily fascinated with sin and wrong; yet Samuel walked untainted. His robes of character were spotless. He did not fellowship, or have the least delight in, the sins which filled all Israel with fearful reports. Samuel loved God; he kept his soul in such close connection with Heaven that an angel was sent to talk with him in reference to the sins of Eli's sons, which were corrupting Israel."—*Testimonies for the Church,* Vol. III, pp. 472, 473.

12. What qualifications are essential in the youth who purpose to make a success in life?

"When responsibilities are to be intrusted to an individual, the question is not asked whether he is eloquent or wealthy, but whether he is honest, faithful, and industrious; for whatever may be his accomplishments, without these qualifications he is utterly unfit for any position of trust. Many who have begun life with fair prospects, fail of success because they lack industry. Young men who habitually mingle in the little groups gathered in stores or on the street, ever engaging in discussion or gossip, will never grow to the proportions of men of understanding. Continual application will accomplish for man what nothing else can. Those who are never content without the consciousness that they are growing every day, will truly make a success of life."—*Testimonies for the Church,* Vol. IV, p. 413.

13. What delights fill the soul of those who enter the school of Christ to glorify God in all their attainments?

"Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing. As he goes on from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and of nature, he becomes enraptured with the amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge, and wisdom of God stretching beyond into infinity. As his mind enlarges and expands, pure streams of light pour into his soul. The more he drinks from the fountain of knowledge, the purer and happier his contemplation of God's infinity, and the greater his longing for wisdom sufficient to comprehend the deep things of God."—*Testimonies for the Church,* Vol. IV, p. 414.

## IN MISSION LANDS

### Missionary Survey of the India Union Mission

R. D. BRISBIN

#### Geography

TAKE a map of the United States, and another of India, drawn to the same scale, place the most western point of Baluchistan on Cape Flattery and the eastern boundary of the southern Shan States of Burma will reach into Maine. In this position, Kashmir, the most northern province of India, will extend into the lake district of Athabaska, and Cape Comorin will be down near the southern boundary of Texas. Comparing latitudes, we see that Kashmir is parallel with Virginia, Kansas, and Nevada, and that Ceylon is in the same latitude as the Isthmus of Panama.

Including Ceylon, the French and Portuguese possessions, Afghanistan, Nepal, and Bhutan, which are really a part of the mission but not included in statistics of the Indian Empire, we have a combined population of about 350,000,000 in an area of 2,150,823 square miles. The population of the United States, in round numbers, is 100,000,000 and its (land) area 2,970,138 square miles.

"No one who travels through India can fail to be struck with the extraordinary variety of its physical aspects. In the north rise the highest mountains in the world. Their summits are clothed in perennial snow, and their lower slopes buried in dense forest. At their foot is an extensive plain, arid and sandy in the west and overlaid with luxuriant verdure in the east. Farther south is a great central plateau, bordered on the west by a rugged outline of the Western Ghats, and on the south by the rounded peaks of the Nilgiris. Between the plateau and the sea are narrow, low-lying plains covered with tropical vegetation. Included within the Indian Empire, as the term is now understood, are, on the west, Baluchistan, a country of bare hills and rocky deserts interspersed by a few scattered oases and the mountainous region bordering on Afghanistan; and on the east Assam and Burma, with their mighty rivers flowing rapidly through fertile valleys, their impenetrable jungles, and their well-wooded hill ranges.

"The flora of India is more varied than that of any other area of the same extent in the Eastern Hemisphere, if not in the world, and the species of animals far surpass in number those found in Europe. The climate is equally diversified. In northern India there are great extremes of temperature. In the cold season the minimum falls to, or below, freezing point, while in the hot weather there are many places where the maximum has exceeded 120 degrees. There are remarkable contrasts in the rainfall, which in some localities exceeds 300 inches annually, and in others is less than five."—*Government Census Report of 1911.*

Commercially, the empire held seventh place among the nations of the world before the war. This position has probably advanced since then because of India's isolation from the great struggle. In spite of some disarrangement of business and high prices, the economic position of the country is excellent. The condition of peace and general prosperity which is now to be seen in nearly every portion of the peninsula, in Burma and Ceylon, can only be due to the mercy of God in holding in check these impulsive children of the East until his people are gathered from among them and other nations.

#### History

The earliest history of the empire seems to begin between 2000 and 1500 B. C., when the first Aryan invasion swept down from central Asia. Until about 500 B. C., our knowledge of the customs and religious beliefs and the innumerable wars of the aborigines and Aryans is gleaned mostly from the Vedas. Then comes the Buddhist period, lasting until 300 B. C. Within this period Buddhist kings and priests carried their religion to every portion of the empire, and later to China and Japan and the islands of the sea. During this time, communication between the West and the East was established by travelers and the armies of Alexander and later by the Persian kings. Next comes the Hindu epoch, from 300 B. C. to 1000 A. D. Then the Moslem power—from about 1000 A. D. onwards—began to be felt, and reached its splendor under the famous Mogul monarchs of northern India, and was finally overthrown in the Indian Mutiny of 1857. Since then, because of religious liberty and the wise colonial policies of Great Britain, the country has rapidly increased in importance and accessibility to the trader, the investor, the scientist, and especially to the missionary.

#### Customs

Contrary to what some might think, custom rules in India more than religion. "The tendency of the people themselves is to classify their neighbors, not according to their beliefs, but according to their social status and manner of living. No one is interested in what his neighbor believes, but he is very much interested in knowing whether he can eat with him, or take water from his hands." The

different customs are as difficult for the missionary to learn and fully comprehend as the language, and perhaps even more so, for not one Indian in a hundred can tell any one why they do so and so. Births, weddings, deaths, every phase or activity of life, is surrounded by a maze of superstition and traditional or religious rites which are perfectly bewildering to the uninitiated. Each community is ruled by its own traditions. For instance:

"In the north near relatives are forbidden to marry; but in the south cousin marriage is prescribed, and even closer alliances are sometimes permitted. As a rule, female chastity is highly valued, but some communities set little store by it, at any rate prior to marriage, and others make it a rule to dedicate one daughter to a life of religious prostitution. In some parts the women move about freely; in others they are kept secluded. In some parts they wear skirts; in others trousers.

"All stages of civilization are found. At one extreme are the land-holding and professional classes, many of whom are highly educated and refined; and at the other various primitive aboriginal tribes, such as the head-hunting Nagas of Assam and the leaf-clad savages of the southern hills who subsist on vermin and jungle products."

#### Religions

"The bulk of the people call themselves Hindus, although there are millions of Mohammedans, Animists, Buddhists, Jains, Sikhs, and Christians. Hinduism itself includes a complex congeries of creeds and doctrines. It shelters within its portals, monotheists, polytheists, and pantheists; worshipers of the great gods Siva and Vishnu or of their female counterparts, as well as worshipers of the divine mothers, the spirits of rocks, trees, and streams, and other tutelary village deities; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creatures, but who must not even use the word 'cut;' those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion; and a host of more or less unorthodox sectaries, many of whom deny the supremacy of the Brahmans, or at least have non-Brahmanical religious leaders."

The statistics of 1911 show the following numbers in each religion:

Hindus (Brahmanic, Brahmo, and Arya) .....	217,586,982
Mohammedans .....	66,647,299
Buddhists .....	10,721,453
Animists .....	10,295,168
Christians .....	3,876,203
Sikhs .....	3,014,466
Jains .....	1,248,182
Zoroastrians (Parsees) .....	100,096
Miscellaneous .....	37,101
Jews .....	20,980

#### Languages

Altogether, 147 different languages are spoken by six great families of speech, not including nearly a hundred dialects which are nearly a language in themselves. Many of these, of course, are more or less related, so that he who has a good grounding, for example, in Hindi can easily acquire Marathi, Gujarati, Bengali, and certain others, whose common origin

is Sanskrit and whose alphabets are very similar.

During the year 1917, seventeen of our missionaries, representing five language areas, passed the first, second, or third years' examinations which are appointed by combined mission language boards. That these examinations require a real proficiency in the language is evidenced by the fact that many missions allow the new recruit the first twelve or eighteen months for passing the first year's examination; and so much importance is attached to this part of his training that some societies consider it best for the one who fails to pass in a reasonable time to return home.

The different languages and number speaking each are given by the 1911 census as follows:

Hindustani * .....	62,851,283
Bengali * .....	44,624,058
Bihari .....	37,076,990
Hindi * .....	22,136,358
Telugu * .....	20,696,872
Marathi * .....	18,237,899
Panjabi * .....	17,070,261
Tamil * .....	16,525,000
Rajasthani .....	10,917,712
Kanarese .....	10,365,047
Gujarati * .....	9,928,501
Oriya .....	9,687,429
Burmese * .....	7,474,976
Malayalam * .....	6,029,304
Lahnda .....	3,337,917
Sindhi .....	3,006,395
Pahari .....	3,000,000
Singhalese .....	2,334,000
Santali .....	1,790,521
Pashto .....	1,224,807
Gondi .....	1,125,479
Karen * .....	1,100,000
Kashmiri .....	1,007,957

NOTE.—Hindustani is sometimes confused with Urdu and Hindi. Hindustani, however, is really a spoken language whose basis is Urdu, and it may be written in either Urdu or Hindi characters. It is a mixture of Persian and Arabic words with the common words of the language of each area where Mohammedan influence predominates. It is a *lingua franca* used by the people of north central India and by coolies and servants as far distant as Rangoon, Calcutta, and Bombay, but not in southern India.

The basis of Urdu is Persian, and its alphabet is Arabic, Hindi, and Persian, written in the Persian character. It is more a written language than a spoken one, and is used mostly by educated Mohammedans. In simple Urdu, Hindi as well as Arabic and Persian words are freely used; but in its higher style, Arabic and Persian words predominate. To use Urdu correctly some knowledge of Arabic and Persian grammar and constructions is necessary.

Hindi is written in Devanagari characters, the same as Sanskrit. It is used mostly by Hindus, and although in simple Hindi a few Arabic and Persian words are used, Sanskrit words are of more frequent occurrence, and in the higher forms Sanskrit greatly predominates. A movement is on foot among Hindus to make it the common language of India.

The minor languages, whose speakers range in number from one million to one thousand, are given in order: Kol, Bhili, Shan, Kurukh, Tulu, Kandh, the Gypsy languages, Manipuri, Bodo, Garo, Chin, Khasi, Mon,

Savara, Baluch, Bhotia, Tipura, and Kharia.

Only those languages marked with an asterisk have been entered by us as a people. The others await the coming of consecrated men and women for the preparation of literature and the giving of the oral message. Who will consecrate their lives for these unentered areas?

#### Missionary History

Christianity in the empire seems to date from the second and third centuries of the Christian era; some even say the first century. It certainly is true that the ancient Christian communities of south India have just claims for a very early origin. Like so many others, however, they hid their light under a bushel, and India came to be a land of dense spiritual darkness.

Some Roman monks seem to have entered the country in the fourteenth century, but nothing came of their mission. The first important Catholic missionary was Xavier, in 1542, followed later by Robert de Nobili and other monks. Their work centered mostly in the south, but educational institutions have been built up in all the important centers, showing what to the Catholic mind is the most important phase of missionary effort in this country.

The birthday of Protestant missions is generally considered to be July 9, 1706, when Bartholomaeus Ziegenbalg and Heinrich Plutschau arrived at Tranquebar under the gracious patronage of Frederick IV of Denmark. Their early struggles are familiar to the students of missions. Then came Fabricius and the godly Schwartz (1726-98) and more than fourscore others of the Danish Mission, until in 1800, the Christian community of this society numbered about 20,000—the fruits of Protestant missions in India.

Modern missions opened with the advent of William Carey, Nov. 11, 1793. He, with Ward and Marshman, began really aggressive work from about the year 1800. In 1812, the first two American missionaries, Judson and Newell, arrived in Calcutta; and six weeks later three more arrived. All were summarily expelled by the officials of the hostile East India Company. The vicissitudes of these men and their final triumph over obstacles placed in their way, make some of the most interesting reading in the history of missions. John Wilson in 1829, Alexander Duff in 1830, and John Anderson in 1837, who were also among the greatest of Indian missionaries, commenced their labors in Bombay, Calcutta, and Madras, respectively.

The great extension of these early beginnings cannot be related here. Sufficient to say that nearly all the great missionary societies have obeyed the "great commission," until, according to the Mission Year Book of

1917, there are in India, including Burma, more than 5,000 foreign missionaries, and nearly 40,000 Indian laborers working under 136 Protestant societies. The Christian community, including Catholics, now numbers more than four millions, having increased threefold since 1872. Their increase each decade is now about thirty-five per cent.

These 136 societies conduct fifty-one elementary and twenty-two higher schools for evangelistic training; forty-five elementary and nine higher schools for training teachers; thirty institutions for the instruction of medical workers; 165 high schools for boys and girls; twenty-eight colleges; and sixty-four industrial schools. Altogether, these institutions and their branches have nearly 500,000 students under their care. Then there are 141 hospitals; sixty-six stations for the care of lepers; and twenty-seven printing presses. And further, we must not forget the wonderful influence of the British and Foreign Bible Society and other literature societies. The Bibles, Testaments, and Scripture portions distributed in the last one hundred years have undoubtedly done more to mold and reform India than any other one agency.

The influence of thousands of the most consecrated men and women of Christendom who have come here and spent the best years of their lives can never be estimated. Economically, as well as spiritually, morally, and physically, this great empire has received untold benefit from them. Think of the vast sums of money being poured into the country every year by missionary societies for the maintenance of missionaries and institutions, and the great amounts which have been spent for the famine and plague relief. Missionaries have led in every reform and every upward step in social progress, often under active hostility from government or people, especially in the early history.

Because of the labors of these missionaries, India, Burma, and Ceylon are where they are today in their relation to civilization and material progress, and are able to make demands for a progressive program toward self-government within the empire, a plea which has been officially recognized by the British government.

#### Caste

Caste is slowly losing its hold. Women even are addressing representative assemblies and holding conferences. The greatest leaders in Indian life are standing before their supporters and denouncing the degradation of the lower castes, the position of their women, and the restrictions of caste and religion.

We must believe that this great preparation made by the Bible and missionary societies, and the awakening in the social and religious life of

the people, are to open the way for the speedy proclamation of a message which has yet to be proclaimed in its fulness—the coming of our Saviour.

#### Seventh-day Adventist Missions

Our first missionaries were colporteurs, who in 1893 and 1894 visited a large number of the principal cities of India, selling, it is said, \$10,000 worth of books. Miss Georgia Burrus, now Sister L. J. Burgess, next came as a self-supporting missionary, and with others commenced active evangelistic efforts in 1895. From Calcutta our work has gradually extended to many parts of the peninsula, and over into Burma, with a number of adherents in Ceylon. Our organized churches number fifteen, with a membership of six hundred, about four hundred of whom are Indian believers. Ninety-one European laborers and one hundred Indian laborers are now under the direction of the mission.

The first Sabbath school was organized in 1896. At the close of 1917 there were thirty-three schools, with a membership of 1,064.

The first tract in a vernacular was sold by Brother Burgess in the year 1906. We now have ten quarterly or bimonthly magazines, whose total circulation is about 35,000 each quarter, in the following languages: Bengali, Burmese, Gujarati, Gurmukhi, Hindi, Marathi, Malayalam, Tamil, Telugu, and Urdu. Our booklets and tracts are constantly increasing in number and quality. During the year 1917, our central printing office at Lucknow had the busiest year of its existence, the literature of six of the foregoing languages being published there.

Besides the vernacular literature, many small books and tracts and large subscription books in English have been sold the past year. Our English *Signs of the Times* is enjoying the largest circulation it ever had.

Although fewer than twenty-five millions of the people are able to read their own languages, and about two million can read English, still the outlook for our publishing work is very bright, and we are encouraged to plan for still greater growth. Educational work is rapidly advancing in every part of the empire, in several areas laws having lately been passed to make primary education compulsory; therefore we have a continually expanding field for all the literature we can produce.

#### Our Needs

It may not be necessary more than to look at the languages still unentered to know that many consecrated men and women are needed for quickly acquiring a good knowledge of these tongues that they may prepare literature and preach the gospel of the kingdom.

There is also the call for the medical missionary in a country where

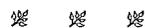
4,000,000 die annually of fevers, nearly 300,000 by cholera, and 75,000 by smallpox, and where, as we write, more than 30,000 each week are dying from plague.

Millions of purdah women are still sitting in the darkness of false religions, to whom only women may go.

Perhaps the time will never come when we can answer the call of the heathen world in its fulness. Our task is rather to occupy centers of influence from which the rays of light may penetrate to every corner of these great countries through the channels already prepared. With this policy in mind, the committee of the India Union Mission has made a careful study of its territory and placed before the Mission Board in America specific calls for certain areas to be occupied. These are the very minimum needs of the hour. To those in the homeland we must look for the answer.

We look out upon this vast enigma of peoples, nations, and tongues, and we grow speechless. How to reach them with the gospel seems a huge unsolved problem. We cry aloud in our anguish, but only the echoes answer from the solitudes of a Christless land. We raise aloft the torch of truth, but the darkness of heathenism closes upon us. Failure, discouragement, all the imaginary and real powers of the enemy, seem crushing us to earth. There is only one gleam of light pointing the way, and that is the promise: "Not by an army, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6, margin, R. V.

Ah, then, the victory will be ours, no matter the number! As Dr. George Smith said, "It is on prayer and sacrifice in Christendom, but above all, on the personal spirituality and zeal of every missionary whom it sends forth now, that the future of the church of India and the East depends." So may all come who can; but above all, colaborers, friends, brothers and sisters, fathers and mothers, pray; pray upon us who are here a triple portion of that mighty Spirit for the gathering of a remnant from the Indian Empire.



#### BIBLE DAY IN MEXICO

THE churches in Mexico have adopted a Bible Day, on which they present the importance of the circulation and study of the Scriptures and take offerings for the American Bible Society. The first collection of nine pesos came from the Seventh-day Adventists, and \$25 American money has been received from three Baptist churches. The Native Pastors' Association of Mexico City have taken up the idea of Bible Sunday very enthusiastically. In fact, they celebrate Bible Week, finishing with Bible Sunday.—*Bible Society Record*.

## Our Duty Toward the Stranger

J. T. BOETTCHER

In the days of the apostles, God had a message which was to go to every creature on earth, but there was a great deal of prejudice among the different nations. The Jews thought that they would defile themselves if they associated with Gentiles. On the other hand, the heathen nations had customs and laws which forbade their mingling with either Jew or Christian. The religion of Jesus came and broke down that barrier. Paul said: "God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord." Acts 17:24-27. Peter said to Cornelius: "Of a truth I perceive that God is no respecter of persons." Acts 10:34. God never changes, for James says he is one "with whom is no variableness, neither shadow of turning."

In the providence of our heavenly Father, more than 17,000,000 persons born outside the United States, have been brought to our shores, and there are resident here more than that many of foreign parentage. Many of them know only a little English, the majority of the older people hardly any. How shall the truth reach these millions? How can they be saved for Christ's kingdom? We must come back to Pentecostal experience, when these strangers will say: "We do hear them speak in our own tongues the wonderful works of God."

The Lord through his servant has spoken very definitely to us about the work among the strangers within the shadow of our doors:

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty is done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*Testimonies for the Church*, Vol. VIII, p. 36.

How long shall we put off doing what God has said we should do? This duty does not rest upon the foreigners alone who have been converted to the truth, but upon every believer in the message. If we are faithful to our trust, the Lord will help us to be successful.

Sister G. R. Hawkins told a story at the Missouri camp-meeting about the experience of one of our foreign canvassers in the Ozark Mountains which I will relate. This will show plainly what can be done if we work in the spirit of the Master. She said:

"My husband and I were invited by the Missouri Conference to work as field evangelists for its long-neglected churches and isolated members, holding in each place short revivals, and baptizing those who had been calling for more than two years for an

ordained minister to perform the rite of baptism and administer the Lord's Supper. Among these places was an out-of-the-way post office nestled among the foothills of the Ozarks, seventeen miles from the nearest railroad station. The postmaster and three of his neighbors wanted to be baptized. The brother had been so persistent that he wrote every few weeks.

"It was with no little curiosity that we approached the place. From the station we were driven over famous rocks and ruts of a southern Missouri road which winds in and out of the deep, heavy timber and underbrush. Suddenly the driver halted in front of a humble cottage. We were greeted by a man, his wife, and five rollicking children playing about the feet of their parents. The place was beautiful, woods all around, streams and living springs in the distance.

"We were greeted most cordially and escorted into the house, where we had a generous supper, such as only a southern Missouri hostess knows how to serve. After supper we were seated in the one common living-room. Every eye was on us. The first question we asked was: 'How did the third angel's message find you away out here?' Then the brother began telling his story.

"'From my youth,' he said, 'I was a wild lad, with every bad habit of the age. I drank, smoked, chewed tobacco, played cards, and used profane language. I was a ringleader among the boys and young men even after I was married. The heart of many a poor mother was terrified when she knew that her boy was in my bunch.

"'I knew little about religion, and cared less. During the revivals, there were many prayers offered in my behalf, but each meeting left me harder in heart and more determined not to yield.

"'While I was about my farm work one day, a middle-aged man approached me. I soon found that he was a book agent, a profession which I particularly disliked. I prided myself upon knowing just how to turn away all such in haste. But the noble, dignified, yet kindly appearance of this gentleman, connected with the earnestness which he manifested, took possession of me in spite of my prejudice. Thus I listened to his canvass. After I learned that the book was a treatise on Bible subjects, I declined to subscribe for it.

"'The old gentleman was not so easily turned away even if I did not buy his book. I let him come into the house, and there in a fatherly way he placed one of his hands on my shoulder, looking me straight in the eyes, and said: "Young man, I am not merely a book agent by profession, nor do I work for the money there is in it, but I am a missionary out on the King's business. The great God of heaven has sent me with a message to you." Placing his other hand on the book without removing the one from my shoulder, he continued, "The message is all in the book. God has given you a noble wife and beautiful children, and in the judgment he is going to require their souls at your hands. This is the key to unlock the Guidebook to a better land. You need the key. Let us kneel right down here and talk to the King about it."

"'Usually I would have been angry at such remarks, but tears were in the old man's eyes, and his voice trembled with pent-up emotion. To my great surprise my family were kneeling by his side, so I

dropped down beside the man of God. While he was pouring out his soul in prayer for my salvation, in order to ease my suddenly awakened conscience, and in order to get rid of the old man, I determined to buy the book. It was the book called "Bible Readings for the Home Circle." All this time I was saying to myself: "I will never read it." But I could not get away so easily from the old man. He again put his hand on my shoulder, and with his eyes fixed more tenderly on me, remarked: "Now, if I were just a book agent, my work would be more than done, but as I am an ambassador of the King, I have another message for you. It is not enough that you buy the book, you must also read it. I will pray for you."

"'Then, leaving me dazed and puzzled, he was gone. I hurried back to my work, trying to forget about the book. But at every turn I could see that noble face uplifted in prayer. Stubbornly I resolved never to take that book from the shelf. But in the evening, when I entered the house, instead of going directly to supper and to bed, I took the book from the shelf and read it till midnight. I did this for about a week, and I also noticed by bookmarks here and there, that my wife was studying it during the day. We decided then that we would go over one subject each evening. She would ask the questions, and I would read the answers from the Bible. One day I asked timidly if she could offer a prayer like the old man. She said that she could not pray as he did, but that she would try to do it the best that she knew how. Thus we erected the family altar in our home.

"'Before leaving, the man of God had also given my wife a copy of "The Shadow of the Bottle" and of "The Other Side of Death," and quite a few periodicals, such as the *Signs of the Times*, etc. I immediately sent to the publishing house for the *Signs of the Times* and the *REVIEW AND HERALD*.

"'These Bible studies had resulted in my conversion, and on reading "The Shadow of the Bottle" I decided that conversion must be followed by a reformation in my life. I then parted company with "demijohn," my pipe and tobacco, threw away all cards, and stopped swearing. After that came a short battle about the state of the dead, but the little book, "The Other Side of Death," and "Bible Readings" soon made that all very clear to me. Then I began keeping the Sabbath, and by the close of the first Sabbath that I ever kept in my life, two of my neighbors and my wife had decided to keep it with me.

"'I have not seen a living preacher, but I know all the points of the message,—and say, pastor [addressing my husband], when can I be baptized?' Without waiting to hear the answer, while his face shone like that of an angel, he reached out eager hands and said: 'Oh, tell me who this King's messenger was? Where does he live? How can I find him? Maybe it is wrong for me to say this, but I would rather see him than an angel from heaven or the dearest relative on earth.'

"'We talked it all over, and the next morning bright and early the brother got on a horse and started out like Jonah to spend the day inviting his friends and neighbors to the schoolhouse where we were going to preach.

"'For a year the people had studied the message as it was written by the finger of God in the changed life of the man, and as he was the only one of that faith whom they knew they called it 'John's religion.' He was a living example of every point of our

faith. His life was so like the message he proclaimed that his old cronies would jestingly say: "There goes the "third angel's message." The people loved John; for, like the faithful canvasser, he taught them, prayed with them, and prayed for them. When it was noised abroad that "John's preacher" had come, and that there would be a meeting, the people came from every direction until the house would hold no more. They crowded into the halls and peered in through the open windows. For a whole week this audience grew. The time had come to leave for our next appointment. Fifteen dear souls came forward to be baptized—not children or youth, but strong men and women, fathers and mothers. At the close of the meeting the people crowded up to us in order to shake hands and to beg us to stay longer.

"On Monday we were to leave. However, at eight A. M. the people came to John's home and entreated us to give them one more sermon. They were there from far and near. Women had left their washing, men their fields. Some had walked four miles, others had driven from six to ten miles. They said: 'We are so hungry,

and we want to know more about John's religion. It has done so much for him; in saving him it helped our boys. Say, mister, don't preach short; you have only today.'

"I talked two hours, and Mr. Hawkins an hour and a half. Then we told them that it was time that they should have something to eat. But they would not. They said: 'We can eat when you are gone.' However, John took them to his melon patch, where they lunched, after which they asked us to preach all afternoon. We stayed with them one more night, packing our grips with one hand while turning the leaves of the Bible with the other.

"A Sabbath school with twenty-three members was organized at this place. Scores of homes are open for the living preacher."

If a canvasser could do that for John, and John in turn have such an influence upon his neighbors, what excuse can we offer the Lord for not being home missionaries? Remember this was a needy, hungry mission field here in America. To live the religion we profess—oh, what winning power it gives the third angel's message!

## Origin of the Navajos

ORNO FOLLETT

At the time "the isles of the Gentiles [were] divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:5), which began to take place immediately after the confusion of tongues at Babel, the ancestors of the Navajo Indians no doubt wandered eastward and northward across the vast steppes of Russia, and across Siberia to the Bering Strait, which, it would seem from their legends, they crossed, and settled in very early times in Alaska. From thence their children scattered eastward to the shores of Hudson Bay, and southward over a considerable part of our Western States, the vanguard of this great nation of ancient times, even penetrating into the northern borders of Mexico.

The historian Baneroft truthfully says: "The Tinné are a people whose diffusion is only equaled by that of the Aryan or the Semitic nations of the Old World." Great Britain, France, Spain, and several others of the nations of Europe would be

required to equal the territory once occupied by that ancient race. All the scattered tribes of this once great nation, who were a separate and distinct people among the other aborigines of North America, called themselves by a name meaning "man" or "men" (for even to this day they consider themselves "The Men" among all others). And that name in all the dialects is more or less similar. Hence we have Dine, Tinné, Dani, Déné, Dune, Dindje, Nde, Tine, and so on.

Remnants of that once extensive nation are now found in Alaska, Canada, Oregon, Utah, Colorado, Arizona, and New Mexico. These are all classed by writers under the general name of the Athapasean stock. The Navajos of Arizona and New Mexico, of whom there are approximately 35,000, are the largest and strongest remaining branch of the Tinné nation. And should they be passed by when the last gospel message is due to every tribe and nation?

*Thoreau, New Mexico.*

## The Bible in Brazil

In a little village in the Brazilian forests a colporteur of a Bible society had sold a number of copies of the Scriptures, but no sooner did the native priest discover that the villagers were reading the words of Christ than he ordered them to deliver up all the copies to be publicly burned. A great fire was kindled, and the crowd stood looking on, sullen and reluctant, while their purchases went up in smoke. They did not altogether approve of the proceedings, for what they had read of the books had not seemed to them very dangerous. But

one by one the Bibles and Testaments were torn from their covers and thrown into the blaze, and as a breeze fanned the burning leaves one was whisked out of the fire, carried over the housetops and away to the outskirts of the village, until a final puff of wind sent it in at the window of a devout *señora*. As she read the fragment, she was greatly impressed, and when her husband returned in the evening he, too, was deeply interested, and the leaf was carefully put away. A year passed, and another colporteur visited the village and

called at the home of the *señora*. She hurried away and brought out her treasured leaf, asking if he could tell her the rest of the story. "Why," said the colporteur, "this belongs to the book I am selling," and he showed her the third chapter of John, from which the page had come. Gladly a Testament was purchased, and the woman and her husband sat down together to read the story. They studied over it earnestly until they found the peace of the gospel, and one by one their whole family came to know the Word of God. So it came about that through the very action of a fanatical priest a center of Christian knowledge grew up in that village.—*The Missionary Review of the World*.

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### HOME MISSIONARIES IN KOREA

A MISSIONARY of Seoul, on the way home from a service outside the East Gate, overtook two women with their Bibles and hymn books tied about their waists, climbing one of the hills. On asking one of them whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Although the hill was rather steep, the women did not seem to notice it, and when we stopped, after some puffing on my part, I asked their ages. One said sixty-six, the other sixty!

"Does not this walking tire you?" I asked.

"Oh, no," they replied, "for we go so often, and much farther than this."

"Oh, you are Bible women?"

"No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with faces so bright as to carry conviction of their joy.

With such home missionaries, is it any wonder Korea is becoming a land of Christians?—*Missionary Herald*.

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### RUSSIAN BIBLE SOCIETY IN 1818

It is interesting to know that there was a period in Russia in which the Bible was freely distributed in that country. During the latter part of the régime of Emperor Alexander I, a Russian Bible society was in existence which, under the favoring auspices of the emperor, distributed a great many copies of the Bible. In 1818 as many as 128 branch organizations were affiliated with this society, and the Bible was printed for them in 28 different languages.

This work of Bible distribution originated in Moscow when a minister of the gospel became tutor to the children of a Russian princess and employed his influence so well for the spiritual good of those about him that he finally obtained the emperor's permission to found this first Russian Bible Society.—*The Missionary Review of the World*.



## If I Had Only Known

MRS. L. D. AVERY-STUTTLE

HAD I only known 'twas the last farewell,  
When I bade my friend good-by,—  
That I never again should press that hand  
Or gaze in that gentle eye,—  
Methinks my words would have been more  
sweet,  
And my voice had a tenderer tone,  
I had walked by his side with a gentler  
step,—  
Alas, had I only known!

When I walked to the sacred house of God,  
I had gone with more reverent feet  
Had I only known that the path I trod  
In the hush of the quiet street  
I should never tread on earth again;  
And the friends who smiled so gay,  
Had I only known that I ne'er should meet  
Till the solemn judgment day,

I had said a word for the Lord I love,  
Ere the shining hours had flown,  
To be written down in the books above,—  
Alas, had I only known!  
But the day went by, and I spake no word  
For him who had bought my soul,  
And I gave no help to the fainting heart  
Who yearned for the farther goal.

Ah! could these words on our inmost souls  
Be writ with an iron pen,—  
That we never pass this way but once,  
And never come back again,—  
Methinks we would be more kind and true,  
And do more good to all,  
And methinks we would pour in our brother's  
cup,  
Nectar instead of gall.  
*Lansing, Mich.*

## Ashamed of His Parents

GEORGE B. THOMPSON

SOME weeks ago I received a letter which made a very deep impression on my mind. I have read this letter over many times, and given serious thought to its contents. The communication is unsigned, and I do not have the remotest idea who the writer is. I do not even know the State from which it comes. But it is from a mother somewhere in the United States who somewhat delicately reveals the pent-up burden and sorrow in her heart.

This communication directs attention to a matter, the underlying principles of which are vital to the home, our institutions, and the Christian life. Here are some paragraphs from this letter:

"Again and again during the past few months have I been impressed to write to you regarding a matter which rests heavily upon my heart. I have a son who at present is a worker in our denomination. Early in his life I sent this child to our schools and colleges to receive as thorough an education as our educational institutions could give. His father and I did this by dint of hard labor and sacrifice on our part, to fit him for service in the Master's vineyard, and to give him what we were denied—a good education. Since graduating from our schools, this son has changed his attitude toward his father and me. He is not the same loving son he once was, but is distant, cold, ungrateful, and unmindful of everything concerning us. Not that we look to him for any financial help. No, thank God, our heavenly Father supplies all our needs. He seems to be ashamed of us on account of our limited education, our lack of knowledge in all the rules of etiquette, and holds up our spiritual imperfections. He has upbraided us for not meeting all his requirements along these lines, and has spoken in

the most unkind manner. Scarcely a letter comes to the old home from him any more.

"For a long while I thought my companion and I were alone among all our people with this sorrow, but, sad to say, other Adventist parents have confided to me the same story of sorrow on account of the change having taken place in their children after living for years in our institutions. One father told me not long ago that, after witnessing his daughter's attitude toward her mother on her return home from one of our schools, from which she had been graduated, he did not think he would care to have another of his children leave home.

"I have prayed about it all. It would not be amiss to have the teachers in our schools give students practical talks along these lines. Oh, the sleepless nights, and the bitter, bitter tears about this child of ours! His unkind acts and words to me the last time I saw him have almost broken my heart. At this present moment I do not know where he is, nor have I known for some time, as he does not write any more. We are old, and may soon pass away. How we have looked forward to this son as a comfort in our declining years! The doctor says that my heart is in bad shape. Won't you pray that a change will come over our son, and that he will write to father and mother, who love him so much they would gladly die for him?

"Why, O why, are the alabaster boxes of ointment and the flowers brought to the cold, silent clay? Why are they not distributed while life exists, when they could afford so much joy and pleasure? I have made this plea to you not alone for myself and husband, but for other Adventist parents who are grieving in like manner. I cannot sign my name,—not because of myself, but I must spare my boy.

"Your sister in Christ."

The foregoing needs no comment. It speaks for itself. It is not the va-

poring of some extremist, or of an unbalanced mind. Instead, it is a calm statement of fact, by a devoted, sensible, Christian mother, concerning a son, educated in Christian schools, now a professed worker for God, but seemingly forgetful and ashamed of those who gave him birth and by "dint of hard labor and sacrifice" educated him for a worker.

Ashamed of father and mother!—not of their character, but of their "limited education" and their "lack of knowledge in all the rules of etiquette." Their grammar, perhaps, is a little defective. They do not know much about the beauties of literature, have never delved into the sciences, nor mastered the rules of higher mathematics. It is well to be proficient in these things, of course. It is far better, however, to be defective in some of these matters than to fail to "honor thy father and thy mother," as the Lord commands. Imagine a son, "distant, cold, ungrateful, and unmindful of everything concerning" his parents, talking about etiquette, and holding up their "spiritual imperfections"!

Father and mother are doubtless considered old-fashioned. Perhaps they were poor in early life, and did not have parents able to put them through a college where they could be polished and refined, so they grew up diamonds in the rough, without college manners, and are what we would call "home folks." This son has the advantage over his parents in all this—thanks to the hard toil of father and mother—and has perchance a diploma. If so, it really belongs more to the parents than to the son. The way father and mother entertain company, drink their cereal, eat a piece of pie, or hold their knife and fork, now grates on his trained and sensitive nerves. He is shocked at what he deems their uncouth ways and lack of training and refinement. Forgetting that he was perhaps as unrefined as they the morning he bade them good-by and started to college, he grows "cold," and tries to forget the old folks with their, to him, untrained ways. He goes out as a professed worker, but "scarcely a letter comes to the old home from him any more." In the old home of his childhood, his parents shed lonely and bitter tears.

The strangest thing, perhaps, about this whole matter is that one whose heart is like this should be a "worker." We are admonished to remove the beam in our own eye before searching for the mote in the eyes of others. While "cold," "ungrateful," and "ashamed" of the limited education of his parents, it is quite possible that their names are worth more at the bank, or on a note, than his own. If it had not been for their bank account, he would perhaps have been as "limited" in his education as are his parents.

There is nothing more sad or reprehensible than for a child to forget father and mother. Some day there will be a funeral in the old home. Members of the family who can, will gather and weep over the bit of clay now cold and silent. Neighbors will come in to express their sympathy in the hour of bereavement. We do not know how adept Dorcas was in the rules of grammar or etiquette; these are not mentioned as her high qualifications; but she was missed.

This letter indicates that there may also be a vacancy ere long in this young man's childhood home. The old armchair will be there, but empty. As one looks on the cold face of a loved one for the last time, before the undertaker screws down the coffin lid, he does not think very much about the literary training, general education, social standing, or etiquette of the one upon whom the icy hand of death has been laid. It is not by these things that we are remembered. It is true, as the poet has said, "We live in deeds, not words," but a beautiful, sweet, Christian life is treasured and spoken of then above all else.

Our schools, of course, do not aim

to foster in their students such a spirit as this letter mentions. But this is an important matter, and the suggestion of this sister—that instruction be given showing the evil of such a course—should not fall on stony ground. We may have been remiss. It would be a dark hour for this cause, should it ever come, when polish in conventional forms, or a certain number of grades received from an academy or a college, should be considered the principal asset of a worker. Regeneration is the watchword. Conversion and a clean heart are the main qualifications of a Christian, especially a worker. Spirituality, not pedantry, enables us to find access to men's hearts, and qualifies us to work for the Master.

The intimation in this letter that these parents are not alone in their sorrow, is ominous. "Disobedient to parents," and "without natural affection," are named as among the sinful characteristics of those in the last days who have a "form of godliness." Is it possible this dark image of Satan is casting a shadow in the homes of God's remnant people? If so, there is need of repentance, lest our candlestick be removed.

wisely, the bottle-fed baby will weigh as much, at one year of age, as the breast-fed baby.

But one must not be in too great a hurry. It is wrong to imagine that every baby can digest food of the same strength and in the same quantity. Babies differ, and each baby's digestive capacity must be carefully watched to see that the child is getting enough to nourish it, without running the risk of overfeeding, with a consequent attack of indigestion.

Regularity in feeding is most important. The mother should begin the day's feeding at a certain hour, whether the baby is breast-fed or bottle-fed, and she should *always* keep to this hour. If the baby is on the three-hour schedule, which is the one most commonly adopted for babies under eight months of age, the mother should begin the day at 6 A. M., the other meals coming at 9 A. M., 12 noon, 3 P. M., 6 P. M., and 9 P. M. If the baby is under three months old, another feeding at 1 or 2 A. M. may be required. After this age, the night feeding may be given at 10 P. M., and then the baby's stomach should rest until 6 A. M.

Many mothers make the mistake of allowing the baby to sleep as long as he likes. She will then feed him when he wakes up. This is very wrong, for the stomach will fill with gas and the baby become so ravenously hungry when he does wake for his belated meal, that he will take it much too rapidly, and indigestion will result. If the baby is awakened exactly on time for each meal, from his first day, he will very soon wake as regularly as if aroused by an alarm clock. After taking his food he will fall into a refreshing sleep again.

Another very frequent mistake is to allow a night feeding if the baby wakes up and cries. Just because a baby cries, the mother may imagine that he is hungry; but there may be many other reasons for his crying. An uncomfortable position, wrinkled clothing, light in the eyes, too warm a room, cold feet, thirst—any one of these may cause it.

If it is not the regular feeding hour, look for every other possible cause first, then if nothing can be found, and the baby is a healthy child, let him cry it out until feeding time. If you once form the bad habit of feeding whenever the baby cries, it will be exceedingly hard to break this habit. The longer you do it the harder it will be to stop it. No doubt it is easier for a tired mother to take the baby in bed with her and allow him to nurse than it is to get up, change him and see that he is comfortable—then let him cry it out. In the end, the mother will be glad that she has been sensible and has not given the extra nursing or feeding, for her baby will not be half so likely to have attacks of summer complaint and other serious digestive troubles. It takes only a few nights

## "Those Peanut Shells"

FANNIE D. CHASE

ON a Western train a little child was eating roasted peanuts and throwing the shells on the floor. The mother, quick to see this breach of good form, said, "You don't throw the shucks on mother's floor at home, do you?"

Of course the boy answered that he did not. The wise mother said, "Then you don't want to put them on the trainmen's floor." In answer to the question, "Where shall I put them?" a convenient place was suggested.

If more mothers gave such tactful early lessons to their children there would be fewer unsightly street and railway cars, made so by boys and girls munching peanuts and delib-

erately littering the floor with the refuse shucks.

Such thoughtless persons deserve the rebuke recently given to a well-dressed, refined woman in the San Francisco post office. This woman, while talking with a friend, unconsciously tore off a small corner of a letter she held in her hand and dropped it on the floor. She was at once reminded by an official of her offense, and asked to pick it up.

This was an unusual procedure, and in this case an extreme measure; but if mothers fail to train their children to respect public property, such demands by officials would not be unwelcome to those who have a sense of the fitness of things.

## Do Not Overfeed; It Is Harmful to Baby

It is right and very desirable for the baby to gain in weight, but to do this he must digest what is given to him. A gain of four ounces each week is far better than a gain of eight ounces one week and a loss during the following week, or possibly no gain at all. The mother should be contented with a slow and steady gain, and not try to have the baby put on flesh at the expense of his general health. If the baby is fed from the breast, his normal gain in weight will, as a rule, be greater than if he is bottle-fed, for he is getting the food nature intended him to have. Usually breast-fed ba-

bies gain from six to eight ounces weekly for the first few months at least, after that the gain is a little less and corresponds more nearly to that of a bottle-fed child. A baby does not digest cow's milk so easily as mother's milk, so it cannot be given in the same degree of strength as the mother's milk, or at least until the digestive organs become accustomed to it, which will take a little time.

### Regular Feeding

As the bottle-fed baby gets older, the food is gradually strengthened, and often when the feeding is done

to break the bad habit of night nursing, if one starts early and determines to be firm and stand a little crying for a night or two. The baby's stomach, as much as any other organ of the body, needs rest at night; and just as surely will it become demoralized if such liberties are taken with it.

The overfeeding of a baby after he has passed the first months of infancy, is also a serious matter and will make trouble sooner or later. For example, when the baby is a year old or more, a mother will give him a cracker between feedings. I have seen a mother carry a box of crackers with her in

the afternoon and permit baby to help himself. The baby will probably refuse his supper, or, if it is forced on him, the stomach will not retain it. Possibly the ill effects of this will not appear at once, but there is bound to be a "bilious attack," and the mother will wonder what has caused it. Babies often eat from habit or because they have nothing else to do. If they have never been allowed to form the cracker habit, they will never miss crackers or think of being hungry until the proper mealtime comes around.—*Marianna Wheeler, in People's Home Journal.*

## Practical Suggestions

INSTEAD of straining apple sauce through a strainer, try beating it with an egg beater, and see what fluffy sauce you will have, besides saving time and extra utensils to wash.

For cleaning the grater on which chocolate, lemon, or in fact anything has been grated, use a small brush with stiff bristles, which can be purchased for five cents at any five- and ten-cent store. The ordinary dish-cloth is sure to become fastened on the rough surface and also will not clean the holes properly.

Often the tiles in the hearth become so stained that water will not clean them. Try rubbing them with a piece of flannel soaked in turpentine, then polish with a dry cloth. The tiles will soon look fresh and new.

To use small pieces of soap, take a baking-powder can and punch holes in both top and bottom. Put soap in can and use as a soap shaker when washing dishes.

When paraffin becomes so dirty that it can no longer be used, it may be cleaned by putting in a pan, covering with water, and boiling until all paraffin is melted. Let cool in pan, and when cold, you will have a clean

cake, all foreign matter having sunk to the bottom.

Barley is one of the oldest cereals used by mankind. It was used by the early Egyptians, Greeks, and Romans, to whom wheat was unknown. Wheat conservation in this country should restore the ancient popularity of barley as a most valuable food factor in bread, cake, and other varieties of food.

In China the soy bean is converted into a sort of cottage cheese, made fresh every morning and sold in the streets. This cheese is very rich in protein, and is used as a basis, or stock, for a variety of palatable dishes which vary the Chinese diet. In the Orient the soy bean is the equivalent for meat, and prepared in various ways has been a staple food for thousands of years.

For children, milk is the best form of food to stimulate growth. At all hazards maintain the children's regular quota of milk. Use all skimmed or sour milk in the shape of cottage cheese. Most growing children love cottage cheese when freshly made. One pound is equal in food value to a pound of meat.—*Selected.*

## Have an Oil Can Always with You

WE were riding on an express train some months ago, speeding along almost as though on lightning wing, when all of a sudden the train, acting as if it were writhing in a sudden violent pain, and with much wrenching and a terrific jar, came to a violent stop.

"What's the trouble?" every passenger involuntarily asked. "A collision? Run over anybody?"

A number of people, with the brakeman and conductor in the lead, hurried to an exit, and found it was a hot box.

"What is the cause?" we inquired of the conductor. "Too much friction, and not enough oil," he replied.

In the passing journey of life, when everything seems to be running along smoothly, some thoughtless word is uttered and angrily replied to, and there is a sudden, violent stop of that peaceful journey. What is the cause?

Too much friction. A little oil poured on at the proper moment would have prevented the trouble.

Dr. Parkhurst tells of a workman who was in a trolley car one day. As the door opened and shut, it squeaked. The workman quickly rose from his seat, and taking a little can from his pocket dropped some oil upon the offending spot, saying as he sat down: "I always carry an oil can in my pocket, for there are so many squeaky things in this world where a little oil will help."

Dr. Parkhurst, commenting, says that love is an anti-irritant, and that we can soften many attacks and prevent unpleasant and jarring frictions if we will only speak a kindly word.

Let us all carry little oil cans with us everywhere, and be quick to apply the remedy to squeaking, jarring situations whenever they arise.—*Puritan Advocate.*

## IT WORKED

LITTLE Dickey and Robert certainly were the "bane of my life." They were my near neighbors, and although not more than five or six years old, they ran the neighborhood and were "into everything."

They pelted my front door with stones, threw sand on the piazza, banged on the windows until I feared they would break, and rolled my empty milk bottles gayly down the back steps. As their parents were my friends, I did not like to complain to them, and matters went from bad to worse until they even broke several cellar windows with large stones.

Whenever I told them severely to stop and go away, they kept at a safe distance, but retorted, "We won't for you." I felt helpless.

One day while I was in the cellar sorting over a barrel of apples, with the boys peering in at the windows thinking up new mischief, a sudden inspiration came to me. I would try "coals of fire," and see if the old Bible advice could be used. Picking out two of the finest apples, I said, "Boys, wouldn't you each like a nice apple? Come to the cellar door and I will give you one." I laid the apples on the cellar step and went back to work, for the youngsters had scurried away like a pair of rabbits when I went out.

Presently they reappeared at the window, munching.

"They're good ones," said Dick.

"Come to the back door," said I, "and I'll give you a little bag of peanuts if you would like them."

This time Robert screwed up enough courage to come for the bag, which he took in a shamefaced way and hurried off.

From that day neither of the boys ever annoyed me again. The "coals of fire" burned.—*Elizabeth Townsend.*

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## ARE YOU?

WHILE walking down a crowded city street the other day,  
I heard a little urchin to a comrade turn  
and say,  
"Say, Chimmie, let me tell youse, I'd be  
happy as a clam  
If I only was de feller dat me mudder  
tinks I am.  
She tinks I am a wonder, and she knows  
her little lad  
Could never mix wit' nuttin' dat was ugly,  
mean, or bad.  
Oh, lots o' times I sit and tink how nice  
'twould be, gee whiz!  
If a feller wuz de feller dat his mudder  
tinks he is."

My friend, be yours a life of toil or undiluted joy,  
You still can learn a lesson from this small, unlettered boy.  
Don't try to be a saint alone, with eyes fixed on a star,  
Just try to be the fellow that your mother thinks you are.

—Will S. Alkin.



# THE WORLD-WIDE FIELD

## THE DEEP BLUE SEA

J. M. HOPKINS

I LOVE to sit by the deep blue sea,  
And lave my brow in its briny surf,  
To lift my soul in humble prayer  
To Him who gave to the sea its birth.  
I love to breathe its bracing air  
As it carries blessings far and wide,  
And blend my voice in grateful song  
With the music of its swelling tide.

I love to look o'er its vast expanse  
And ponder its wondrous depths below,  
To follow the ships away, away,  
As over the surging waves they go.  
I fain would take of its mighty power,—  
Equipment for service through life's brief  
years,—  
And know that the Hand that controls its  
waves  
Will tenderly wipe away my tears.

And as I thus, O wonderful sea,  
Am sitting upon thy surf-lined shore,  
I think of the millions intrusted thee  
Who return to our hearts and homes no  
more.  
And I ask thee, thou mighty rolling deep,  
Reveal to my heart the secret place  
Where they, in their long and dreamless  
sleep,  
Are enshrouded within thy strong em-  
brace.

To my pleading the deep blue sea replied,  
With glad response from every shore:  
"The loved of earth thou hast given to me  
Are safely kept forevermore.  
The ills of earth, its heart's distress,  
No more can cause their tears to flow,  
Deep down neath the briny waves they rest,  
Their hiding place no man can know.

"But listen, O sad and weeping one:  
The God who gave to the sea its power,  
Has told in his Word of truth divine,  
That there will come a joyous hour  
When his voice will call from earth and sea  
The millions who in their bosom sleep,  
When they shall awake to an endless life  
From the graves of earth and the briny  
deep."

Old Ocean, I've loved to sit beside  
Thy rolling billows, thy surf and foam,  
But now I must bid thee a sad farewell  
And return to my far-off inland home.  
I'm glad for the lesson I've learned from  
thee,  
Of strength and abiding constancy.  
I'll ne'er forget thy magic power.  
Farewell, farewell, thou deep blue sea.  
*Bandon, Oreg.*

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## HARVEST INGATHERING

It is certainly encouraging to learn that Greater New York has raised more than \$4,000 already this year in the Harvest Ingathering campaign. Iowa is \$3,000 ahead of what she was at this time last year, and these are only samples of what we are hearing from all parts of the field. Already more than a million copies of the Harvest Ingathering *Watchman* have been ordered and sent out, and we have two full months yet before the time will expire.

Virtually every one at work reports that the people are more liberal this year than ever before. According to present indications, it looks as if there will be more papers used than ever before, a higher amount realized on each paper distributed, and our goal of \$250,000 reached.

Of course we have only just begun the campaign. A number of hindering causes have appeared, but the field is open once more, so let every one press in and improve this opportunity. Don't for one moment let any one think that it is not the proper thing to ask for donations with which to extend the work. In 1908 Sister White said:

"Do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested and many hear and believe the truth for this time."

We shall never have a better opportunity, and we shall never find the people more appreciative and more responsive. The writer does not wish to magnify his own experiences, but is free to say that this is a blessed work, and unlocks secrets pertaining to the kingdom that can be learned and experienced in no other way than by actual service. Already he has secured more than \$120, and expects to continue his efforts. Shall we not all rally to this call to universal service and under God do more than ever before?  
F. W. PAAP.

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## JAMAICA CAMP-MEETING

IN one of the most beautiful villages of this fair island, high in the mountains and thus cool and refreshing, our first camp-meeting ever held in the West Indies was convened July 26, and lasted till August 4. The tent was pitched on a beautiful green slope just under the village of Mandeville, near enough so that the entire village could hear all the singing, and part of the preaching, every night.

Elder N. J. Aalborg and his wife, who had been conducting tent-meetings at this place for a number of weeks, had everything in readiness for the camp-meeting. The tent was tastefully decorated and brilliantly lighted. The attendance at the tent-meetings had been averaging from three to five hundred each night, and thus when the campers arrived, very large night meetings resulted. The night services were devoted to the regular subjects as planned for the tent-meeting. Elder Aalborg and the writer occupied the desk at these services.

Spiritual interests occupied the entire time of the session, there being no business transacted. The Lord was present in a marked manner, and complete harmony and unity prevailed throughout the entire meeting.

Dr. Haysmer very kindly gave a most interesting and instructive health lecture, which was appreciated by every one in attendance, those from the village showing a marked appreciation. The helpful and instructive sermons by Elders Aalborg, Mignott, Fletcher, Keslake, and Randle, cover-

ing the subjects of church discipline, organization, tithing, the spirit of prophecy, missions, and personal victory, were greatly appreciated by all present. Before the meeting began, we secured from the business men of the town, the names of eighty-six of the most prominent residents in the surrounding countryside. Each evening's sermon was written up, and enough copies mimeographed to mail the sermon to each of these persons daily, and also to give a complete set for each church in the conference. In addition to this, our camp-meeting reporter, Elder C. H. Keslake, furnished us with a sheet of daily briefs each day. These will be put with the sermons, and we are sending a set, neatly stapled together, to each church in the conference for Sabbath readings, thus carrying the spirit of the meeting to those who could not attend. Thousands of pages of pamphlets and tracts were also distributed.

One of the most interesting features of our camp-meeting was the prayer bands, and their daily communion with God. Practically the entire camp was included in these bands, and many rich experiences resulted.

We were blessed in a special manner with health. There was no sickness on the ground, and one brother even reported that God raised him up from serious illness in order that he might attend the meeting.

A number of our people—men, women, and children—who attended this camp-meeting walked twenty miles each day.

A folding book cabinet, containing selections of our books, was on display each evening, and a number of books were sold. Two prominent merchants of the vicinity, each ordered for immediate delivery one dozen of our best books, selected by ourselves. Two of our young lady colporteurs canvassed the entire community for "Our Day in the Light of Prophecy" during these meetings, carrying the smaller books as helps.

The increase in the funds of this conference compares favorably with that noted in the reports from the rest of the great world field, there being, in the tithe alone, an increase of more than \$500 each quarter over the preceding quarter during the year 1917, the first quarter's tithe being \$966, and that of the fourth quarter, \$2,660; this in spite of two disastrous hurricanes that have caused thousands of pounds' loss to the business interests of the island. And further, the first quarter of 1918 shows an increase, in all funds, over the first quarter of 1917 of more than \$2,300, the increase in tithe alone being \$1,690.

The last Sabbath no meetings could be held on account of a heavy rain- and wind-storm, but as all persons could already truthfully say, "My cup runneth over," we were glad to give this day to our Maker, that he might refresh the thirsty earth.

G. A. ROBERTS.

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## NOTICE TO SABBATH SCHOOLS

DURING this time when a very serious epidemic has been passing through the entire country, a large number of Sabbath schools have not been held. At first thought it would seem that a great loss to our people would be the inevitable result. But if the proper effort is made, the loss may be reduced to the minimum; in fact, it may be turned into a blessing.

At a time like this every family should organize its home school. At the customary Sabbath school hour, the members of the school can take up the study of the Sabbath school lesson in their homes. To drop out three or four of a quarter's lessons.

would surely result in a loss of interest and a lack of understanding of succeeding lessons. Every lesson is important, and not one should be neglected. If there ever was need of diligent, faithful Bible study, it is now when the perils of the last days are upon us. The children, too, should be patiently taught, that they may not lose the thread of the story in Old Testament history, and that the practical lessons of which they are in need should be given them. In these days we especially need to study and pray. The Sabbath school hour in every home should be a sacred hour, rich in blessing to every member of the family.

If all mission gifts that would ordinarily have come from our Sabbath schools are withheld during this time, it will mean serious loss to our workers in far-away fields. Shall we cause our beloved workers to suffer for the necessities, and the cause of God to lag in mission fields, simply because we cannot meet in our accustomed places on the Sabbath? Is not our duty in this matter very plain? In addition to laying aside our regular Sabbath offering, to be given when we can again assemble, we should add to it our saving in car fare, and any other extras that we can afford. Suppose that no more meetings of any kind could be held? Would we then be released from all duty to the mission fields? Let us remember that we are "finishing the work," and give accordingly.

The matter of the Sabbath school records will cause inquiries from many. The members of a school that has been closed for one or more Sabbaths do not lose their perfect record during the time the school has not been held. Count is taken only of those Sabbaths when the school is in session. In computing the average attendance for the quarter, divide the total attendance by the number of sessions actually held instead of by thirteen, the number of Sabbaths in a quarter.

We earnestly urge conference Sabbath school secretaries and officers of local schools to co-operate in the way suggested, that spiritual blessing and strength and extension of the work may be the result, rather than loss of interest, and the crippling of mission enterprises.

L. FLORA PLUMMER,  
Secretary S. S. Dept.



### WHAT THE AMERICAN RED CROSS HAS DONE FOR HUMANITY

ONE of the great changes wrought by the World War is the discarding of the hitherto good word "charity," and substituting therefor the term "service to humanity." Charity always meant a belittling of those forced by circumstances to accept it—a lowering of their self-respect, and consequently, morale. To an extent, service for others is selfish, for in helping others we help ourselves; yet there is also a splendid satisfaction in knowing that we have made others happy.

"Service" has been and is the watchword of the American Red Cross—its slogan and its only excuse for existence. It does not deal in charity; it serves humanity, as steward for the American people. More than 20,000,000 American adults and 8,000,000 children are enrolled under the Red Cross banner in this service work for our fellow human beings the world over.

What the Red Cross has done is merely a recital of the stewardship with which it is invested by the American people. When the United States declared war against militarism, the Red Cross had 486,194 members, working through 562 chapters. Fifteen

months later, 20,648,103 adult Americans were members, working through 3,854 chapters, which again were divided into more than 30,000 branches and auxiliaries.

This wonderful growth was an expression of the altruism and good will of the American people,—a material sign that they wished to be of service to their brethren in war-torn Europe. The American people have given more than \$325,000,000 in money and goods since we entered the war! The collection of this great sum cost less than one half of one per cent. Its expending is audited by the War Department. Once a year the Secretary of War makes to the Congress a report on Red Cross work.

How this sum was spent is a story in itself, but figures make dry reading. It is true that for the six months up to June 30 the Red Cross had expended \$106,000,000; that in France alone \$71,000,000 will have been spent by the end of this year; that in Italy more than \$20,000,000 will have been spent. Here, in our own United States, the Red Cross has expended \$12,000,000 for the welfare and comfort of our men in camps and cantonments and for the relief of their families. It has spent hundreds of thousands of dollars for the care of Americans taken prisoners and detained in Germany and Austria. It is doing service work in the terrible hours following disasters the world over,—when the "Tuscania" sank; in the South Amboy (N. J.) munition blast; in the fire-devastated areas of Wisconsin and Michigan.

The less material side of the picture is shown in the loving work done by more than 8,000,000 women engaged in canteen work and in the production of relief supplies. For the period up to July 1 of this year, these women have produced 490,120 refugee garments; 7,123,621 hospital supplies; 10,786,489 hospital garments; 10,134,301 knitted garments; and 192,748,107 surgical dressings. These articles were largely the product of women's hands, and by the same token infinitely more precious than could have been the output of factories or machines. The articles—going into the operating-rooms of hospitals; to homeless, and, of course, needy refugees; carrying comfort to our men in the field—convey a message of love from the women of this country entirely beyond the great money value attached—estimated at \$44,000,000.

There is still another phase of Red Cross work worth mentioning,—the individual service rendered by the men and women in Europe. One instance will suffice—an incident in the day's work. It was at Chalons. The railroad was still running. In the shell-wrecked station the Red Cross had established one of its many canteens and rest stations. A number of American women were attending to the wants of thousands of soldiers passing through—Americans, French, British, white and black, and even a smattering of Chinese.

The bombardment grew more intense. Shells and shrapnel were falling about the station. It was getting a bit uncomfortable. A polite French official approached the American women.

"Would it not be advisable for mesdames to leave?" he asked.

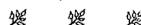
"Leave?" came the reply, "why, are there no more soldiers passing through?"

And that settled it. The Red Cross canteen stayed there during the entire terrific battle, which eventually arrested the German drive on Paris.

To continue this service work, outlined in skeleton form here, the Red Cross must have the united support of the American people. So it has set aside the week of De-

cember 16 to 23 for its second annual Christmas Roll Call, when it is hoped that all Americans will become members, as a reconsecration of the whole people, an inspiring reassertion of mankind that in this hour of world tragedy, not conquest but service is America's supreme aim.

C. S. CLARK, *Executive Secretary.*



### THE MESSAGE IN MESOPOTAMIA

ELDER ISAAC, of Egypt, left Port Said at the end of June, 1913, to make an extended visit to Mesopotamia, to learn at first hand the needs of that land, and to organize the field. He spent a number of months in Busra, Bagdad, and Mosul, and several days at the ancient city of Babylon, which is two days' travel by horse from Bagdad. At different times he narrowly escaped death from the Arabs, who knew he was a Christian and wanted him out of the way. At one time they led him up into one of the towers of a mosque to show him the country, and then locked him in and tried to take his life. God on this occasion sent his angel, as in the day when Daniel in this very land was delivered and protected.

He says the city of Bagdad in 1912 had a population of 150,000, one third of which were Jews, and ten thousand Christians, consisting of Chaldeans, Jacobites, Armenians, etc. The Protestant community at this time was very small.

While in Bagdad he met Brother Hasso, a faithful representative of the message who had been witnessing for it in Bagdad, Busra, and Mosul. Brother Hasso is a graduate of the University of Chemistry of Beirut, and at that time was serving in the Church Mission Hospital at Bagdad. He reports some interest among the business men of these three leading cities of Mesopotamia. He adds that Mosul is a large city on the edge of the ancient city of Nineveh. It took twenty-one days to reach this place by horse from Bagdad.

Brother Isaac states that it had been planned for Brother Hasso to settle and work under the direction of the mission.

After the war broke, Brother Hasso called upon us in Bombay, and soon after returned and connected with a government hospital at Bagdad, where he helped to relieve the sufferers at the siege of Kut. Soon after this he wrote us that he had decided to set up a chemist shop in that city and begin business for himself. He is now the proprietor of two chemist shops in Busra, one for Europeans and another for natives.

Through Brother Hasso our church in Bombay has furnished hundreds of papers, thousands of tracts, and many books, which have been scattered far and wide among those who wanted to read. Being cut off from his home church in Armenia, he applied for membership in the Bombay church. Thus we feel that we have a missionary in Mesopotamia. Recently I met three persons from this section, who told me of the high regard in which this man is held by both Europeans and Arabs. It surely demonstrates the need of the truth being lived, for the truth lived is better than the truth merely preached. Let us remember Brother Hasso in our prayers, for he is doing good work.

Let us also remember Brother Harrison, who is a sergeant in the forces in Mesopotamia. He has been for the last eighteen months at Kut el Amara, and there, while on duty, has been faithfully witnessing to hundreds of souls both in and out of the army. Like Brother Hasso, he has used large quantities of our literature, some of which he has sold. He has also given away thousands of papers and tracts.

Our Bombay church people have been co-operating with Brother Harrison in his faithful endeavors. Brother Harrison has a wife and mother living in Florida, who are Americans and loyal Seventh-day Adventists. When the war broke out, he was called, being an Englishman, and has been seeking to uphold the truth before his fellows in the army. Brother Harrison, on a recent visit to Bombay on leave, stated that the men in the army will read the REVIEW AND HERALD, and tears will stream down their cheeks. They all seem to like the REVIEW the best. It shows that in the army there are many honest souls whose hearts may be touched by the stirring messages of our good church paper.

G. W. PETTIT.



#### NOTES BY THE WAY

TUESDAY, August 20, I left Washington, D. C., starting on my trip to the Orient. It was a pleasure to spend a few days at the Nebraska camp-meeting, held at Kearney. Since others have doubtless fully reported this meeting, it is not necessary that I should speak of it at length.

The same blessed spirit of consecration that has been so manifest in our camp-meetings generally this year, was quite apparent on the part of a very large percentage of those in attendance at this meeting. Elder Daniells was present Sabbath and Sunday.

We had the privilege of visiting the site for the new academy. The two dormitories and the academy building, all under one roof, were in course of construction at the time of our visit. The prospect for a splendid twelve-grade academy for the Nebraska Conference seems very encouraging.

I also had the privilege of attending the camp-meeting at Oklahoma City, Okla. This was one of the best meetings I have attended this season. The Spirit of the Lord was very manifestly present, and the hearts of God's people were deeply moved as the solemn truths of this message were presented to them. A splendid response was seen in the large number of baptisms, and in the very liberal offerings that were made to the cause of missions.

Sunday evening, September 1, I left Oklahoma City for San Francisco via Los Angeles, Cal. I spent one day at Loma Linda. The medical college had opened its new term, and I met the students in their chapel exercises. I was pleased to find so fine a class of young men and women, some in the nurses' course, some in the medical, and others in the medical evangelistic course.

Material was being carted onto the ground for the construction of the new building to accommodate fifty and possibly one hundred young men who are expected to come later for a preparation to do hospital work in the army.

At Los Angeles I visited the White Memorial Hospital. Good progress was being made on the new service building, which will soon be ready for occupancy. With the completion of this building the plant will be splendidly equipped to do the work it was intended to accomplish. A little later it is planned to erect a chapel, but for the present the work can be carried forward very successfully with the accommodations now provided.

How thankful we should be that God has given us this college, so much needed, especially at this time, for the training of our young men and women in medical lines! Had it not been for the very urgent counsel given through the spirit of prophecy, we should not now be prepared to meet the de-

mands being made upon us. Because we have been so slow to heed the Lord's counsel, we are only partially prepared to meet these demands. Later we hope that many of these young people will become strong factors in finishing the gospel work committed to us.

I was very kindly entertained a few days at the Glendale Sanitarium, where I found the same good work of former years still in progress. It was a real pleasure to meet a number of those with whom I had labored so intimately in the past. Sabbath, September 7, I met with our people at the Carr Street church, Los Angeles, and in the afternoon met a number of the graduate nurses at the home conducted for them in the city.

Monday was spent at the Pacific Press, Mountain View, and the following Thursday at the St. Helena Sanitarium. I was disappointed in not having time to visit the Pacific Union College, but I heard good reports from the school. I was told that the attendance was most excellent, much better than had been anticipated. The publishing house at Mountain View is still working close to the limit of its present capacity, and the volume of its business is continually increasing. The sanitarium at St. Helena is enjoying its usual prosperity, with a large class of devoted young people in the training classes.

After every preparation possible had been made in advance, a company of missionaries, consisting of fifteen adults and five children, embarked on the steamship "Nanking," of the China Mail Line, for various points in the Orient.

We hope to arrive at Honolulu, Hawaii, tomorrow, Friday, September 20, where the boat makes a short stop. There are a large number of sailors, marines, and soldiers on board. A few of these stop at Honolulu, but most of them are to go on to the Philippines.

Thus far we have had a very smooth sea, and most of our party have decided that they are quite good sailors. All are now enjoying the voyage, and we hope to make it profitable as well as pleasant.

E. E. ANDROSS.



#### DISTRICT OF COLUMBIA CAMP-MEETING

THIS meeting was held in Takoma Park, September 13-21. As nearly all the membership of this conference live in Washington, D. C., no tents were pitched except the two pavilions for the meetings. The hours for meetings were 7 A. M. and 8 P. M. On Sabbath and Sunday, additional services were held. The necessity that our institutions at headquarters continue their regular work, prevented the holding of other meetings.

The conference business had been previously transacted, so that the time of this camp-meeting was wholly given to Bible study and revival work. From the opening sermon on the Holy Spirit, by Elder R. E. Harter, the president of the conference, and through all the Bible studies and sermons by Elders B. G. Wilkinson and T. B. Westbrook, rang one clear call, one mighty appeal to get ready for the great day of the Lord that is near, that "is near, and hasteth greatly."

The special feature of the meeting was the series of Bible studies by Elder Wilkinson on the prophecies of Joel. The solemn and overwhelming fact that in the tremendous war conditions of today, we see an exact fulfilment of the predictions of one of the oldest and greatest of Bible prophets, was vividly and plainly set forth.

The typical meaning of the annual feasts of Israel was brought home as present truth with unusual power. We are in the great day of atonement. In the type the feast of tabernacles followed very quickly. The gathering day is just before us.

Very directly and simply, yet with telling effect, Elder Westbrook brought to the minds and hearts of the young people and of all, from the Bible and the Testimonies, the need of a deep and thorough work of preparation. I have attended our camp-meetings since the days of my earliest recollection, and do not remember to have ever seen a more earnest response by the ministers and people, than at this meeting. More than once the ministers were truly "weeping between the porch and the altar." At special meetings of small companies for prayer, blessed victories were won, and men prayed their way through the darkness into the light. As in every crisis, but especially now, God's army—his church—must "advance upon their knees." Unceasing prayer, with determined study of the Bible and the spirit of prophecy, will bring glorious victories, and keep us ready for the soon coming of Jesus.

In a service of unusual solemnity, H. M. S. Richards and D. A. Rees, who have been doing acceptable work in the District of Columbia Conference, were ordained to the ministry.

We thank God for the blessings of this wonderful meeting at the headquarters of our work.

J. S. WASHBURN.



#### THE CALL TO SERVICE

THE colporteur work lies very near to my heart, for it was through a book purchased from a colporteur that I was led to accept this message. And with the joy of believing came the call to enter the canvassing work that I might carry the truth to others. I firmly believe that God calls people to this work. He can use even the weakest of us if we will only let him. The Lord has surely blessed me in this work, and I have had some wonderful experiences.

I have done most of my work in the cities, and have sold books to people in nearly every walk of life. In one of our large cities I sold a book to a minister who was very much interested, and who later gave a series of lectures on the second coming of Christ. I have found many anxious to obtain the literature I had for sale, and I believe that some of these dear people will be saved in the kingdom.

One of the most wonderful experiences I have had was in calling upon a woman who was dying of consumption. The neighbors told me her condition, and advised me not to stop, as the family was very poor and could not afford to buy a book even if they desired. I also learned that they were not Christians, and had no interest whatever in religious things. I was tempted to pass by this house, as I was in a hurry, but something told me to stop. I reasoned with my conscience that I would call another time, but the still small voice urged me to do it now.

I found conditions even worse than I had supposed. When the sick woman found that I was engaged in Christian work, she told me at once that she would have nothing to do with Christianity. Still we had a very pleasant visit, and I spoke of her failing health, and expressed my sympathy. She said that she knew she was beyond help, and when I saw that she realized her condition, I pointed her to the Great Physician for comfort. I told her of the great love of Jesus; but she said that she knew it

was too late for her to receive help now. Then I asked her if I might pray. There were tears in her eyes as she consented. Surely the Lord was with us, and that dear sick soul gave her heart to the Saviour then and there. As she took my hand in parting she said: "Surely the Lord sent you here, and I am so glad you came before it was too late."

I passed the little cottage a few days later, only to learn that she had died that morning. How glad I was that I had not waited until later to make the call for then indeed it would have been too late. When God gives us a work to do, delay is dangerous.

When I was called into the colporteur work, I left a good position and a substantial salary. I wanted to wait until I had a little more money and a better preparation before starting, but God pressed upon my heart the thought that many were as anxious to know the truth as I had been, and I felt that I should start out immediately to take the message to them, as they perhaps could not be reached in any other way.

I do not canvass merely to sell books; I canvass to win souls. This is missionary work of the highest order. The Testimonies tell us that if there is one work more important than another, it is the colporteur work; and we are also told that our people will find it possible to continue this line of work to the very close of probation. I desire to be faithful, so that I may perhaps sell the very last book.

CHARLOTTE E. WALDO.

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### AN APPRECIATION

WISHING to express my gratitude for a blessed friendship of fifty years with Elder Geo. I. Butler, I inscribe a word in memory of this aged servant of Christ so recently fallen asleep in him.

Elder Butler and his wife were intimate friends of my father and mother, and the children of the two households associated together much as those of one family. As Elder Butler expresses it in a letter: "It was a sweet union of families, suggesting the heavenly union of 'sweet by and by.'" Annie Butler and I were childhood chums. Neither of us knew the sweet companionship of a sister, but it seems to me our friendship approached that blessed relationship, while her brothers and my brothers were intimate indeed.

The death of my father in 1873 was keenly felt by the Butler family, but a greater sorrow awaited them in less than two years—the death of the daughter and sister of the household. Although physically strong by nature, Annie was unable long to withstand a violent attack of typhoid fever. Her condition, however, was not considered critical until shortly before she passed away.

It had been planned that Elder Butler should make a trip to California in the interests of the cause, but when he bade his loved ones adieu, little did he think he would never see Annie again until the resurrection morning. Being so far from his Iowa home when the distressing news of her death reached him, he was deprived even of attending the funeral service. Thus the burden of care and sorrow rested especially heavy upon the other grief-stricken members of the household. On a typical autumn day in October, 1874, we laid Annie to rest in beautiful Forest Home Cemetery at Mt. Pleasant, Iowa, where she sleeps today, not far from where my father and mother rest side by side, all of them awaiting the resurrection call to immortality.

Annie's death was a sorrow from which the family never recovered, a sorrow which Elder Butler carried with him through life, and to which he many times referred. In a letter dated Feb. 4, 1918, her name is mentioned several times. He found great comfort in thinking of the eternal reunion with his loved ones. He says:

"What a meeting that will be, when this wicked world closes with the destruction of all who love not God, and the saved will 'meet ne'er to sever.' Parents and children—dear ones all meet ne'er to part forevermore. Ah, I must and will be there, God helping me! . . . Glorious and blessed hope!"

Nearer the close of his letter he speaks of himself as being "well and strong." His wife being absent from home on account of ill health, he says:

"I am here alone, but not alone. My Lord is with me, never more so in all my life. He blesses me every day. Praise his holy name!"

Elder Butler was a man of strong will power and decided convictions, but he knew "the love of Christ, which passeth knowledge." He had tender sympathy for the bereaved, comfort for the sorrowing, courage for the despondent, advice for the inexperienced. He had a deep interest in seeing young people devote their time and their talents to the cause of God. And O how many words of hope and cheer he gave to those of younger years in need of counsel and encouragement! If all who profess to follow the great Pattern would be as faithful in setting a godly example before the youth, and in encouraging them to resist temptation, how blessed it would be! Having once been a poor infidel, without hope and without God in the world, he keenly sympathized with those in need of spiritual help, and he found great joy in rendering such blessed service.

After the death of my father, Elder Butler took a fatherly interest in our family. And I shall never cease to be grateful that he turned my youthful feet toward the Review and Herald office, where for about six years I was under the blessed influence of that institution, associated with workers under the direction of Elder Uriah Smith. While an apprentice, for a time I received three dollars a week, but in the hospitable home of the Butler family I was given board, room, and home comforts for only two dollars a week, so that after paying my tithe I had seventy cents remaining. The present editor of the Review and Herald belonged to the corps of printers in those days, and no doubt passed through a similar blessed experience. Some things gladden far more than gold. The blessed memories of those earlier times in connection with the giving of the message of the coming King, shine with a luster that time can never dim.

At the close of the week of service came Sabbath eve, with its prayers and songs of praise in the Butler home. I shall never forget the household song service we enjoyed with Elder Butler as leader. He believed in singing with the Spirit and the understanding, and he was especially fond of many of the old-time hymns. With what feeling he used to sing—

"Through this dark valley of conflict and sin,

Trials without and temptations within,  
Onward to glory, still urge thy lone way,  
Joyful in hope of the long-promised day.  
In every danger thou hast a sure Guide,  
To every cloud there is yet a bright side;  
Falter then not at the sternest behest,  
Ever remember—'tis all for the best."

With marked expression he used to render—

"We lay us calmly down to sleep  
When friendly night is come, and leave  
To God the rest;  
Whether we wake to smile or weep,  
Or wake no more on time's fair shore,  
He knoweth best,  
He knoweth best.  
O Father, bless in love thy child!  
We lay us down to sleep."

A special favorite was—  
"God of my life, to thee I call,  
Afflicted at thy feet I fall;  
When the great waterfloods prevail,  
Leave not my trembling heart to fail."

We shall miss Elder Butler's letters of hope and good cheer which have come to us through the years. The dear old REVIEW will bear no new messages from his consecrated pen. The loved members of his family who are left behind will hear his words of affection and counsel no more. No more will they hear his voice in earnest prayer and songs of praise. His wish expressed in the closing sentence of my father's obituary notice has surely been granted: "May our closing scene be as peaceful and full of hope as was that of our brother now sleeping so sweetly beneath the sod."

May our family circles, both of which are so sadly broken, be reunited, with not one missing, in an eternal friendship in the world to come. We look forward to that glad day which will see the consummation of the Christian's hope.

"Meet again,—how passing sweet,  
Friends long lost again to meet!  
Careworn souls, by tempests driven,  
O how sweet to meet in heaven!"  
MRS. A. N. LOPER.

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### THE APPEAL OF THE SOUTH

EIGHTEEN months ago, while holding the position of secretary of the Kansas Tract Society, I came to Tennessee to investigate conditions and seek a place where we might again take up the work from which we had separated ten years before. I spent one week at Madison, Tenn., returned to Kansas and resigned my position, and a few months later settled in a very-much-neglected hill section of Tennessee, near Franklin. We have now been here more than a year, and it has been a year of hard work, some privations, victories, and great blessings. We have conducted a well-attended Sunday school almost from the first. For about four months we ran a night school, which proved quite popular and successful. These efforts have given us a wide range of acquaintances, and occasionally things transpire which indicate that our reputation has gone much farther than we know.

From the first a real sympathetic and helpful interest has been taken in our work by the local and union conference officials. Upon recommendation of those who have visited us, and investigated the work here and its needs, we were furnished by the union conference, from funds donated for this purpose, money sufficient to erect a neat school building. This is just being completed. Mrs. Allen opened school in this building the seventh of October, but on account of sickness in the neighborhood it has been thought best to close it for a few days and give our attention to the sick. There is much illiteracy here, and great ignorance of the laws of health. By precept and example we have endeavored to lead our neighbors, with their large families, to a higher ideal of life and its responsibilities and privileges, and believe we have succeeded in a measure.

For some time we were alone in the work. Help has come in, until now there are five families of Sabbath keepers. My brother, Elder A. N. Allen, and family live but a mile from us, and they are most earnest workers. Recently Brother F. C. Bee and family, from Massachusetts, have come to live here, and are rendering most valuable assistance. We appreciate association with these workers very much. In this case, as in every similar enterprise, there have been those who have come here from various motives, and not finding everything congenial, have moved on. One man from a prosperous Western State, when he saw the hills and the bad roads and the poor land, urged us to give our place away and get out of here as soon as possible. We replied that we did not come here looking for land, but for people, and that we had found those who needed help, and we could not leave.

From the first we have given special attention to the sick, though we are not professional nurses. The Lord has wonderfully blessed the simple means used, and given us increasingly greater confidence. The value of simple remedies and healthful living is being demonstrated in the present crisis. But few of our company have had the influenza as yet, and these were very light cases which made quick recoveries, with no complications thus far. The people wonder why it is that we do not seem to fear the dreadful malady, but go right into their homes and work over them all day and night, when their own relatives are so afraid that they will hardly come within calling distance. Members of our company have taken turns in caring for a number of families, in which several have been stricken at a time.

Medical help is hard to obtain, and in most cases dependence is placed in drugs rather than nursing. The indications are that there would have been several deaths before this but for our labors. In one family of nine, all are sick except two of the children. It takes faith and courage to work all night over seven patients all in one room, the only room in the house except a shed kitchen. Another family has four cases of measles, with eight more in the house yet to have it. The mother took the disease first, and it required heroic treatment to bring her through.

I mention these things to show how the Lord has led us to a place of service for him. We are happy in this service, and should it cost the lives of some of us, we trust that we shall still feel as confident that we are following where the Master leads. We trust we shall have the prayers of God's people that our service may result in the salvation of some souls, for it is souls that we are seeking. If those with a like passion will come to this field, they will find a waiting harvest.

E. R. ALLEN.

Franklin, Tenn., Route 8.

### WRITING FOR THE PRESS

As the evenings lengthen, people do more and more reading; and there should be a tactful, consecrated Seventh-day Adventist in every church and community who will take a special interest in writing for the newspapers such news items, articles, and letters as will tend to attract the attention of the people to our work or our doctrines.

This is a work which is worthy of far more consideration than has ever yet been given it. A great deal of good might be accomplished for the cause during the coming winter if we could have some one in every church giving a few hours each month to the work of corresponding regularly for

the local papers. Such work offers the following advantages:

1. Getting acquainted and making friends with the editors.
2. It is interesting work and affords a valuable experience.
3. Those who write regularly for the papers have frequent opportunities to draw the attention of the people to some phase of present truth; and what they offer is much more likely to be published than is that which is offered by those who write only when they have something of a religious nature to present.

While Seventh-day Adventists are recognized as among the leaders in the matter of publishing denominational books, papers, and tracts, there is room for much more to be done in writing for the newspapers. Many editors are already willing and anxious to have our people write for their columns, and many others would be if approached in the right way, with the right material, by the right person, at the right time.

One of our workers connected with a tent effort writes as follows:

"You will be pleased to know that God has blessed to the extent of favoring us with an average of about \$60 a week in free newspaper space. . . . There are two daily papers here, and the publicity we have received has very materially assisted our work. . . . I can see more than ever that wise publicity is not only good, but absolutely necessary in the propagation of this truth."

Another minister says he visited the editors quite frequently during his tent effort last summer; they were glad to get the reports of his lectures, and published them free of charge. He says: "The time for reporting is just ripe."

The Press Bureau would be glad to hear from all our people who are already doing some work of this kind, but have not previously reported it. We would also be glad to correspond with those who would like to take up such work. We still have on hand a good supply of "Lessons in Newspaper Reporting," a copy of which we shall be glad to send to those who are interested in writing for the newspapers. Address the Press Bureau, Takoma Park, Washington, D. C.

B. P. FOOTE.

### SAVED BY A TRACT

THE following note is taken from one of our Union Conference papers:

"Some years ago an American sailing ship put into Newcastle, Australia, and on the following Sunday a number of the crew visited Dora Creek. While there one of these men was given a tract by a student of the Australasian Missionary College. This sailor was then living a wicked and careless life, but he accepted the tract and carried it with him through his voyages.

"Not long ago, while the congregation in the Laguna Street (San Francisco) church was engaged in worship on Sabbath, this man stepped into the church and related his experience. That tract changed his life. This was the first time in twenty-five years that he had been inside a church, but since reading the tract he had tried to follow his Lord. At this service he gave all the money he had (fifty dollars) to missions. He is now a faithful Sabbath keeper.

"We may not always have the opportunity of witnessing the results of such faithful sowing of the word, but we are encouraged by this experience to continue casting our 'bread upon the waters,' in the confident hope of finding it again in redeemed souls at the end of days."

## Religious Liberty Department

C. S. LONGACKRE

Secretary.

### PERSECUTED FOR STRICT SUNDAY OBSERVANCE

MANY states in past ages have punished their citizens because they did not observe Sunday after the manner of the Sabbath observance of the strictest Pharisees. But this has not been so marked lately in the case of those professing to observe Sunday. However, a very striking incident of such persecution occurred recently in the republic of Honduras. Dr. J. Garfield Smalley, one of our brethren there, was called upon by the governor to serve as a witness in a case which the government brought against a Methodist minister of the Wesleyan denomination. Dr. Smalley sends in the following interesting account of the case:

#### "Persecuted for Strict Sunday Observance"

"A very peculiar incident happened to us in this little village by the seashore—peculiar because it involves not the Seventh-day Adventists and Sabbatarians in general, as is usually the case, but the observers of the 'first day of the week.'

"The English Methodist minister of the Wesleyan denomination, upon learning that the 'Kingsey,' the Hondurean national holiday, falling this year on Sunday, was to be held in the usual manner by exercises and demonstrations, exhorted the elderly people of the congregation not to allow their children to observe these rites on this particular day, but rather to give more earnest heed to the religion of the church and the teachings of Sunday observance as they saw it. He added, further, that while it was just that they should honor the government under which they lived and which they served, yet it was more proper that they should observe first the dictates of their own conscience and the teachings of the church upon this subject (of properly observing Sunday).

"The government was at the same time making elaborate preparations to keep the festivities of the day and was training the pupils of the public schools for a parade on this day, much to the embarrassment of the pastor, who suggested that the parents of his parish should so relate their attitude toward the subject that the government would notice that they did not countenance such a festivity on their day of rest, and advised them to take no part in it except to listen to the reading of the declaration in the morning. Most of the children of one particular school attended his church.

"The pastor was requested to waive his religious scruples and to attend and take part in all the civil services. This he refused to do, but left the others of his parish to do as they felt inclined in the matter, as it was to their conscience and their God that he believed they must answer for the guilt. For this cause the pastor was indicted, and is today a prisoner at large, and is to appear in court to answer the charge of sedition for a noncompliance with the celebration on Sunday of the national festivities.

"It was the first time in almost two years that I had attended a Methodist service, and it so happened on this occasion that, as the announcement was made previously, I was one of the witnesses called by the government to give my testimony as to the

utterances that were made by the pastor. This gave me a grand opportunity to state before the governor and a host of representative people of the place, the principles of religious and civil liberty we cherish so much and wish long to enjoy. I told the government officials that though I belonged to those people who observe the seventh day of the week as holy time, yet I believed that those who chose to keep Sunday had as much right to be protected in their rights as I had in the observance of the Sabbath of Jehovah; and that while men must in all things respect the government under which they live, yet they ought to obey God rather than man in their religious convictions.

"The pastor of the Methodist church could see our side of the question as well as his own, and he not only thanked me for the address I made, but came to my house and spent an hour with me. It will be of interest to know that there is no law in this republic relative to Sunday or any other day as holy time.

"We are all interested in the outcome of this case, because in the future, when the 'Kingsley' falls on the true Sabbath of the Bible, the Seventh-day Adventists will be compelled to go also if this case is decided against the Methodist pastor.

"Under the existing treaties between these islands and this republic and Great Britain, there was granted full religious liberty, both public and private. Somehow, I feel that the cause of religious liberty will win in this case, but this does not mean that we will not have to work and pray for it all the time."

This is another token that God's guiding hand directs the affairs of men. God brings his chosen servants before rulers to bear witness to his truth. How sad it would be when these providential opportunities are presented to us, should we be unprepared to present the truth in all its beauty and strength! We are God's witnesses.

We are told in the book of Revelation that God's remnant people "must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. God is not going to finish his work in a corner. Let us prepare ourselves to meet our glorious opportunities in high places as well as in the lowly hut. Never before has our message attracted the attention of high officials as of late, and we are glad that while some who oppose the truth have sought our ruin, yet the truth has found favor and has been vindicated in high places.

C. S. LONGACRE.



### SABBATH RULINGS IN ARMY CAMPS

We thought perhaps our people would be interested in the various Sabbath rulings which have been made by the army commanders of the various camps in response to appeals that were sent to them by us, asking them to grant Sabbath privileges to our young men drafted into the army.

We are also glad to inform our people that the War Department at Washington has instructed the army commanders to grant Sabbath privileges to our men in the army, so far as the exigencies of the war will permit such privileges.

#### Sabbath Rulings by Camp Commanders

Bulletin No. 32.

Headquarters 88th Division, CAMP DODGE, Iowa, Feb. 7, 1918.

Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes advisable) from duty on Saturday so that they can observe their Sabbath day. Where they are so excused they will be considered as first on the

list for any fatigue or other duty that is found necessary on Sunday.

By command of

BRIGADIER GENERAL GETTY.

H. L. COOPER,

Lieut. Col. of Infantry N. A., Acting Chief of Staff.

Official:

E. S. Hayes,  
Major of Infantry N. A.,  
Division of Adjutant.

Memo. 97, given Oct. 17, 1917; amended Feb. 10, 1918, Memo. 40.

CAMP LEWIS, Wash.

In deference to their religious principles, Seventh-day Adventists will be excused from sunset Friday evening to sunset Saturday evening for the purpose of devoting it to religious worship.

By order of GENERAL GREEN.

Headquarters 40th Division, CAMP KEARNEY, Cal., Feb. 12, 1918.

Concerning opportunity to be given Seventh-day Adventists in this Division, in order to allow them to engage in their religious duties. I take pleasure in informing you that the necessary instructions have been issued in accordance with your request. As all the men of your belief are on duty at the Base Hospital, a copy of this letter I this day directed to the Commanding Officer, Base Hospital, is inclosed for your information.

[Signed] F. S. STRONG,  
Major General U. S. A.

(Copy of Letter)

From: The Division Adjutant  
To: The Commanding Officer,  
Base Hospital, Camp Kearney  
Subject: Seventh-day Adventists to be excused from duties on Saturdays.

The Commanding General directs me to inform you that hereafter any Seventh-day Adventists, who may be on duty at the Base Hospital, should be excused from all duties not absolutely necessary, in order to allow them to engage in religious duties from sunset Friday until sunset Saturday afternoon.

[Signed] L. C. MATTHEWS,  
Major of Infantry, Division Adjutant.

Headquarters 83d Division National Army, CAMP SHERMAN, Chillicothe, Ohio, Feb. 19, 1918.

I beg leave to inform you that each organization commander at this Camp will at all times offer every possible opportunity for the members of his command to engage in their religious duties, upon proper presentation of the facts to him.

[Signed] FREDERICK PERKINS,  
Brigadier General, Commanding.

Headquarters, CAMP SHERMAN, Chillicothe, Ohio, Oct. 12, 1918.

As you know, the practice of not requiring men of your church to work on Saturdays has existed right along under my administration.

[Signed] T. R. RIVERS,  
Brigadier General, Commanding.

The following was published to the Assembled Adjutants about Feb. 25, 1918:

Headquarters 76th Division, CAMP DEVENS, Ayer, Mass.

MEMORANDUM FOR THE DIVISION ADJUTANT:

1. Letters have been written to the last employers of the above-named men as to whether or not they worked on Saturdays for said employers. Answers are now being awaited.

2. I recommend, should the Commanding General so see fit, that these men be granted from sunset Friday till sunset Saturday in-

spection and tests, as it would be most impractical to have special days set for the inspection and tests of these men.

3. I further recommend that Organization Commanders, having Seventh-day Adventists in their commands, be instructed to grant such men the above liberty, but require them to make up, on Sundays, any work which might have fallen to their lot to have been performed on Saturdays.

[Signed] W. H. NEILL,  
Major of 303d Infantry, Acting Division Inspector.

Approved by Commanding General.

CAMP FUNSTON, Kansas, March 9, 1918.

Seventh-day Adventists in this command will be excused from all duties Saturdays, in order to allow them to engage in religious duties, and will be given passes to visit Manhattan on Saturday afternoons, for the purpose of attending services, providing their conduct justifies a pass.

By command of BRIGADIER GENERAL WINN.

Headquarters 84th Division, CAMP ZACHARY TAYLOR, Ky., March 26, 1918.

General Hale directs me to inform you that religious feeling and liberty of conscience has always been carefully considered in the administration of his cantonment. Members of your faith who apply through official channels for authority to be excused from duty for the purpose of allowing them to engage in religious duties on Saturday may be sure that their request will receive due consideration.

[Signed] O. W. KINSWALD,  
Captain of Infantry A. D. C.

The following order was published March 9, 1918:

Headquarters 87th Division National Army, CAMP PIKE, Ark., May 6, 1918.

Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes advisable) from duty on Saturday, so that they can observe their Sabbath day. Where they are excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

[Signed] A. F. HARRIS,  
Captain of Field Artillery, Aide-de-Camp.

Headquarters FORT SNELLING, Minn., June 12, 1918.

It is my desire to so arrange the work of the various men so there will not be any conflict with their religious beliefs or principles. I can assure you that there will be no pressure brought to bear upon — which would cause him to violate his conscience by necessitating him to do labor on his Sabbath day.

[Signed] A. L. PARMERTER,  
Colonel of 36th Infantry, Commanding.

General Orders No. 5.

Headquarters Porto Rico Training Camp, CAMP LAS CASAS, P. R., July 30, 1918.

1. Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes advisable) from duty on Saturday, so that they can observe their Sabbath day. When they are so excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

By order of COL. O. P. TOWNSHEND, NADAL,

Major of 373d Infantry, N. A., Adjutant.

Bulletin No. 24.

Post Headquarters, FORT SILL, Okla., Aug. 24, 1918.

II. Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes it advisable)

from duty on Saturday, so that they can observe their Sabbath day. Where they are so excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

By command of

BRIGADIER GENERAL PLUMMER.

JOHN J. LYNCH,

Captain A. G. D., Adjutant.

Memorandum No. 179.

Headquarters, CAMP TRAVIS, Tex., Aug. 28, 1918.

### III. Seventh-day Adventists.

Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes advisable) from duty on Saturday, so that they can observe their Sabbath day. Where they are so excused, they will be considered as first on the list for any fatigue or other duty that is found to be necessary on Sunday.

By order of COLONEL FRIER.

[Signed] ROBERT M. BREARD, JR.,

Captain, Adjutant.

Headquarters, CAMP LOGAN, Houston, Tex., Oct. 2, 1918.

Bona fide members of the Seventh-day Adventist Church are excused from military duty, as far as military necessity makes it advisable, on Saturday, so that they may observe their Sabbath day. Those who are so excused, will be considered as first on the list for any duty that it may be found necessary to perform on Sunday.

By order of BRIGADIER GENERAL HENRY.

It is gratifying to know that our army officials are endeavoring to uphold the Constitutional guaranties of religious liberty, even under the stress of war,—a boon for which we should be especially grateful. We should thank God for the blessings of civil and religious liberty, and for a country that upholds them.

C. S. LONGACRE.

## Bureau of Home Missions

### AN INTERESTING LETTER

FEELING that there are many good statements and principles in the following letter from Brother Krainean which the readers of the REVIEW will appreciate, I pass them on:

"Your visit did me much good. I shall work with greater courage for my own people since I have learned that our American brethren and sisters are co-operating with us in bringing this precious truth to the many nationalities.

"I am sure that if our American brethren could know what a good influence they have on the foreigners, you would have no trouble in getting, almost every one of them to do foreign missionary work in the homeland. I am of foreign birth, born and reared in the old country. I came to this country some fifteen years ago, a full-grown man,—a full-grown man, fully grown in superstition, bad habits, and in all evil manners,—and the English-speaking people had a great influence on my life, both religiously and morally, and this resulted in the salvation of my soul. And as I am associating daily with the foreigners, I can see the same effect being wrought upon the lives of many others.

"The true ambassador of Christ need not be afraid to go into the humble and somewhat untidy homes of the foreigners. By the very fact that he enters their homes

and mingles with them, he opens the door of their hearts that are barred by sin. We cannot draw anybody to us by keeping away from them. Sometimes the American people think it is rather too hard a task to step down so low as to reach the foreigner where he is. Yes, I suppose it is hard, but would he be where he is if he knew of a better place, and the way to get to it?—No, never. He is too glad to get up and be just what God wants him to be, if he finds a friend, a brother or sister, who will come to him and help him up.

"Suppose Christ would have thought it too great a sacrifice to come down to this lost world, what then? But he came. He walked with us, ate with us, taught us, lived with us, suffered with us and for us, and finally died for us. Was it too much for him to do? We despised him, he loved us; we cursed him, he blessed us; we put him on the cross, he saved us. All this was done because he did not think it too great a task to humble himself even to the cross to help us when we were foreigners to the household of God.

"Some grafters have taken advantage of the confidence of my people and other foreigners, and have made themselves rich in this world's goods. Now may the Lord help our good, honest, Christlike American brethren and sisters to win their confidence through acts of mercy to them, and also make them rich toward God.

"The American people are highly esteemed by the foreigners as their superior in almost every respect—morally, religiously, etc. Therefore the American will gain the confidence of the foreigner very readily, especially if he follows the example of the Lord Jesus Christ in approaching the sinner. But the greatest of all American men and women, in the eyes of the foreigner, is he who stoops down to help him to a better life, and teaches him his place in the world. Such a man or woman is also great before God.

"I am personally acquainted with the situation. My Rumanian brethren come to me and ask me, 'Who is this that man or woman?' I tell them, 'He is Professor or Elder So-and-So; or she is a teacher or secretary of some conference department.' They reply, 'Yes, is that so? My, but he is a very nice person. How sweet he talks, how humble he is; he came even to me, and I tell you he is not ashamed of us.' So, Brother Hurlinger, I am sure that our brethren and sisters will not neglect their duty to God and their fellow men if they know these things, but that they will take advantage of the plan laid down by the General Conference of distributing the printed page among their foreign neighbors. They may not know the real harvest here on this earth; but this one thing we do know, and that is, God tells us through Sister White that the pages of truth should be scattered like the leaves of autumn. Had it not been that many will be saved thereby, I do not believe that the Lord would have said this should be done.

"May the Lord bless all our American brethren and sisters, and give them a desire to extend the blessed truth to the foreigners about them, and may they exercise the humble spirit of our Lord Jesus in such a way that the hearts of their fellow men may be touched, and result in the salvation of many, and they will surely receive a crown of glory for their kind and humble work. May God the Father richly bless you in all your efforts. I remain,

"Sincerely your brother in the Lord

Jesus Christ,

[Signed] T. M. KRAINEAN."

"There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given his church." (See "Testimonies for the Church," Vol. VIII, pp. 34-36.)

Who will respond to the appeal in Brother Krainean's letter by giving the message to the foreigners about them? Now is the time; soon the opportunity will be gone forever.

J. W. HURLINGER.

## Educational Department

W. N. HOWELL - - - - - Secretary  
O. M. JOHN - - - - - Assistant Secretary

### EDUCATIONAL RALLY

THE Western Canadian Union is quite up to date in its methods of making educational progress. A rally of its school faculties and educational officers was held at Alberta Academy October 3-9, with the union educational secretary, Elder J. J. Reiswig, as chairman. It proved to be a session of much spiritual uplift, and was fruitful of concrete results.

Western Canada is a territory of long distances and widely distributed constituency. Our educational workers had never met for such a purpose before. This privilege of prayer and counsel together was keenly appreciated by all who attended. The presidents of the union and Alberta conferences were present part of the time, and we all regretted that the entire union committee were not there. Conference and educational leaders need to keep close together in counsel and co-operation if the best results are secured. Among the aggressive measures taken were these, in substance:

1. Approval of the Inspection Committee's report recommending Alberta Academy for accrediting to Walla Walla College. This report is yet to be reviewed by the Walla Walla faculty and the General Department of Education.

2. Agreement that Alberta Academy accept at face value the credits of Battleford Academy in the subjects now taught within the twelve grades. The latter school is not yet fully developed to twelve grades, and hence could not be regularly accredited this year.

3. Decision that both academies bring up their work fully to standard by another year.

4. Request to the union conference to take over Alberta Academy at once and operate it as a union school. This academy was voted some time ago as the union training school, but had not yet been taken over in its operation.

5. Recommendation that the name of Alberta Academy be changed to Northwestern Junior College, and that funds be raised this winter to equip it more fully for this grade of work, including the erection of a new normal building before next year.

6. The holding of a summer school of six to eight weeks as a permanent policy.

7. The adoption of a course of study in the two academies for the coming year adapted to the educational situation in their respective provinces. In both Alberta and Saskatchewan Provinces, the educational system is undergoing some marked changes, hence our schools adopted conservative

courses for this year, aiming both to meet the provincial standards and to conserve all our denominational features.

8. The holding of an educational rally next summer at Battleford Academy, to include the attendance of conference as well as educational officers.

9. Recommendation of a short course of study for workers to be held for twelve weeks at Alberta Academy during the winter months.

10. A pledge of consecration to better service, and a determination by the faculties to study and apply the principles of Christian education in all departments of teaching.

The two union rallies held by the Columbia and the Western Canadian Unions this autumn have been so fruitful of good results that it is to be hoped that our other unions may bring together next year their educational and conference forces for a similar purpose.

I am now leaving Canada for the Northern Union, to join Professor Van Kirk in the inspection of his five schools and in the annual session of the Northern Union educational board, which meets jointly with the local conference presidents. There is an unusual awakening among our educators and a spirit of progress in our schools that it is gratifying to see. W. E. HOWELL.



### HEALTH INSPECTION OF OUR SCHOOLS

We have long talked of physical training as one of the three planks in our platform of true education. Physical, mental, and spiritual — our threefold education, we say. We talk well about it, but it is high time to ask ourselves seriously, What are we doing about health development in our schools?

It is not right to say we have done nothing. Since we set out to have schools of our own, we have sought to improve our table diet and put it on a healthful and purely vegetarian basis. I well remember, while a student in our first college thirty years ago next month, helping to chase across the campus a fleeing turkey that had escaped the headman's block behind our dormitory kitchen — an episode in ancient history. We have eliminated stimulants, spices, and other unwholesome articles from our menu, and sought to improve our cooking and service of plain things so that our boys and girls may eat for strength and not for drunkenness.

We have done something — albeit spasmodically and too indifferently — to establish manual labor as a regular part of the curriculum for both teachers and students. One aim in this work has been to benefit the physical man. We have succeeded largely in establishing this practice to take the place of rough and exciting games. The schools that are doing the best in this respect are keeping closest to our educational theory. We are just now experiencing a revival of interest and activity in manual training that is hopeful.

But the real basis of dealing intelligently with the physical side of education, we have almost totally neglected — taking an inventory of the needs of the students whom we are to educate. There is something the matter physically with all of us. What that something is, we have not troubled ourselves to find out in any rational way. What we have done has been in the nature of a general remedy for all alike, a panacea for all ills, like the patent medicine.

We are now coming to realize this lack, and are undertaking to conduct the present

year a health inspection of all the boys and girls in our schools of all grades. We are starting out simply by using the same blank for all ages. With the help of the Medical Department, we have prepared a blank for recording the findings of the physician or nurse in each individual case. The inspection covers the organs of sense, like the eyes, ears, nose, and mouth — on the condition of which so much depends for successful study. Then the chest, abdomen, and general trunk conditions are looked into. Record of common diseases which the student has had, like measles, mumps, diphtheria, is made, as also whether the pupil has been vaccinated or inoculated for typhoid, and a little of his health history.

The aim in making this inspection is to deal with each pupil to the greatest advantage healthwise while in the confining work of the schools. Physical defects and seeds of disease are often discovered and treated in such a way as to forestall serious illness or breakdown. The student's manual labor and his physical culture exercises can be adapted to corrective and development ends, and his studies regulated in amount and kind to improve his health. A copy of the health inspection report is furnished to parents as well as filed in the school, together with the physician's recommendation of measures to improve the health.

It is a matter of distress to us as educators for our work, to hear a member of our Mission Board say, as he did recently, that about one out of every three of the missionaries we send to distant lands fails in health and must be transported back to the homeland if he does not make his grave in foreign soil. This is poor economy. It is almost "frenzied finance" to allow such a condition to go on uncorrected. It is as much the responsibility of our schools to train our young men, and women as well, physically for a spiritual warfare of world dimensions, as for military leaders to train young men to endure hardness as good soldiers.

The logical place to begin is health inspection. We want to know definitely what the problem is in each individual case, then apply ourselves vigorously for results. We want the co-operation of parents and of medically trained men and women to achieve for our boys and girls healthwise what they richly deserve while under our care.

W. E. HOWELL.

## Missionary Volunteer Department

M. E. KERN - Secretary  
 MATILDA ERICKSON } - Assistant Secretaries  
 ELLA IDEN }  
 MEADE MACGUIRE - Field Secretary

### ARMENIAN AND SYRIAN RELIEF

ALTHOUGH the beginning of our campaign for Armenian and Syrian relief came just as the influenza was raging throughout the country, we hear excellent reports of the interest of our young people in it. Prof. C. A. Russell, Missionary Volunteer secretary for the Lake Union, writes:

"I am receiving excellent reports from the Armenian campaign. It is too early to ascertain the amount contributed in the union, but I feel that it will reach a good, round sum. Miss Edna L. Walker writes that the young people in West Michigan are very enthusiastic over the campaign. I just received a letter from a local society leader in Indiana stating the amount they raised, which was really a surprise to me. It was

a good, big sum for a local church society."

We have received the "Adoption Agreement" from the Hinsdale Sanitarium Missionary Volunteer Society. Doubtless others are on the way.

The Missionary Volunteer secretary of the Manitoba Conference writes:

"We have had a good response to our appeal for the Armenian Relief Fund. I received a letter from a little Sabbath school of about a half dozen members (three adults) inclosing \$24 for this fund."

It is a sad fact that the real spirit of sacrifice is very rare these days, notwithstanding the great suffering in the world which should appeal to our sympathies. After all, we usually give of our abundance, and have more or less to spend for nonessentials besides. Let us place the Armenian and Syrian mite box on our dining tables, and think of the two and a half millions of starving people when we sit down to partake of our daily food. The Lord says, "Freely ye have received, freely give."

Here is a word from Palestine which tells of conditions there:

"Today I saw our British soldiers offer some porridge in a pot to native boys, and it was distressing to witness the way they rushed in and devoured the porridge to the last particle. Most of these poor children and older people go about with a dazed expression of hopelessness, and many seem to have gotten beyond caring whether they live or die."

Let societies and individuals send their offerings to the conference treasurer marked "Syrian Relief." When the General Conference receives the money, it will be forwarded to the American Committee for Armenian and Syrian Relief.

M. E. KERN.

## Publishing Department

N. Z. TOWN - Secretary  
 W. W. EASTMAN - Assistant Secretary

### THE LORD WORKING WITH THE COLPORTEUR

THE colporteur who goes forth to his work prompted by the right motive — the salvation of souls — and trusting in God to help him, may be sure of the abiding presence of the Holy Spirit and the constant ministry of holy angels.

With the help and guidance of these divine agencies, he will find many honest-hearted people seeking to better understand the will of God who will respond quickly to the message he brings, and with joyous hearts purchase the books he carries containing the message of the Lord to the inhabitants of earth at this time.

The following experience, given recently by one of our colporteurs, will illustrate this:

"After canvassing a Catholic lady for 'Bible Readings,' I also gave her the canvass on 'United States in Prophecy.' She broke down and cried. My heart was certainly touched, and I knew the great God was working, and that the angels were helping me. She asked me to come some evening when her husband was at home and explain the same things to him. I gave her the little book, and told her I would come and give them Bible studies. The Methodist Episcopal minister is interested, and has offered us his church, and wants us to hold meetings. I canvassed a woman the

other day while she was in the cornfield, and she left the field and took me to the house, and I gave her a Bible study on the second coming of Christ and the one thousand years. She was so interested that she walked a mile to borrow the money to pay for the book."

The following experience by another colporteur also illustrates this, and shows, further, how the way often opens for this class of messengers to reach others besides the laity, and even to speak to assembled congregations:

"I have been having some wonderful experiences the last two weeks. At the first home I canvassed on Monday the lady gave me an order for four copies of 'Our Day' in half leather, and paid \$3 down, and said she wished she had more change to give me. I canvassed another lady, and she ordered a copy in half leather, and wanted me to speak at the church on the subject of salvation. She said she would see that I was paid for my time. I also called at the home of a man who has been an ordained elder in the — Church for twenty years. After canvassing him and securing his order for three copies of 'Our Day,' the Sabbath question came up, after which we spent the evening in a careful study of the Scriptures. He acknowledged that the Seventh-day Adventist people are of all people in the world the deepest versed in the prophecies."

W. W. EASTMAN.

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### THE SUMMARY

OUR colporteur work in this country is at present passing through a period of adjustment to new conditions created by the latest draft law and the essential war work legislation which many of the States have enacted. These new conditions, together with the return of the students to the schools, have had their effect on our summary, which for North America shows a falling off of more than \$30,000 from the corresponding month last year.

In some conferences, very few men are left to carry on the work, but the field leaders are not allowing this to dishearten them or stop the work. They have appealed to the sisters to fill up the ranks, and there is a splendid response to these appeals. If women can do good work at the carpenter's bench, in the munition factories, on the farm, etc., why should we not have the "great host" of women of which the psalmist speaks, publishing the good tidings contained in our books? We look for good reports for the last quarter of this year.

N. Z. TOWN.

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### WORLD LITERATURE SALES FOR 1917

In bringing our chart of the publishing work up to date at the time of the General Conference, we estimated the world sales for 1917 at \$2,800,000. The grand total, as the actual reports now show, is \$2,881,388.70.

This represents a gain over 1916 of \$700,000. We are sure the readers of the REVIEW will rejoice with us over this splendid showing.

At the General Conference in April, we fixed our goal for the present year at \$3,000,000. The prospects are that we shall go well beyond this. During the first eight months of the year, the Southern Publishing Association reports a gain in sales over the previous year of \$135,600, or 78 per cent. The gain of the Pacific Press during the same time amounts to \$100,000, and of the Review and Herald, to \$55,000.

### COLPORTEURS' SUMMARY FOR SEPTEMBER, 1918

UNION	Agents	Hours	BOOKS		PERIODICALS		
			1918 Value	Value 1917	No. copies	Value 1918	Value 1915
<b>ATLANTIC</b>							
E. New York	14	642	\$ 1040.28	\$2523.60	2307	\$ 346.05	\$ 41.50
Greater New York	3	86	317.70	1211.65	16343	2451.45	1062.70
Maine	11	560	3474.90	3618.36	2024	303.60	201.00
Massachusetts	5	260	1060.00	1052.27	3068	460.20	306.00
N. New England	10	327	873.65	1200.80	480	72.00	41.00
S. New England	12	263	2508.00	2097.25	1165	174.75	104.40
W. New York	9	187	1349.45	.....	580	87.00	156.50
Totals	64	2325	10623.98	11703.93	25967	3895.05	1913.10
<b>CENTRAL</b>							
Colorado	6	129	113.50	593.05	716	107.40	178.00
Kansas	27	723	3878.71	938.30	1094	164.10	91.80
Missouri	---	---	-----	1184.25	1679	251.85	292.70
Nebraska	24	610	1048.65	1314.60	852	127.80	28.00
Wyoming	7	78	214.10	655.75	335	50.25	17.30
Totals	64	1540	5254.96	4685.95	4676	701.40	607.80
<b>COLUMBIA</b>							
Chesapeake	6	168	700.75	365.60	2349	352.35	238.10
Dist. of Columbia	4	200	540.00	1411.00	584	87.60	28.10
E. Pennsylvania	21	1569	3402.55	2228.50	7338	1100.70	148.40
New Jersey	8	380	2339.55	-----	992	148.80	63.70
Ohio	16	901	2095.85	2234.17	3699	554.85	402.60
Virginia	12	813	2020.60	1104.75	743	111.45	26.80
W. Pennsylvania	14	941	2307.05	1650.80	6612	991.80	217.50
W. Virginia	11	725	2351.40	1874.11	322	48.30	58.30
Totals	92	5697	15757.75	10868.93	22639	3395.85	1183.50
<b>EASTERN CANADIAN</b>							
Maritime	10	428	701.85	-----	255	38.25	5.00
Ontario	20	652	553.95	-----	1588	238.20	46.70
Quebec	7	298	112.31	-----	350	52.50	5.00
Newfoundland	---	---	-----	-----	-----	-----	-----
Totals	37	1378	1368.11	-----	2193	328.95	56.70
<b>LAKE</b>							
E. Michigan	10	772	711.05	1390.10	710	106.50	58.70
Indiana	14	518	633.20	1634.77	953	142.95	146.50
N. Illinois	21	1045	1139.17	713.67	5863	879.45	253.30
N. Michigan	10	224	526.75	412.50	300	45.00	56.80
N. Wisconsin	11	774	660.15	301.50	232	34.80	42.50
S. Illinois	17	828	1027.65	1011.45	610	91.50	162.60
S. Wisconsin	1	39	144.25	1115.50	853	127.95	131.10
W. Michigan	8	210	532.18	2613.69	741	111.15	23.50
Totals	92	4410	5374.40	9193.18	10262	1539.30	875.00
<b>NORTHERN</b>							
Iowa	6	444	883.45	5430.61	1581	237.15	291.40
Minnesota	10	1404	1374.95	6310.90	4269	640.35	266.00
N. Dakota	1	64	90.55	5588.80	531	79.65	36.20
S. Dakota	5	114	502.65	4508.80	176	26.40	606.20
Totals	22	2026	2851.60	21839.11	6557	983.55	1199.80
<b>NORTH PACIFIC</b>							
Montana	---	---	-----	582.80	1305	195.75	50.50
S. Idaho	---	---	-----	669.85	481	72.15	46.50
S. Oregon	---	---	-----	139.00	133	19.95	16.30
Upper Columbia	---	---	-----	-----	663	99.45	16.00
W. Oregon	---	---	-----	114.55	954	143.10	283.50
W. Washington	---	---	-----	437.95	2826	423.90	288.00
Totals	---	---	-----	1944.15	6362	954.30	700.80
<b>PACIFIC</b>							
Arizona	2	125	473.90	596.35	565	84.75	10.50
California	4	155	305.35	516.47	3199	479.85	125.80
Central California	2	16	36.00	1075.50	978	146.70	22.50
Inter-Mountain	8	453	975.45	788.70	185	27.75	16.40
N. Cal.-Nevada	5	1101	1247.55	920.05	368	55.20	24.20
N. W. California	---	---	-----	1307.30	-----	-----	-----
S. California	6	220	203.25	588.60	5477	821.55	233.30
S. E. California	2	78	114.25	457.60	707	106.05	35.50
Totals	29	2148	3355.75	6250.57	11479	1721.85	468.20
<b>SOUTHEASTERN</b>							
Cumberland	8	532	1089.75	1329.10	2055	308.25	245.00
Florida	7	604	2276.64	2470.70	560	84.00	135.00
Georgia	16	2176	4663.93	3143.25	218	156.15	194.10
Carolina	27	2284	5407.25	6049.18	1174	176.10	319.10
Totals	58	5596	13437.57	12992.23	4007	601.05	893.20

SOUTHERN							
Alabama	15	761	\$1310.38	\$2738.50	920	\$138.00	\$ 81.50
Kentucky	12	1720	2019.30	722.10	421	63.15	71.00
Louisiana	12	751	2588.80	1077.50	613	91.95	15.20
Mississippi	11	564	3284.10	3546.75	203	30.45	85.50
Tennessee River	6	281	454.05	2524.25	1110	166.50	287.40
Totals	56	4077	9656.63	10609.10	3267	490.05	540.60
SOUTHWESTERN							
Arkansas	20	768	1295.25	5392.04	951	142.65	225.90
N. Texas	25	1519	2418.90	1111.35	615	92.25	199.00
Oklahoma	15	868	1014.35	2002.65	1574	236.10	183.50
S. Texas	8	654	712.20	263.85	1675	251.25	210.50
Texico	8	400	281.00	515.45	260	39.00	7.00
Totals	76	4209	5721.70	9285.34	5075	761.25	825.90
WESTERN CANADIAN							
Alberta	.....	.....	.....	1235.70	880	132.00	210.00
British Columbia	.....	.....	.....	322.00	455	68.25	27.60
Manitoba	.....	.....	.....	615.00	290	43.50	69.50
Saskatchewan	.....	.....	.....	2888.80	1435	215.25	62.00
Totals	.....	.....	.....	5061.50	3060	459.00	369.10
Foreign and miscellaneous	.....	.....	.....	.....	4027	604.05	502.30
Mailing lists	.....	.....	.....	.....	55002	8250.30	6308.20
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	92	5151	11991.34	22377.18	53750	1752.69	4908.34
British	46	2314	2228.59	1724.24	64525	2321.83	3340.49
Scandinavian	154	19582	25273.76	16410.65	15822	1346.62	1140.20
Latin	12	971	1110.86	.....	8667	293.51	.....
South African	21	1254	3146.88	3473.10	15538	811.98	255.36
South China	12	65	53.00	.....	7912	272.60	206.51
Japan	.....	.....	10.57	50.49	3812	190.60	376.97
Korean *	20	3293	134.50	21.84	2673	562.45	148.90
North China	17	1365	938.00	.....	20172	1200.56	.....
Philippine	46	5355	4438.45	2002.47	6636	276.50	79.85
Hawaiian	.....	.....	.....	514.00	.....	.....	.....
Guatemala	.....	.....	.....	188.50	.....	.....	.....
Salvador	2	81	153.14	.....	.....	.....	.....
N. Honduras	1	28	115.50	.....	.....	.....	.....
S. Honduras	.....	.....	.....	586.90	.....	.....	.....
Jamaica	11	728	554.40	377.43	.....	.....	121.75
Porto Rico	.....	.....	.....	174.80	.....	.....	.....
Cuban	11	765	2315.47	.....	.....	.....	.....
S. Caribbean	3	144	524.60	.....	.....	.....	.....
W. Caribbean	3	254	885.00	7256.90	.....	.....	.....
Inca	3	354	553.65	.....	.....	13.45	.....
Brazilian	63	5000	2516.13	1893.62	10362	885.05	.....
Austral *	31	2410	7116.69	12369.04	.....	.....	331.54
Foreign totals	548	49114	\$ 64060.53	\$ 69421.16	209869	\$ 9927.84	\$10909.91
N. A. totals	590	33406	73403.45	104433.99	164573	24685.95	16444.20
Grand totals	1138	82520	\$137462.98	\$173855.15	374442	\$34613.79	\$27354.11

In the Philippine Islands the literature sales for the first seven months of this year amounted to \$25,925, as against \$10,063 during the same period last year. From the North China Union comes this word: "Our report for the month of May is the best we have ever yet had, being in excess of \$3,000 (Mexican)."

The new draft law in this country and the "work or fight" order are affecting our colporteur work in some parts of the country, but notwithstanding this, the faithful field leaders are determined to "carry on."  
N. Z. TOWN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.  
February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.  
March and April, 1917, 293,147 copies, value \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.  
May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.  
June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.  
July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.  
August, 1917, 253,026 copies, value \$11,264.29; August, 1918, 208,702 copies, value \$9,393.42.  
September, 1917, 231,408 copies, value \$10,926.97; September, 1918, 209,869 copies, value \$9,927.84.

Appointments and Notices

NURSES' TRAINING COURSE

The Florida Sanitarium is offering to our young people a full three-years nurses' course, to begin by the first of the year, and, if possible, by Dec. 1, 1918.

The sanitarium will be glad to hear from those desiring to enter training. Young men and women from eighteen to thirty-five, with good health, a consecrated life purpose for service, and with eight to twelve grades of school work, are urgently counseled to give this call careful and prayerful thought.

Enable us to start our course promptly by writing at once. Address the Florida Sanitarium, Drawer 1100, Orlando, Fla.

The Management.

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.

Donald King, Madison, Ohio. Life and Health, Watchman, Signs, weekly and monthly, Instructor, Liberty, and tracts.

Claude E. Eldridge, No. 1, off Ferry Road, Niagara Falls, Canada. A continuous supply, mailed from points in Canada only.

Mrs. Marie Beermann, Clatskanie, Oreg., Star Route, Box 9. Signs, monthly and weekly, Watchman, Youth's Instructor, Little Friend, Life and Health, Life Boat, and tracts for missionary work.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1916	1917	1918		1916	1917	1918
January †	177107	104517	137723	July	151297	202270	97324
February	222470	129591	134197	August	153309	237711	230127
March	154019	107703	330318	September	111833	164438	164573
April	98217	201556		October	101997	122138	
May	117917	140580	117178	November	97439	136271	
June	154701	141169	220177	December	98488	63219	
Totals	.....			1673894 1751163			

COMPARATIVE BOOK SUMMARY

	1913	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$63276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	241063.34
April	73520.45	85685.35	78974.96	94066.35	108042.73	
May	101640.01	87024.10	107987.69	106602.30	136453.74	160112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	199116.62	170546.02	192033.15	265004.04	336262.65
August	111660.64	105391.65	119773.18	143185.26	203010.57	207615.34
September	73732.14	74359.96	78364.70	96001.38	172855.15	137462.98
October	84015.90	60357.25	76102.53	85128.41	113540.61	
November	73949.60	57388.95	69660.16	86248.56	107545.23	
December	59749.92	57496.17	69145.88	71060.56	87121.50	
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	

\* For two months.

† Multiply number of magazines in any month by fifteen cents to get value.

**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 Wisconsin sister asks that we join her in praying most earnestly for the conversion of her husband; her son is a Catholic, and desires her to join him in that church.



**SPECIAL NOTICE**

To Ministers, Church Elders, and Missionary Leaders

For the general fall and winter missionary work with literature, let us suggest that you consider a special offer now being made by the Signs of the Times office. The brethren at the Pacific Press wish you to know that they have on hand a quantity of back numbers of the Signs Weekly—all 1918 issues. This material will serve excellently for rack work, general distribution in the daily intercourse, and in public meetings. The prices, postpaid in the United States only, are: 75 cents per hundred; \$5 per thousand.

Early orders will, of course, receive the largest assortment of issues. Remember, these are all 1918 papers, and they are full of splendid articles on the message for these days.



**QUIT SMOKING**

Everywhere, seemingly, every man and boy, and sometimes women, are smoking or using tobacco in some form. Why are they doing it? Many are using tobacco because they enjoy its sedative effects, and do not know it is injurious. Would they quit if they knew? Many would do as did the three men who are referred to in the following report, just received from one who is circulating the Instructor Anti-Tobacco Annual:

"You may be interested to know that I gave a copy of the Instructor Anti-Tobacco Annual to a prominent gentleman who smoked. He read it, and has not smoked since last September (a year). His son, a Cornell student, read it and quit. An uncle, past eighty years of age, read it also, and has not smoked since. Each one quit without consulting with the other, and all three have not smoked since they read the Anti-Tobacco Annual. I am ordering an additional 50 copies."

This shows that the Instructor Anti-Tobacco Annual contains facts against tobacco to lead men to stop using it.

**The W. C. T. U. Women Like It**

The following illustrates the interest of many W. C. T. U. workers in the circulation of the Anti-Tobacco Annual:

"I just had a call over the phone from one of our county W. C. T. U. officers, who said, 'I think the Anti-Tobacco Instructor is the best I ever read. I am going to see how many boys will be in attendance at the college this year, and will see that each one has a copy. Please send me 100 copies, and I will be responsible for the \$4.'"

Let all remember that the health and temperance work is "the right arm of," and "the entering wedge for," the great advent message, and that it is hard to plant the message in the hearts of men through the fumes of tobacco.



**FRUITS OF "PRESENT TRUTH"**

A sister in Ohio, some time ago, began systematic work with Present Truth. She found a lady interested, and continued supplying Present Truth and giving Bible readings until the lady accepted the message, attended the recent Ohio camp-meeting, and cheerfully gave a thousand dollars to missions.

**Does It Pay?**

Engaging in the circulation of Present Truth is answering the call for "fishers of men." The pledge of the Son of man to all laborers is, "Whatsoever is right I will give you." The Lord's remuneration in this life is in keeping with his conception of the value of souls, and in the life to come it is beyond the power of man to even think. Who can estimate the value of the work of this Ohio sister? To her efforts will be added those of the sister to whom she brought the truth and all to whom it comes

as the result of the future work of both. In what can one engage that will pay better?

**The Way It Works**

The following letter, sent in by one to whom Present Truth, No. 32, had been sent, fairly represents the interest that Present Truth is creating in many places:

"Dear Sir: Since I have read your last issue of Present Truth, I have decided it would be a good number to distribute among the people in my community, in order that they may know of the origin of the Sunday Sabbath. This issue is a good explanation of the difference between the false and the true Sabbath. Please find 60 cents inclosed, for 100 copies of Present Truth, No. 32. With best wishes for many blessings and good success, I am

"Sincerely yours, \_\_\_\_\_"



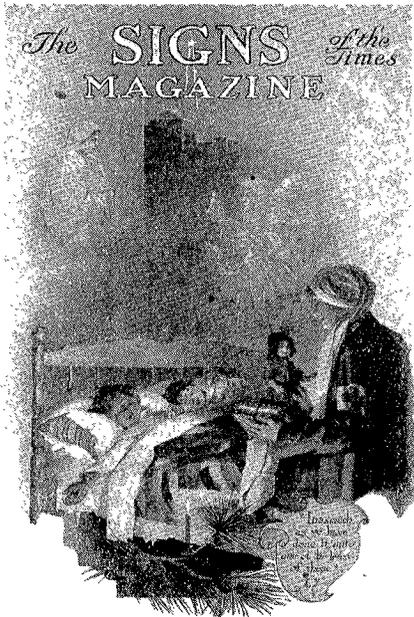
**THE DECEMBER "SIGNS MAGAZINE"**

From cover to cover an altogether appealing and attractively prepared number of the magazine.

**The Articles**

"Germany's Church Federation," by George McCready Price. An analysis of present-day German theology and the kaiser's relation to it. The sort of religion a true democracy calls for, and America's obligation to the world.

"The Vatican's 'After the War.'" A trenchant article by M. C. Wilcox. Here is a meaningful quotation from the article on the claims of the Vatican: "The capital reason of all the



wrongs in human society of today is heretical doctrine that recognizes as source of authority the will of the people."—Benedict XV.

"As Was the Custom of Jesus and Paul," by Hampton W. Cottrell. A strong article on the Sabbath question, showing how Christ and Paul indorsed the institution of the Sabbath by lifelong observation of it.

"Building on the Sand Dunes," by Arthur W. Spalding. The doctrines of Socialism based on evolution.

"The Bible Version of the Millennium," by Robert S. Fries. The clear, consistent teaching of the Bible on the millennium.

"Is the Undertaker's Work Growing?" An article by Dr. D. H. Kress, teaching that the conquest of disease depends upon the conquest of sin.

"Christmas—What It Is and What It Teaches," by M. Ellsworth Olsen.

"Health Conservation," by Dr. George Thomason.

And other good things. The December Signs Magazine is now ready for delivery.

**OBITUARIES**

Angove.—Mrs. Fanny M. Angove was born in Devonshire, England, March 2, 1835, and died in Grass Valley, Cal., Oct. 10, 1918. She was an earnest Seventh-day Adventist for thirty-five years. One son and one daughter mourn.

Pardee.—Mrs. Catharine McConnell Pardee died in Jamestown, N. Y., Oct. 12, 1918. The deceased was born in Busti, N. Y., and passed her girlhood days in Brooklyn. She was a member of the Seventh-day Adventist church. Her husband, a foster daughter, and one sister survive. S. Mortenson.

Carlson.—John L. Carlson was born in Sweden, Dec. 17, 1875, and died at the Protestant Hospital in Norfolk, Va., Oct. 16, 1918, as the result of an attack of influenza. We expect to meet him in the first resurrection.

R. F. Farley.  
(Columbia Union Visitor please copy.)

Hopkins.—Albert Leslie Hopkins was born near Harwood, Mo., Feb. 23, 1896. He was converted early in life, but later became indifferent. During his last illness, however, he made his peace with God, and fell asleep in hope, Oct. 8, 1918. He is survived by his parents, four sisters, and one brother. F. H. Hoxie.

Nickerson.—Mrs. Roselpha A. Nickerson accepted present truth a few years ago at Centralia, Wash., and at the time of her death was a member of the Seventh-day Adventist church at Santa Cruz, Cal. She fell asleep in Jesus Sept. 24, 1918, aged sixty-five years. W. C. Ward.

Clarke.—Mrs. Lucy E. Clarke was born in New York State, June 8, 1832. Her childhood was spent in Akron, Ohio, and she was married to John Clarke, of Bowling Green, Ohio, in 1857, where they lived until 1887. They then moved to Michigan, and she fell asleep at the home of her son in Carson City, Mich., Oct. 3, 1918. The deceased was an ardent believer in the third angel's message. B. F. Williams.

Kinsey.—Raymond Randall Kinsey was born at Lutes, Mich., April 10, 1897. About eight years ago the family moved to Holly, Mich., and he entered the Adelphian Academy, where he was graduated last spring. He was called to the service of his country last summer, and died at Camp Custer, Oct. 13, 1918, as the result of an attack of influenza. His parents, two sisters, and five brothers mourn.

A. J. Clark.

**A PRESENT-DAY NECESSITY**

(Continued from page 32)

scribers, and then endeavor to secure their subscriptions.

In order to encourage members who are not readers of the REVIEW to subscribe now, we will send it to all new subscribers

**Fourteen Months for \$2.50**

This special offer is good only from now until Jan. 31, 1919. It applies to new subscriptions only, not to renewals.

This special offer ought to be the means of influencing 5,000 members to commence reading the REVIEW; and if our friends can find time to do a little missionary work in behalf of this periodical, we believe 5,000 new subscriptions will be secured.

**Our Clubbing Proposition**

To our present subscribers and others we make a special offer in our clubbing proposition. This offer will enable you to secure your reading for the coming year at a reduced price.

The following rules govern the clubbing arrangement:

1. A club is three or more papers.
2. Club papers should go to the same name and address.
3. This club offer expires Jan. 31, 1919.

**Club Prices**

REVIEW AND HERALD .....	\$2.25
Youth's Instructor .....	1.55
Sabbath School Worker .....	.50
Life and Health .....	.90
Christian Educator .....	.90
Church Officers' Gazette .....	.50
Liberty .....	.30
Present Truth .....	.15

Study the list, select as many papers as possible, and send order to your conference tract society.

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



WASHINGTON, D. C., NOVEMBER 14, 1918

EDITOR FRANCIS MCLELLAN WILCOX  
 ASSOCIATE EDITORS  
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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, 11th and Park Station, Washington, D. C.

WE have the gratifying word from Elder D. D. Fitch, of Porto Rico, that the destructive earthquake which visited that island did but little, if any, damage to our work or workers. We shall present soon an illustrated article from Elder William Steele, superintendent of that field, regarding this visitation.

❖ ❖

DR. NEWTON EVANS and Dr. George Thomason came to Washington last week to counsel regarding some phases of the work of the College of Medical Evangelists at Loma Linda, Cal. Dr. Evans returned to Loma Linda. Dr. Thomason will remain in the East for several weeks for postgraduate work.

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WE deeply regret to learn of the death of Dr. E. D. Haysmer from pneumonia, following an attack of influenza. He was living at the time in Ferriday, La., and had worn himself out ministering to others in affliction. We extend to his sorrowing relatives, and to other families similarly afflicted, our sincere sympathy.

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### THE WORLD OUTLOOK

THE last four years have been crowded so full of startling events and unusual situations that it has been difficult for the ordinary person to adjust himself from day to day to the changing conditions. It is gratifying to recognize that these events are now reaching their climax. The last few days have brought many encouraging reports of the cessation of hostilities on the eastern and southern fronts of Europe.

First Bulgaria surrendered to the Allies. This was followed later by the surrender of Turkey, and as we write, November 4, comes the good news that Austria is out of the war, an armistice between her and the Allies having been agreed upon. Germany, several days ago, asked for an armistice for the purpose of considering terms of peace. The representatives of the Allied Powers have been in conference for several days at Versailles, France, working on the propositions to be submitted to Germany. As we go to press, report has it that an agreement has been reached. The submission of these terms does not necessarily indicate the close of hostilities. It will remain for Germany to decide whether she will agree to the conditions or conclude to fight on.

At this writing, with only a hint of the issues involved in the surrender of these nations, it is impossible to form an opinion as to future events. It would seem, however, as if the people in these nations which

have stood for autoocracy of government, and in which liberty, both civil and religious, has been so greatly abridged during the years of the past, are destined to enjoy a greater measure of freedom. It would be sad indeed if this greater human freedom were not one fruit of this terrible war of the last few years. It is for this greater freedom and liberty that the Allies have contended, and which practically the whole world has desired to see consummated.

The unshackling of those who have been bound, we believe is in the order of God, giving freer course to the gospel message. It seems probable from present indications that several new states will be created; that greater security will be accorded the peoples of the Balkan Peninsula; that the great waterway of the Bosphorus will be opened to the commerce of the world.

What the immediate future of Turkey will prove to be, it is difficult to tell. We know what her ultimate destiny will be, as brought to view in the prophecies of the Word. Just how soon this destiny will be fulfilled, and what moves still must be made on the great political checkerboard of the world, we cannot predict.

It is for us to study the changing order of events, and note the fulfillment of the prophetic Word. Let us be careful, however, that we do not become fanciful in our interpretations or wild in our statements. It is not for us to go beyond the statements of the prophecies. We cannot tell in detail how these prophecies will be fulfilled. In this time, as never before, we need to study carefully and to think soberly. Great and solemn events are portending. The situation in the world around us indicates that the coming of the Lord is near. God has his hand on the nations. He is still shaping events in this world. Believing this, we feel confident that as the result of peace negotiations, his gospel, for a little time at least, will have freer course. For this we should earnestly pray—that the angels of heaven may hold the four winds of strife till the gospel of the kingdom has accomplished its work, and till the servants of God are sealed in their foreheads. Let us be alert and awake to the times in which we live, and faithful in giving to others the message of gospel salvation.

We shall have more to say through the REVIEW in the near future regarding some of these questions.

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### AN IMPORTANT WORK AND DAY

SABBATH, November 23, is to be observed in all the Seventh-day Adventist churches in North America as Home-Foreign Day. A suggestive program for that day has been prepared and printed in the *Church Officers' Gasette*. The program may be adjusted to local conditions, but the Home-Foreign work is of such vital importance that it should receive due consideration in every church in America on this special day, and constantly. The Lord, through his servant, says that "many of the foreigners are here in the providence of God, that they may hear the message for this time;" and that "many would return to the places from which they came, that they might win their neighbors to the truth."

Many of the foreigners now in America will probably return to the old country as soon as the war is over. May the Lord help his people to give them the message quickly, so that they may carry it back to their friends when they go.

Remember the day—Sabbath, November 23.

### INSTITUTE OF WAR-TIME NURSING

PROGRESS is being made in preparation for the opening of this course in nursing for our young men who are soon to be called in the draft. We had hoped to have everything ready and to be able to open the course before now, but have been delayed on account of lack of carpenters to complete the barracks. The date for opening is now set for December 3. We should be glad if any young men who wish to take the course and who can in any way assist in building, would come at once and assist in the construction.

W. A. RUBLE, M. D., Director.

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### HOME MISSIONARY CONVENTION

A GENERAL Home Missionary convention for the United States and Canada will be held in College View, Nebr., November 25-28. It has been considered by the General Conference Committee that the interests of the Home Missionary work at this time demand a separate convention of this kind, rather than that this department unite with the Publishing Department members in their conventions, as was planned at the General Conference.

It is hoped that before this convention closes, a general secretary will be elected to fill the place made vacant by the death of Sister Edith Graham, and that definite plans will be made for a vigorous campaign in this department during 1919. Further announcement will be made next week by Elder Daniells.

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### A PRESENT-DAY NECESSITY

NEVER in the history of this movement has there been a time when it was more essential that Seventh-day Adventists should receive the help and encouragement which comes through reading our periodicals.

What is true of our periodicals in general, is especially true of the REVIEW. Being the church organ, it is the mission of the REVIEW to proclaim the message with no uncertain sound, and to report regularly the progress of the work throughout the field. This the REVIEW is able to do, having able contributors, and active correspondents in every part of the globe.

Our leaders recognize the great good which our members who are readers of the REVIEW receive. In a letter received a few days ago, one of our conference presidents expressed his convictions regarding this matter as follows:

"We believe that we have reached the time when it is really dangerous for any Seventh-day Adventist to be without the REVIEW. All need the good articles which come each week. We shall do all we can to see that it is in the homes of all our people in this conference."

### A Great Awakening

There has come a great awakening in recent years regarding the necessity for all our members to read the REVIEW. This awakening has resulted in increasing the list about 3,000 a year for the past two years. Good though this increase has been, there are yet thousands of Seventh-day Adventist homes in North America where our church paper is not read.

We desire that these homes shall have the blessing and spiritual uplift which comes through reading this paper. Our readers can be of great assistance in this matter, if they will find out who in their church are not sub-

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