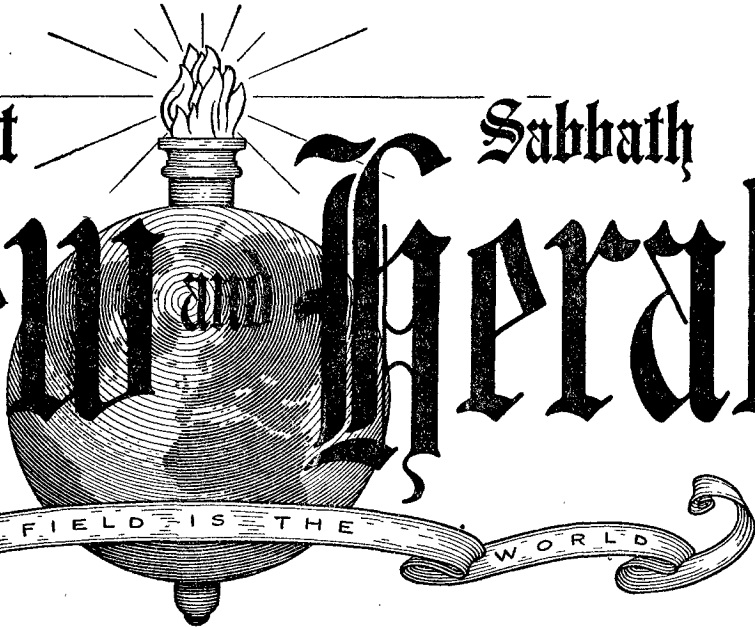


# The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

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No. 50

## The Prophetic Conference, New York City

AN undenominational prophetic conference of believers in the pre-millennial personal coming of Jesus Christ, was held in New York City from November 25 to 28. It was my great privilege to be present at this meeting. One of the larger churches of New York, the Collegiate Marble Church, was used for the morning service, while the afternoon and evening services were held in Carnegie Hall, which has a capacity of something over three thousand.

It surely would have been a cause of rejoicing to any Seventh-day Adventist, as it was to me, to see the enthusiastic congregations crowding the meeting places at every session, to hear discourses on the coming of Jesus.

Monday evening, although I arrived a little after the beginning of the service, I anticipated no difficulty in obtaining a seat, thinking that with such a large hall as Carnegie Hall, and with such an unpopular topic as the coming of the Lord, there would be plenty of room even for the late comers. I found out, however, my mistake, when the guards at the door told me that every seat was taken, and that I should go to an overflow meeting at the Church of the Stranger. Desiring to attend this particular service, I urged that I be allowed to go up into the galleries, and received permission, being obliged to stand throughout the service with many others who also were unable to obtain seats.

The keynote of the first meeting, as well as of the whole conference, and the point emphasized by every speaker, was the personal, literal, imminent, premillennial coming of the Lord Jesus Christ. And every ses-

sion was as well attended as the first. It was necessary to obtain two churches for overflow meetings.

An incident or two will be of interest to show the enthusiasm of those who attended the conference. The song service began each evening at 7:30, while the doors of the hall were opened at seven. Wednesday evening, as I was approaching the hall at seven minutes past seven, I noticed ahead of me three middle-aged men who looked like business men, starting to run. Following their example, I ran also, and followed them to the hall, and found that they were running in order to obtain a seat in the auditorium; but we were too late. At ten minutes past seven every seat in the auditorium was taken, and it was necessary for us to go to the gallery. By half past seven every seat in the gallery was occupied, and late comers found it necessary to stand or go to one of the other meetings.

On the last evening of the conference, Thursday, the people began to gather before the hall at six o'clock. By 6:30 several hundred had gathered, blocking the sidewalk, and even crowding out into the street. On this account the hall was opened at 6:30, instead of seven, and there was a longer song service.

Another encouraging feature of the conference was the emphasis laid upon the reading of the Scriptures. Charles Alexander, who led the singing, repeatedly asked all those who had their Bibles or Testaments with them to raise them. It was indeed cheering to see that practically every attendant at the conference had his Bible with him. At one session, noticing two young men toward the front who did not raise their hands,

Mr. Alexander told them they should be ashamed to come to such a meeting without their Bibles, and he pulled out of his pocket two Testaments and gave them to the young men. All were urged to join the Pocket Testament League, the members of which promise to carry a Bible or Testament with them wherever they go, and to read at least one chapter every day.

Of course many of the speakers held views concerning what was to happen during the millennium which we do not believe are Biblical. Nevertheless, the general effect of the conference was good, emphasizing, as the speakers did, the real Scriptural doctrines of Christ's personal coming, the resurrection of the dead, and the creation of the new earth after the destruction of the old earth by fire. As Adventists, we have been preaching these many years the doctrine of Christ's coming, and it is gratifying indeed to find earnest Bible evangelists of other denominations uniting together to hold conferences, and calling attention to the fundamental Biblical doctrine of the second coming of Christ.

The New York meeting, following last spring's similar meeting at Philadelphia, was so successful that it was stated that the committee who had arranged for the conference in New York, were planning to hold similar conferences in the great cities throughout this country in order to stir all the people to a realization of the importance of that cardinal doctrine of the Scriptures,—the advent of our Lord Jesus Christ.

As believers in the third angel's message, we have long looked forward to the time of the loud cry. With the prevailing indifference to the message of Christ's advent, we are sometimes inclined to feel as the prophet Elijah

did,—who is indeed a type of the advent people,—that we alone remain faithful to the “blessed hope.” May it not be that now, as in the time of that prophet, the Lord has many faithful ones who have not bowed the knee to Baal, but hold with us to the expectation of Christ’s soon return. If in the providence of God these believers in all churches are stirred up, and they in turn, through these prophetic conferences, serve to stir up the hearts and minds of men throughout this whole country to an appreciation of this same blessed hope, may it not be that this will be one of the instru-

ments in the hands of God to prepare for the loud cry of the third angel’s message which we so earnestly anticipate?

Repeatedly, speakers in presenting the Bible doctrines clustering around the coming of Christ, spoke better than they knew, and if their position were followed logically to a consistent conclusion, it would bring them to accept doctrines which they doubtless do not hold, such as the sleep of the dead, the close of probation with Christ’s second coming, etc. Discussion of these points must be left for another article.

L. L. C.

## Responsibility of Church Leaders

As was observed in a previous article, the responsibility of a church leader is very great. The church is organized for aggressive missionary work, therefore it must be directed by able leaders in that work. An army whose commanders were slow and indifferent, and who failed to execute the plans laid in council, would fail and be defeated by the enemy. The same is true of the church. If the leaders are capable and aggressive, the church is usually the same, and is at the front in all branches of the work.

This is especially true of the elder and the deacon. The Lord so considered it, inasmuch as he has outlined quite clearly the qualifications which these church officers should possess. Concerning the elder, or bishop, he says:

“A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Titus 1: 7-9.

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” 1 Tim. 3: 2-6.

These scriptures should be very carefully studied. They assure us that these offices carry with them very sacred responsibility, and the work is not to be directed by novices or those without high spiritual perception and eminent piety, that in everything they may be examples to the flock.

They are to be men who are estab-

lished in the faith. Nothing is more detrimental to the stability and progress of the truth than having leaders who are unsettled on some point of faith which the church as a body believes. The attitude which we should take toward this kind of leadership is thus stated in “Early Writings:”

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages.’” —Page 253.

So, even if a person is endowed with many other good qualifications as a leader, if he is not in harmony with the “established faith of the body,” this of itself is sufficient to disqualify him as a leader. It would be far better, in our judgment, to have no leader than to have this kind. It is well to give attention to this point, for sometimes those who have what they deem “advanced light” are quite willing to assume the work of leader, and then ride their pet hobby at every opportunity.

The apostle Paul emphasized this matter in his farewell visit with the Ephesian elders.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20: 28-30.

Two dangers are here mentioned: one from the outside—“wolves,” and one from the inside—“of your own selves,” men “speaking perverse things.” This warning has been needed, for this has been a real danger to the church in all ages. And the danger is no less today. Men will arise in our midst with “new light,”

and seek to “draw away disciples after them.” This has been done in the past, and will be done in the future. And the pity of it is that sometimes the leadership is so poor in churches that when one who once was a brother comes along with some new theory, the tendency of which is to divide and unsettle the church, he is invited into the church to preach. Such a church is in need of heavenly anointing. We should ever seek after more light, but when true light comes, it will reveal to us more clearly the great fundamental pillars of this message, and settle the people of God more firmly in the faith. Anything that does not do this, but is confusing and bewildering, is not light, no matter what pretentious claims it may put forth. All this emphasizes the need of leaders in the church who are sound in the faith and have clear spiritual perception, who study the Word and are able to convince the gainsayer.

The elder of a church is called an “overseer.” He must necessarily take the oversight of the entire work of the church. This does not mean, of course, that he is to do all the work; there are other officers who have responsibilities in different lines. Yet, as a wise and capable “overseer,” he must see that the work is done, and lead the other officers of the church in whatever work the church may be called upon to do. When a campaign is in progress, he must plan for it, and see that it is properly organized and carried forward. When plans or policies outlined by the larger organization, such as the local, union, and General conferences, come to him, he

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must see that they are given proper attention, and that the church over which he presides does its full share. He should keep in close touch with the mission funds, and see that the quota determined for his church is raised. If there is slackness in the matter, he should call the attention of the church to it, and plan to have the matter remedied. He must also give attention to the question of the tithe, and make a strong effort to see that all are faithful in this sacred work.

To withhold the tithe is a sin. It is really theft. It is robbing God to withhold from his treasury that which he has said in his Word is holy. It brings a curse upon us, and hinders our spiritual growth. Those who fall into this sin should be faithfully labored with by the leaders in the church, not simply with the idea of

increasing the tithe, but of saving the souls of those who are robbing the Creator. The following extract points out the duty of church officers in this matter:

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."—*Supplement to Review and Herald, Dec. 1, 1896.*

We shall speak of other duties of church officers in another article.

G. B. T.

## The Peace of the World—No. 3

THE complex problems with which the coming peace conference will have to deal necessitate, it is believed by many, the formation of an international league. These problems cannot be settled in a day or a month. They relate to old questions and to new; to the nations which have been engaged in the Great War of the last four years; to the place on the map of Europe of the new nations which have been born in the great conflict. The peace conference undoubtedly will create international commissions and tribunals to take some of these perplexing questions under advisement and work them out as may best be done.

### Changing the Map of Europe

In the *Independent* for Nov. 23, 1918, Mr. William Howard Taft, ex-President of the United States and president of the League to Enforce Peace, expresses his convictions regarding the work of the peace conference and the fruits of victory which he hopes to see realized from the Great War:

"The Great War is ended. It will change the map of Europe and the world. As the Christian era divides the ancient and the modern world, so this war will be a new point of departure in human history. . . . This war, in giving birth to so many new governments without assured stability, increases the chances of international friction. Unless the great powers who have won the war and who are responsible for these nations organize the world to maintain peace among them, war will show its grisly head again.

"The complexity of the adjustments for which the treaty of peace must provide makes inevitable the continuance of the present league of allied nations and its enlargement. The treaty must provide joint machinery with which to interpret and apply the terms of peace.

"It must set up commissions to assess indemnities. It must create tribunals to hear

contending peoples as to boundaries, rights of way, and rights of access to navigable rivers and the sea.

"It must continue its powers of mediation and conciliation long after a treaty has been framed and signed to settle disputes between new-fledged countries and restrain their jealousies and ambitions. They will not be perfect.

"Their human frailties will still be present. The great powers must maintain a joint military force to see to it that the terms of the treaty are complied with by the Central Powers. . . .

### An Enforced Peace

"We may need a combined military force to enforce decisions of the joint tribunals and commissions under the treaty against the new governments. Here then we shall have for the Central Powers and the recently born republics a machinery to maintain peace among them and to compel the administration of justice.

"This will be a league to enforce peace for half the world or more. What reason can be given for not extending the operation of this league to settle questions between the great allied powers themselves and between the other nations of the world? None.

"If the war is to achieve its highest purpose, need for such a league is imperative.

"Let us hope that the people of the United States will demand that their representatives unite with those of our allies in framing it. The peoples of England, France, and Italy long for it as the only security worth having against recurrence of war."

### The Preservation of National Autonomy and Domestic Government

The question has been raised concerning the extent to which nations united in a league of peace would surrender their own national rights, and to what extent each would be a free, independent, self-governing nation. Statesmen who have given wide thought to this question agree that national rights must be preserved. Mr. Asquith, former premier of Great Britain, recently made the following

statement of his views regarding this question:

"No nation ought to be called upon to surrender or impair its effective and complete sovereignty over its own affairs and interests.

"No nation ought to be allowed to dictate to another forms of legislation or administration or a scheme of government.

"No nation and no combination of nations ought to be in a position to prescribe for the rest what its fiscal policy should be. That is a very burning question. Each government must be allowed to tax its people, frame its tariff, and carry on its financial system with primary regard to its own interests and the interests of those for whom it is the trustee.

"It would be a very serious handicap to the adoption of a league of nations if it were to be supposed that by associating one's country with a great international combination one should be called upon in any way to surrender the complete power of self-determination and independent government.

"You cannot have a league of nations in any but an academic sense, which means an ineffective sense, unless those entering are prepared to recognize that in all countries participating the basis of government should not be autocracy, but complete, unfettered freedom at home.

"Next, they all should be prepared to combine their naval, military, and economic forces against any member or group of members cherishing and trying to carry into effect, aggressive ends.

"War, under modern conditions—and this will be increasingly true as the world develops—is a form of international suicide. That is the motive power for a formation of a League of Nations."

### War Minimized but Not Necessarily Ended for All Time

Recognizing that nations are composed of men and women of like passions with all who have gone before them in the world's history, the fatuous idea of the total and continuous cessation of war has not taken possession of the prominent advocates of the peace propaganda. Statesmen and men of national affairs recognize that the same racial jealousies and animosities, the love of supremacy, the desire for gain, which have prompted unholy warfare in the past, will still be elements to cope with in the future. Senator William E. Borah, in the *New York Times* of Oct. 13, 1918, thus expresses his conception of the difficulties with which the proposed league of the nations will have to cope:

"After the league has been formed—if it ever is formed—nations will still be restless, and men will still be ambitious. The ancient virtues and also the ancient vices with us from the beginning will be with us still. Commercial rivalry and national fickleness will yet obtain. All the passions, jealousies, selfishness, to say nothing of the disturbing force of progress, will be there with which statesmen and diplomats may play."

### Preparation for Future Wars

And recognizing that solemn covenants and agreements can make no change in human nature,—in the men and women making up the

body politic,—statesmen recognize that they must prepare for future eventualities, and that it would be distinctly suicidal from a national standpoint to make no preparation for future times and events as grave and serious to the integrity of national governments as have been the crises of the last four years. The following statement in the October *Forum* from Hon. George Chamberlain, chairman of the United States Senate Committee on Military Affairs, probably voices the sentiments of the great majority of those who have given the closest and clearest thought to the problems of the future:

"Some persons, I believe, contend that the present World War should and will mark the end of all warfare. Let us hope and pray that they are right—but meantime we shall probably find it advisable to 'keep our powder dry.'

"It is possible that there will be no other great struggle such as that in which we are now engaged, at least none other for a long time to come. Yet such an eventuality is only a possibility, or, at the very highest estimate, a probability. Under no circumstances that I can imagine can it be a certainty. If means for making it a certainty should be available they might be less desirable than the danger to be subverted.

"At best we can only hope that the danger of warfare will be reduced to the lowest minimum compatible with human freedom, national self-respect, and legitimate national interests.

"No reasonable person can maintain that it is possible for the present war, or the international arrangements it may produce, to forever or so much as temporarily end the possibility of war occurring and of the United States being involved in warfare. That irremovable possibility must be taken into account when we come to reshape national policies in conformance with the new conditions that will prevail hereafter.

"Therefore, our permanent policies of future peace times must comprise some measure of national defense. We must in future be prepared for not only what may likely happen, but also for what can happen, and our preparedness must be modified only to the extent that the danger is reduced.

"It is foolish to assume that, situated as we are, it will be safe for us to scrap our navy, dismantle our forts, and abandon our rifles, but the attention to be given those things will be marked in degree by events we cannot now anticipate or define. I think I can lay down a proposition on which all thoughtful men will agree, which is that absolute disarmament will be neither safe nor desirable no matter what the outcome of the present war or the eventualities of that outcome may be.

#### "Why War Will Be With Us Always"

"If there were no other ground on which to predicate the foregoing assertion, the very facts of human nature would render it uncontrovertible. I believe human nature has improved and is improving. In my opinion the events of the times are arousing the idealistic, altruistic, and sacrificial impulses of men and women as they probably were never aroused on such a scale before. No doubt when the war is over the public mind throughout the world will be healthier, saner, more temperate, and more reasonable than ever before. But I don't

believe the war is going to bring on the millennium by making men wholly perfect. After it is over, greed and selfishness, jealousy and covetousness will still have to be contended with as evils of human nature, though I trust their virulence will have been greatly reduced.

"Nations are only the composite reflection of human beings. They cannot be much, if any, superior to the individuals that animate and give them life. And nations will not approach perfection in thought or action until at least a majority of human beings in all nations are perfect. It is idle to imagine all the imperfections of human nature being uprooted or destroyed during the period of the war, no matter how long or violent it may be. In fact, if war were capable of such a phenomenal purifying process we would be compelled to exalt the science of killing above the tenets of religion and all the other moral forces that have worked peacefully for the uplift of mankind. For myself, I can pay to war no such tribute.

"Until you can eradicate from the individual human heart the evils of greed and selfishness and the desire to get something that belongs to some one else, you cannot eradicate from the hearts of nations the same desire that lurks in the hearts of men in dealing with others.

"So long as men are greedy, nations will be greedy. So long as men are unjust, nations will be unjust. So long as men seek what is not theirs, nations will hunger for conquests. So long as policemen shall be needed to protect your homes, a military arm will be needed to protect your borders from the invader. When locks and vaults can be discarded throughout the earth, military arms may be safely thrown into the sea. But such a time of halcyon safety is not coming next year, or the year after, if it ever comes at all.

"Thus if I am asked if we will have to adopt measures of permanent military preparedness, my answer is positively in the affirmative."

#### Benefits from the Minimizing of War

Even if the League of Nations shall not entirely prevent future war, undoubtedly great benefit will be derived from the minimization of hostilities among the nations.

And to the extent that this proposed league accomplishes this result, to that extent, so long as it confines itself to the field of political activity, it is worthy of the earnest support of every lover of peace and liberty. The great God of heaven has not yet forsaken the earth. He still keeps account with the nations of men. His agents are still found in every walk of life, some of them occupying high positions in the state, placed there in the providence of Heaven to exert a restraining influence upon evil and to hold in check the forces of elemental fury which seek to undermine society, destroy government, and bring chaos and utter ruin into the world. The efforts of these men will prove futile in the end, but in the providence of God we believe that they will aid in the working out of his purpose, and will accomplish untold good. We accord to them full meed of appreciation and approbation for the noble stand they take against war and

bloodshed, and for their efforts to ameliorate and alleviate the sufferings of this old world. They are powerless to change the hearts of men, to eradicate from human nature sin and its terrible brood of evil.

The dove of peace once more broods over the nations of men. God in his infinite mercy has given to his church a little time yet in which to carry the everlasting gospel to all the nations of men. His angels and agents, through the restraining influences which they exert in holding in check the winds of war and strife, make this possible. May the church of God be awake to recognize this opportunity for labor, and be faithful in the improvement of what may be possibly the last opportunity to carry the gospel message to earth's remotest bounds in a time of peace.

#### Earth's History Will End in Bloody Warfare

The fears of thinking men, as they contemplate the future, will be fully realized. Leagues and alliances will be powerless to hold in check the passions of mankind. These passions, welling up from the hearts of the individual units of society, will find expression in the future in national greed and aggrandizement, the same as in the past.

Long years ago the seers of God, looking down through the ages to the closing days of earth's history,—the times to which we have come,—with united voice pictured the vast preparations for war which we see today, showing that no peace league will save the nations of men when the end of human history has been reached. This closing scene is graphically portrayed by the prophet Joel:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-12.

Similarly this scene is pictured by Jeremiah, by John the Revelator, and by other Bible writers.

#### The Coming Armageddon

The conflict just closed has been so terrible and far-reaching in its results as to earn the title of the Great World War. The term "Armageddon" has been applied to it by many writers. Comparison causes the struggles of the past to sink into insignificance. But if we judge rightly the words of the prophetic penman, we may conclude that the last great war will excel the one just

closed in magnitude and in frightfulness. And this is not our belief alone, but the belief of men of affairs, who judge future possibilities by the achievements of the past and present. Regarding this Senator Chamberlain, whom we have quoted above, says:

"The preparedness for war we shall have to undertake in future will bear little comparison with the futile undertakings along that line in years past.

"For we have learned by bitter experience that modern warfare is no simple science. Fighting of old, as every one knows, was a holiday, May-day affair, compared with what it is now when all of science's modern ingenuity is being employed on the battlefield.

"We can reasonably assume that the acme of achievement in the science of fighting has not been reached, if even so much as approached. Many new means of fighting developed in the present conflict have been of restricted import merely because neither side had the time or means for expanding their full possibilities. There is no way we can prevent their expansion in future.

"War was formerly a matter of human combat; today it is one of absolute destruction, not only of men but of everything within its zone of action.

"It may be argued that the employment of such fearfully destructive instruments as are now being used will in future be prevented. Such can be done only by preventing war itself. We have seen what happened to prior agreements entered into with all solemnity regarding the conduct of so-called civilized warfare. Our very participation in the present struggle illustrates the flimsy texture of such arrangements. No war in all time was preceded by fuller or more humane understandings for the observance of measures of amelioration. And in none other, since savage hordes overran countries only to satisfy primordial lust for destruction, has the harshness of conflict been softened by fewer measures of amelioration. Even those gallantries and courtesies which the customs of centuries were believed to have rendered sacred, such as are covered by the white flag of truce, like the burying of the dead and the gathering up of the wounded, have been utterly ignored.

"By what reason can we assume that prior agreements and understandings as to the conduct of warfare in future can be trusted absolutely? And if not as to the conduct of warfare, how can we trust implicitly to those aiming at ending warfare itself?

"We can only assume that agreements and arrangements will be trustworthy largely in degree that there exist adequate measures for enforcing them."

#### The Hope of the Believer

The man who knows not God places his trust in human power. The student of the Word has it on the authority of the Master that he cannot put his trust in princes nor in the son of man in whom there is no help. Men who have trusted in themselves and in the power of their own might have passed into oblivion, and those who have trusted in these men have likewise gone the way of all the earth. Thus will it be with every one who puts his trust in the arm of flesh.

But in the times before us, when it seems that all about us in the ma-

terial world is being moved out of its place; when the gathering darkness envelops the earth and its people; when the nations of men are in deadly conflict, and the future appears dark with ominous forebodings, then God will be the hope of his people. Declares the prophet Joel, after picturing the great war of the last days:

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 13-16.

#### Religio-Political Reformers

We have dealt thus far wholly with the political efforts for the preservation of the world's peace. Attention should now be given to the efforts of another class, namely, religio-politi-

cal reformers, who will seek a part in the proposed international program for the furtherance of their own ends and ideals, the same as they have sought the furtherance of these objects in a national sense. These are seeking not a political peace alone, not for the extension of the principles of free government and pure democracy, but for such recognition as will bring into operation their own perverted ideas of national and international government.

We wish to make a clear and distinct difference between the objects and purposes of those working for a purely political league of nations and the ideals for which these religio-political reformers are aiming. For the aims of the former we have expressed our appreciation. The purposes of the latter, however, we abhor as subversive of the very liberties of free and independent nations. Regarding the efforts of this propaganda we shall speak next week. F. M. W.

## A Providence That Founded a Mission

THE greatest of the American missionary societies, perhaps, is that of the Methodist Episcopal Church, and no history of the missionary operations of the Methodist Episcopal Church can omit the story of providential leading that really inspired the organization of their great missionary society.

In his "History of the Missionary Society of the Methodist Episcopal Church," published in 1832, Dr. Nathan Bangs, one of the organizers of the society, says of their first mission to people of another tongue than English:

"The introduction of the gospel among the Wyandottes, a tribe of Indians living at the Upper Sandusky, in the State of Ohio, is illustrative of one of those singular providences which tend to 'confound the wisdom of the wise,' and to prove that 'the excellency of power' by which sinners are converted from the error of their way is 'of God and not of man.'"

The agent, John Stewart, was a freedman, of Virginia, a mulatto, called in a remarkable way to a work which Methodist history declares fully confirmed the genuineness of his experience. He had lived a godless, intemperate life, but the Lord converted his heart. The account of his call is given in Stewart's own words:

"Soon after I embraced religion, I went out into the fields to pray. It seemed to me that I heard a voice, like the voice of a woman, praising God, and then another, as the voice of a man, saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully. They seemed to come from a northwest direction. I soon found myself standing on my feet, and speaking as if I were addressing a

congregation. This circumstance made a strong impression on my mind, and seemed an indication to me that the Lord had called me to warn sinners to flee from the wrath to come; but I felt myself so poor and ignorant that I feared much to make any such attempt, though I was continually drawn to travel toward the source from whence the voices came. This impression followed me from day to day; but I resisted from a sense of my unfitness for such a work, until I was laid upon a sickbed.

"On my recovery I concluded that if God would enable me to pay my debts, which I had contracted in the days of my folly, I would go. This I was enabled soon to do, and I accordingly took some clothes in a knapsack and set off toward the northwest, not knowing whither I was to go. When I set off, my soul was very happy, and I steered my course, sometimes in the road and sometimes through the woods."

The Delawares besought him to stop with them, but he felt the call urging him ever northwestward until he reached the Upper Sandusky, where his labors were blessed of God to the conversion of many of the Wyandottes. As the work grew, it was taken over by the Methodist organization in Ohio, Stewart being associated with it till his death, in 1823.

Reviewing the circumstances of the man's call and the blessings upon his service, Dr. Bangs declares:

"That he should succeed in awakening such attention to the things of Christianity among a people so strongly wedded to their heathenish customs or to the mummeries of a fallen church, and finally bring so many of them to the knowledge of 'the truth as it is in Jesus,' cannot, I think, be accounted for otherwise than by acknowledging the divine hand guiding him in all these things, and giving sanction to his labors."

W. A. S.



## The Coming of the Tempter

B. G. WILKINSON

It is the plan of the enemy to attack the one he wishes to destroy when that one is in a weakened condition. It is then that the soul needs to lay hold on God. When Christ was led of the Spirit into the wilderness to be tempted of the devil, the record tells us it was after he had fasted forty days and forty nights that the tempter came.

Thus, in the varied experiences of our lives, the enemy of our souls keeps watch for the moment when we have reached the breaking point. Railroad iron will carry a train, but enough pressure can be brought to bear on any one point of the rail to break it. When a long strain of overwork or some serious sickness is the experience of a Christian, it is at that instant of his greatest weakness that Satan launches his attack.

Even as he did to Christ, so does he do to the Christian in a weakened physical condition. He suggests doubt. Christ had come directly from the banks of the Jordan, where the voice of God had proclaimed him the Son of God, but the devil said, "If thou be the Son of God, command that these stones be made bread." Christ had been led by the Spirit into the wilderness; yet the bareness of the situation, the desolation around him on every side, coupled with his own weak and fainting physical condition, seemed too great

a contrast to be in accord with what ought to be the condition of the Son of God.

Satan ever loves to array the apparent against the real. Apparently the sun rises in the east; in reality it is the earth turning on its axis that causes the sun to appear. A Christian should be happy; but when he finds himself amid troubles, Satan sees the advantage of raising doubts in the believer's mind concerning his experience.

Thus the tempter comes in an effort to break down the child of God by one tremendous assault. He rains blow upon blow, and masses all his forces in one grand attack. It is then, if ever, that the soul should be stayed upon the Word of God. It is then that the mind should fortify itself by repeating the statements of the Scriptures. These statements should be believed, though their meaning is a direct contradiction to the actual condition in which the believer finds himself. Thus Christ answered Satan with the divinely inspired words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Against such resistance as that, the efforts of the enemy are launched in vain. A soul that is fortified by the Word of God is ready at any time, and under all conditions, to meet the tempter when he comes.

a prophet was he preserved" (Hosea 12:13). Regarding John the Baptist, Jesus said,

"What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Luke 7:26-33.

The life of devotion and self-renunciation to his calling, with the gift of apostleship, or messenger of God, for a specific work, made John much more than simply a prophet.

The apostle Paul was also a prophet, and "not a whit behind the very chiefest apostles," and daily the care of all the churches rested upon him. 2 Cor. 11:5, 28. There was opened before him wonders of redeeming grace not revealed to all prophets.

"He was caught up into paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter." 2 Cor. 12:1-5; 1 Cor. 2:9, 10.

The prophet Agabus gave some important revelations to the church, even to Paul himself, and Philip had four daughters who prophesied, but none of these filled the position of the great apostle to the Gentiles, who was the leading prophet for that time. Acts 21:11-14. Paul wrote fourteen of the books of the New Testament, and through him God gave instruction for the organization of the Christian church.

An apostle is not infallible. In the days of Paul the apostles, or leading brethren, made a grave mistake in advising Paul to follow human policy, and if the overruling providence of God had not interfered, Paul would have lost his life. Acts 21:20-40.

When the ark was taken up from Kirjath-jearim, David, with the best of motives, decided to carry it as the Philistines had carried it. He consulted with every captain and every leader, "and all the congregation said that they would do so: for the thing was right in the eyes of all the people." They did more than this; "all Israel played before God with all their might, with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." Notwithstanding all this, they made a tremendous mistake, and Uzzah was smitten simply because they left out of their reckoning the instruction which had been given by the prophet of the Lord. 1 Chronicles 13. Moses, the prophet of God, although dead many years, had given special directions concerning the removal of the ark of God. Num. 4:5, 6, 15; 1 Chron. 13:1-10. This demonstrated one truth, that the death of the prophet did not in any degree lessen the force of the testimony given. Human reason is an unsafe guide when it disregards the instruction given by the prophet of the Lord.

When King Jehoshaphat prayed for deliverance from his enemies, the

## Apostles and Prophets

S. N. HASKELL

THE gifts of apostleship and prophecy are two distinct gifts, and both are essential for the prosperity of the church. Had it not been for the gift of prophecy, there would never have been a Bible. Without the gift of apostleship, there would never have been any religious reformers.

Christ is the greatest apostle ever given to this earth. We are admonished to consider him as the apostle of our profession. Heb. 3:1. By considering Christ's apostleship, we can better understand what is embraced in that gift. He was a fore-runner, a witness, a leader, and a commander. Heb. 6:20; Isa. 55:3-5. In Christ all the gifts were seen in their perfection. Christ placed the various gifts in the church, and they will continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-14.

While every prophet was a mouth-piece for God, yet they did not all hold the same position in the church. Not all prophets were apostles; neither were all apostles prophets. In the

history of the past there have been many who at the same time possessed the gift of prophecy. Moses mentions seventy; and in the early Christian church there were some fifteen or more contemporary prophets. But there was never but one leading prophet in the church at one time. A leading prophet possessed the gift of apostleship as well as the gift of prophecy. Such was John the Baptist, Moses, Paul, and all whom God raised up to lead the people of God from time to time.

Miriam, who was a prophetess, was not permitted to criticize Moses, who was the leading prophet. Numbers 12. God lays a responsibility upon a leading prophet that he lays upon no other man or set of men. He alone, in a special sense, is amenable to God, and to God alone. Kings, priests, rulers, and apostles obey the voice of God when instructed by a leading prophet. Aaron and Miriam were chosen with Moses to lead Israel from the Egyptian bondage (Micah 6:4); but God recognized Moses as the chief leader, as is shown by the following words, "By a prophet the Lord brought Israel out of Egypt, and by

prophet Jahaziel planned the entire battle contrary to human reasoning. Jehoshaphat "bowed his head." He called his army together and delivered in their hearing a statement which has come down to us through the ages with all the strength that it had that day when all Judah, led by their king, believed the prophet of the Lord and gained one of the greatest victories recorded in the Bible:

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20.

The course of King Amaziah was in direct contrast to that of Jehoshaphat. Amaziah served God and accepted the testimony of the prophet when the testimony pleased him, but when the prophet came with reproof for the course he was pursuing, Amaziah resented it at once, and said to the prophet, "Art thou made of the king's council? Forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." 2 Chron. 25:1-16. The remainder of the chapter is not only the history of Amaziah, but the history of many

others who have followed their own counsel instead of accepting the counsel of the prophet of the Lord.

God highly honored the remnant by placing in their midst a prophet who has magnified and emphasized every truth that has made us a peculiar people. Many a time we have come up to difficulties which, like the Red Sea, seemed impassable. Apostate prophets and apostate apostles have testified that there was nothing but failure before us; but the old ship "Zion" has steadily plowed its way through the breakers. From a very small beginning, the work has steadily grown, until it has encircled the earth. When unbelief has said failure, the old ship has steadily moved forward, and will continue on its way until it lands safely on the other shore all who stay on board.

The prophet of the Lord has been laid to rest. Our success depends upon following the instruction given. Sufficient instruction has been given to carry all safely through who will heed it.

"It is not good to distrust even men when they have managed our affairs well thus far; and it is madness to distrust God."

What a paradox! To have by giving!

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The world increases its riches by withholding; the church increases its riches by giving.

Withholding is a manifestation of the selfishness that kills. Liberality is a manifestation of the law of life. "I will bless thee, . . . and thou shalt be a blessing," said the Lord to Abraham. And the apostle writes:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1: 3, 4.

Thus the purpose of God appears in bestowing his gifts upon us. He makes us stewards of his gifts, that we may pass them on to others.

#### The Anointing for Service

The gift of the Spirit, the Comforter, that most precious legacy which our Lord after his ascension bequeathed to his church, is given to qualify men for service. The Spirit is not given simply to increase our individual joy or strength, nor to lift us up and make us great. When we offer ourselves to God for service, and are willing to be used as the Lord may direct, the Spirit is sent as an anointing to fit us for the work.

Men sometimes pray and agonize for the gifts of the Spirit, while neglecting the very service that would bring from God the needed anointing. "If one half the time we spend in praying for the Spirit," says Pierson, "were spent in fulfilling the conditions upon which it is promised, we should have a great deal more of it."

Even though Jesus lived the perfect life from his childhood, yet the anointing by the Holy Spirit did not come until he was thirty years of age, when he entered upon his public ministry. The Spirit was poured out upon him at the time of his baptism, to prepare him for his great work. In the prophecy concerning himself, he said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach." Isa. 61:1.

(To be continued)

## The Gift of Giving

E. R. PALMER

PERSONAL service, or the gift of giving, is the active working principle of the gospel. It is God's method, or plan, for saving men. "God so loved the world, that he gave his only begotten Son." Jesus, in turn, so loved us that he gave himself for us. He was born into this world; he lived our life; he grew up among men; and in due time was set apart by the anointing of the Holy Spirit, to the work of the ministry of reconciliation. By precept and example, as he "went about doing good," he taught his disciples to continue his work of ministry for men. This responsibility he laid definitely upon them in his parting command, "Go ye into all the world, and preach the gospel to every creature."

#### Service and Life

All who accept the gospel take upon themselves the obligation to pass the good tidings on to others. In this way the work of salvation is extended. Every soul reclaimed from the pit of sin, joins in the same work for others which lifted him up and placed his feet upon the Rock.

We cannot escape the responsibility. The service of God is the Christian's life. The redeemed do not enter heaven selfishly and alone. They come in by twos and threes and in companies. Says Whittier,

"The soul is lost that's saved alone."

But when the gift of God's love is received into the heart, and we find salvation from this sinful life of selfish-

ness, then we, in turn, place our all upon the altar to be used by the Spirit in God's service. And so the gift of grace is passed on from heart to heart, and the straying children of God, who are wandering and lost in the dark places of the earth, are brought back to the Father's house, from which Jesus was sent forth for their salvation. "Thus through Christ the circuit of beneficence is complete."

#### Blessed by the Rebound of Service

The good things of God are not for our individual use alone. God has so arranged the economy of his gifts that we have only by giving. Our richest blessings come to us as the rebound, or reflex action, of the good things we pass on to our fellow men. What we reserve for ourselves, we lose; what we give for others, returns in many fold to enrich the giver.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

## The Week of Prayer

D. U. HALE

THIS week of prayer will be the most important meeting ever held. The powers of evil are setting their standards and organizing their forces for the final conflict in this world. God's people must be prepared for the emergency. This preparation must be spiritual; nothing merely physical or logical will do. The spirit

of prophecy says that near the end the truth will not go so much by argument as by the deep movings of the Spirit of God. This also agrees with the scripture (Zech. 4:6) which, in speaking of the accomplishment of God's work, says: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

During the week of prayer our object should be to come so near to God and to become so filled with his Spirit that our words will carry with them the power of God to convict of sin. Our messages to the churches have been altogether too tame and have lacked power to stir them to repentance.

After Christ had had his disciples with him for three and a half years and had instructed them fully and had sent them out and they had worked with a measure of success, he said to them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Jesus would not have his workers going out to court defeat, but they must have a power that will convict men of their sins and cause them to confess and forsake them.

This power does not come until we have received the Holy Spirit. In proof of this we have the command of Jesus to his disciples as he was about to ascend: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. When this Spirit of power came upon Peter, with a few words he could move a multitude until they cried out for mercy, asking what they must do.

That one little talk by a man with the Spirit changed the whole course of the lives of thousands of people.

The Spirit does not come by the reading of newspapers and magazines or by the study of art or science or history. These are good in their place; but that which brings us to the place where God can give us his Spirit, is the close study of the Bible and the Testimonies, and the bringing of our lives into close harmony with them through earnest prayer. Fasting is also good, but it is not the doing without food that is the effective fast. In Isaiah 58:6, 7, God shows that it is the unselfish, sacrificing ministry that is the fast that he looks upon with most favor.

When the children of Israel complained that they had fasted and God had not heard them, he told them the reason in Isaiah 58:3: "Behold, in the day of your fast ye find pleasure, and exact all your labors." They did without food, but they did not give up their comfort and ease. They failed in ministry to the poor and needy.

In this coming week of prayer let us fast and pray after God's order. And then he will bestow upon us his blessing.

The altar was set at the east of the house of the Lord, and the gate that was on that side was the east gate. Eze. 46:1. The temple was placed with the front facing the east. Eze. 8:16. This chest was placed by this east gate, on the side of the altar. This offering was truly made on the Sabbath. For proof of this read Eze. 46:1-3:

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, . . . and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons."

This east gate was opened only on the Sabbaths and the new moons. It was shut the six working days. Outside of the east door and inside of this gate, the chest was placed to receive the special offering mentioned, and this gate was opened only on the Sabbath. It is clear, then, that this offering was made on the Sabbath. Other doors were open all days of the week. Verse 9.

The offerings deposited in this chest on the Sabbaths and the new moons, were to pay workmen for building, plastering, hewing, and stone mason work. 2 Kings 12:11, 12. At that time the Lord permitted even this offering on the Sabbath. The Lord approved it. Verse 2. This was a temporary measure, for a special purpose, and did not affect in any way the offerings within the house, "in the great congregation," "in the presence of all his people."

The taking of such an offering on the Sabbath as was placed in the chest, is not now a necessity, and should not be done.

The continued offerings in ancient times, with many of the most conscientious, amounted to one fourth of their income. (See "Patriarchs and Prophets," page 527.) This large amount was intended by the Lord to carry the light of truth to a world in utter darkness. But it was gradually used for selfish purposes, or heaped in temple vaults, until, when Christ came to his temple, the heathen at their gates were allowed to starve for spiritual food, while the nation looked on and gave nothing. It is stated that an untold amount of treasure was stored in the temple, hoarded away, when that glorious building was destroyed. The wealth was in the great bank of the Jews, but they had placed none of it in the bank of heaven. The system of making offerings was right, but the great heathen world was not benefited. That was wrong.

From the texts referred to, it is evident that the Lord blessed the Sab-

## Sabbath Offerings

IS IT RIGHT TO COLLECT OFFERINGS ON THE SABBATH?

CLARENCE SANTEE

THIS is a question of conscience on the part of many. Gospel giving is a Christian grace that is admitted by all. Shall an important part of this giving be made on the Sabbath? If so, to what extent?

The Lord's people have always been taught to give. Their great Leader gave all for the saving of the lost. Like casting seed upon the water, it may seem that there will be no return, but we have the promise: "Thou shalt find it after many days." Eccl. 11:1.

David, by the Spirit, said:

"Give unto the Lord the glory due unto his name; bring an offering, and come into his courts." Ps. 96:8.

"My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." Ps. 22:25.

"I will pay my vows unto the Lord now in the presence of all his people." Ps. 116:14. [This statement is repeated in verse 18.]

Every child of God takes upon himself the vow to do his part in carrying this message to the world when he accepts the yoke of Christ. Offerings are an important part in this vow.

While the worshipers could go into the temple courts on all days of the week, "the great congregation" came on the Sabbath day. This was the day that David made his offerings "in the presence of all his people."

But was there not a chest placed beside the door to receive these offer-

ings, so as to avoid the passing of the basket or plate for a public offering? There is mention made of a time when a chest was placed beside the door of the temple, placed there for a special offering, for a special purpose, but this did in no way displace the regular Sabbath offerings that were taken in "the great congregation," "in the presence of all his people," in response to the call of the Spirit, "Bring an offering, and come into his courts."

We will examine the texts which refer to the chest that was placed beside the gate of the temple. Those usually referred to are 2 Kings 12:9-15 and 2 Chron. 24:8-14. The conditions were these: The sons of Athaliah had taken all the dedicated things from the house of the Lord and bestowed them on Baalim, and broken up the house. 2 Chron. 24:7. Then the Lord put it into the heart of the king, encouraged by Jehoiada the priest, to repair the house of the Lord. For this purpose a chest was prepared to receive the gifts that might be offered. The divine record reads:

"Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord." 2 Kings 12:9. "At the king's commandment they made a chest, and set it without at the gate of the house of the Lord." 2 Chron. 24:8.



bath offerings. The Spirit called for them. If they are used to extend the knowledge of God to the nations near and far, the object the Lord has in them will be attained. To this end clubs of missionary papers—not for our own use, not subscriptions for self—may be taken, and individuals may state the number they will be definitely responsible for. In payment for these a general offering may be taken.

In thus advancing the spiritual interests of the work, there will be no tendency toward a lessening of spiritual devotion or of love for the Sabbath and its Author. Instead, the spiritual interest will increase and the spiritual experience broaden. There are many who have found this true in their own lives, and who will witness to this fact.

## Will Christ Come Again?

C. P. BOLLMAN

A BATTLE royal is in progress in the world today between those on the one hand who receive the testimony of the Holy Scriptures as conclusive, and those on the other hand who openly reject or at least attempt to explain away whatever does not agree with their understanding of the fitness of things.

First, there are the extreme "higher critics," so-called, who, though professing Christianity, do not scruple to discredit a very large part of the Scriptures as being the product of human wisdom only.

Over against these we find a large number of conservative Bible scholars who seek in every way possible to preserve faith in divine revelation, in a personal Creator and in a personal Saviour. Seventh-day Adventists will have no difficulty in deciding with which of these parties they belong.

The doctrine of the personal, visible return of our Lord has become the storm center. For seventy years or more there has been a growing interest in this important Bible truth, and an increasingly large number of people believe that we have reached that time in the history of the church and of the world when the doctrine of the second advent should be especially emphasized.

This doctrine is being widely taught not only by people known as Adventists, but by many others in all evangelical denominations. A chain of prophetic conferences, one of which was held in Philadelphia last May, and another in New York only recently, has arrested the attention and enlisted the interest of tens of thousands of people in this most important truth of the second advent.

But in the third chapter of his second epistle, the apostle Peter tells us that when some are emphasizing the truth that our Lord will come again,

But while I believe in the principle of offerings on the Sabbath in the congregation, and in arranging means to reach the many who do not know this truth, I also see the danger of insensibly allowing self-interest in the matter of time or convenience, to come in and make it a matter of self-gain. There are the collecting of bills, the making of receipts, and other items, that with careful thought can be done at a more suitable time. "Make not my Father's house a house of merchandise," John 2:16.

If these offerings be made to be seen of men, or through rivalry, they lose their luster and the intended blessing; but when given with the glory of him who is seen in the Sabbath in view, the approbation of God rests upon the giver.

*Lodi, Cal.*

there shall come "scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

This scripture met a rather remarkable partial fulfillment some years ago by the publication in New England by a minister, of a pamphlet called the "Parousia," in which the author denied not only the fact that the Lord would come again, but even the very promise itself, arguing that there was no promise of his coming, but only of his presence.

A more recent and striking fulfillment of the inspired prediction made by the Spirit of God through the apostle Peter, is furnished by a leaflet written by Dr. Shailer Matthews of the University of Chicago, in the year of grace 1918.

The title of this leaflet is, "Will Christ Come Again?" And like the New England preacher's pamphlet of a quarter of a century or more ago, the author denies the promise, several times repeated in the Sacred Scriptures, that Christ will come again!

It will be remembered in this connection that Dr. Matthews stands high in the religious and educational worlds, having been president of the Federal Council of the Churches of Christ in America, and is now, as he has been for a number of years, dean of the Divinity School of the University of Chicago.

We are prone to think of a scoffer as some rude "fellow of the baser sort" who in an openly wicked and offensive manner denies, makes light of, and casts reproach upon sacred truth. But rudeness is not an essential element in scoffery. Peter said: "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" And today we see this word most plainly and un-

mistakably fulfilled, not by some rude blasphemer, knowing not what he denies, but by one of the most highly cultured leaders of "Christian" thought in the world—by the dean of a divinity school, an institution for the training of candidates for the work of the gospel ministry!

Dr. Matthews, like other men of lesser note before him, denies not only the fact of our Lord's personal return, but the promise itself; he therefore in effect says: "Where is the promise of his coming?"

Fortunately for Christian faith, the promise is not far to seek. It was known to, and was spoken about by, Job more than a millennium and a half before the first advent, as is witnessed by these words of the patriarch:

"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 23-26.

About seven hundred years later Isaiah prophesied of the same event, saying:

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

And then when our Lord came the first time, came to suffer and die for our sins, he taught his followers to expect his return. He not only likened himself to a nobleman going "into a far country to receive for himself a kingdom, and to return" (Luke 19: 12), but only a few hours before his crucifixion he made to his downcast disciples this definite and circumstantial promise:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

This seems plain enough to make any misunderstanding impossible; but plain as it is, some insist that it does not necessarily mean a bodily, personal coming, but that it might refer to a secret, individual coming, as, for instance, at death. Without for a moment admitting the possibility of any such ambiguity from the standpoint of the text itself, we turn to Acts 1: 10, 11, which utterly forbids such a thought. Of course this text will appeal only to those who believe in the literal, bodily resurrection of our Lord, and that he actually ascended to heaven, and thus returned to his Father in his resurrection body. There is a school of higher critics who deny these fundamental truths of Christianity. We do not appeal to

them, but to those who still believe the Inspired Word of God.

Returning, then, to the text, Acts 1:10, 11, we read:

"While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Here then we have a divinely inspired, angel-spoken commentary upon our Saviour's promise, "I will come again." Who will come?—"This same Jesus." How will he come?—Just as he went away. Can any man doubt it without denying the Christian faith and condemning the Christ himself?

Turn to "The Creeds of Christendom," by the late Dr. Philip Schaff, and learn how the church in all ages understood the promise of our Lord's return. It is only in recent years that scoffers, calling themselves Christians, have arisen denying "the promise of his coming."

The Eastern, or Greek Church, the Western, or Roman Catholic Church, the churches of the Reformation, the Church of England, the Presbyterian Church in all its branches, the Methodist Church in its several divisions, in fact all the older churches and all the churches called evangelical, have held and taught the doctrine of the second personal coming of our Lord and Saviour Jesus Christ. Only in recent years has anybody claiming the Christian name and professing the Christian faith had the hardihood to deny this fundamental truth.

However, the dean of the Divinity School of the University of Chicago says it is only a Jewish conception, to be discarded with belief in a flat earth, etc. From the dizzy heights of his

professor's chair prostituted to the teaching of infidelity, he looks down upon the earnest Christian men of all ages who regarded belief in our Lord's personal, visible, bodily return as a vital Christian doctrine, sneers at their simple faith, and scoffs at that which the apostle Paul denominated "that blessed hope," "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

While we do not agree with all that the premillennarians believe, their feet are certainly planted upon the eternal rock of divine truth when they hold and teach not only that "this same Jesus" is coming again, but that divine prophecy teaches that he is coming soon.

Every believer in the nearness of the second advent ought to thank God that this much-neglected truth of our Lord's second personal appearing has now been espoused by so great a body of earnest Christian men, and that it is being so ably presented to so many thousands of people in the leading cities not only of our own, but of other lands. Let us as Adventists take courage; for though the work of warning the world of the near approach of the second advent is so great as to be staggering, God in his providence is raising up other agencies to do some part of this work, that "every nation, and kindred, and tongue, and people" may speedily hear the message, "Behold, the bridegroom cometh; go ye out to meet him."

This message must be given. This work must and will be finished. Not all the unbelieving university professors in all the "divinity" schools in Christendom, not all the higher critics in the world, nor all the devils in hell, can stay its progress or hinder its accomplishment. The work is the Lord's. All he asks of any believer is that he be faithful.

facts of useful knowledge. As already noted, several books of the Bible are poetical in form, and their subject matter readily lends itself to musical rendition and interpretation. Not only can the vocal mechanism be employed, but accompanying musical instruments re-enforce the voice and make much more effective the rendition of the poem.

#### Music Among the Ancient Hebrews

That the musical arts occupied a prominent position in the life of that ancient people is evidenced by the numerous, though brief, references contained in the Bible. Music, musical instruments, and singing are spoken of again and again. It would seem that the ancient Hebrews employed music on all important occasions, both in domestic and national life.

There were the songs of labor which were sung while about their work. Isa. 16:9, 10. The music on funeral occasions was especially prepared, and rendered by those appointed to lament the death and eulogize the virtues of the departed. 2 Chron. 35:25; Jer. 9:17-20; Amos 5:16. The greatest occasion for music in the domestic life was at the wedding. Psalm 95 is considered to be a wedding song. The whole book of the "song of songs" is regarded as another wedding song. The bridal procession, which marched through the streets to music and song, is referred to in Jeremiah 7:34.

Kings and the wealthy classes provided themselves with musical talent and instruments. David had special companies of players and singers of both sexes, who entertained him and his guests during the royal banquets. King Solomon exceeded his father in his passion for music. He says:

"I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts." Eccl. 2:8.

In the national life, music also played a very important part, and the women of Israel had the larger share in it. Victories in battle were celebrated with music. Miriam and her women, in response to the song of Moses, took up the refrain:

"Sing ye to the Lord, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea."

The return of Saul and David, victorious over the Philistines, was welcomed by the women, who sang:

"Saul hath slain his thousands,  
And David his ten thousands."

King Jehoshaphat was hailed victor over the Moabites and Ammonites, with psalteries, harps, and trumpets. The accession of a king to the throne was another occasion for song and music. So, when Solomon ascended the throne of his father, "all the people came up after him, and the people piped with pipes, and rejoiced with great joy." 1 Kings 1:40.

## The Ancient Hebrew System of Education—No. 10

### Its Principles Applied to Modern Education—Music

M. E. CADY

#### The Highest Form of Expression

IN the previous article the literature of the ancient Hebrews, both in prosaic and poetic form, was considered, and the Bible was found to be the masterpiece, not only of the Hebrew language, but of all languages of all nations of all time. The literary beauty, both of form and thought, as well as its power, is best exhibited and appreciated when the language is vocalized. The silent drinking from the fountain has refreshed many a soul, but the audible expression—the utterance by human lips—gives to the words of truth a re-enforcement which is lacking when no voice nor sound is heard. Reading and speaking are the more common modes of expression, but it is in the

realm of music, both vocal and instrumental, that the grandest and sublimest thoughts take on their highest and most complete form of expression.

The same pen can write prose or poetry, either of which depends on the soul that moves the hand that holds the pen. So the same voice mechanism can read and speak, or it can sing, and these acts also depend on the soul that breathes upon the human cords.

#### Relation of Poetry to Music

Poetry and music are twin sisters. Prose is regarded as a younger brother, who rarely sings, and whose speech largely deals with the important affairs of daily life and the bare

### Music in the Schools of the Prophets

Israel's greatest achievement in music was in connection with religion. It was during the reigns of David and Solomon that the highest degree of perfection in musical organization was reached. At the dedicatory services of the temple the divine approval of the dedicatory song and instrumental accompaniment was shown by the glory of the Lord filling the temple.

Concerning the exercise of the gift of music in the schools of the prophets we have the following:

"Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."—*"Education,"* p. 47.

The book of Psalms was the hymn book of ancient Israel. Only the words have been preserved, the music having been lost; but if the music was anything like the words, what soul-inspiring music it must have been! The psalmody of Israel has never been equaled, and is the basis of our best sacred music today.

The musical instruments used in the temple were dedicated to the service of God and were called the "instruments of God." 1 Chron. 16: 42. David's injunction to "play skilfully" indicated that the technique of music was not neglected, but through his ten-stringed harp his soul spoke that which his lips could not express: "I will open my dark [unspeakable] saying upon the harp." Ps. 49: 4.

The high musical standard maintained in the schools of the prophets is thus clearly set forth by the spirit of prophecy:

"The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God."—*Review and Herald*, Oct. 30, 1900.

### The Bible Standard in Music

The Bible is full of instruction and suggestion to the saints, not only as to how they shall pray, but also as to how they shall praise God with instruments of music and with the voice. We shall find that the Bible raises a high standard which will entitle those reaching it to join the heavenly chorus. Below we give a few Bible principles relating to sacred music:

"Behold, I have seen a son of Jesse the Bethlehemite, that is *cunning* in playing." 1 Sam. 16: 18.

"Play skilfully." Ps. 33: 3.

"David and all Israel played before God with all their *might*." 1 Chron. 13: 8.

"My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed." Ps. 71: 23.

"Singing and making melody in your heart to the Lord." Eph. 5: 19.

"Singing with grace in your hearts to the Lord." Col. 3: 16.

"I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15.

"Is any merry? let him sing psalms." James 5: 13.

"Speaking [singing] to yourselves in psalms and hymns and spiritual songs." Eph. 5: 19.

"O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Ps. 95: 1, 2.

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Ps. 98: 5, 6.

Thus we see that the Bible raises a high standard of musical attainment. It emphasizes the high and holy office of music, and indicates that the highest degree of skill is necessary to its fullest expression. But more important than skill is soul. The artist in music is not only skilful but soulful.

### Educational Value of Music

A study of Bible songs and their history will be of great assistance in developing and establishing a high musical standard, and should be included in every course of study in music.

"The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children today gladden their pilgrim life. There are few means more effective for fixing his words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. . . .

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power."—*"Education,"* pp. 167, 168.

"Those who gain correct ideas on the subject of voice culture will see the necessity of educating and training themselves so that they may honor God and bless others. They will put themselves under patient, efficient teachers, and learn to read [and sing] in a way that will preserve the melody of the voice. With an eye single to the glory of

God they will make the most of their natural abilities. Commanding their own powers, they will not be embarrassed by defects in speech [and song], and their usefulness in the cause of God will be increased."—*"Counsels to Teachers,"* p. 247.

### Musical Principles and Practice

From the study of the Bible and the spirit of prophecy we may deduce the following musical principles:

Recognize your voice as a gift from God to you, and that from it he expects the largest possible returns in service.

Consecrate to God your voice and whatever musical talent he has given you.

Never prostitute your musical talent by using it for selfish ends, or by singing or playing music that is not pure and elevating.

Place yourself willingly under the discipline and training of teachers who are competent to instruct, and who are in sympathy with the high ideals which you are striving to reach.

Take the Bible principles in music as your guide.

Whatever other musical instrument you learn to operate, do not fail to master the instrument which God has placed in your throat; for it is the most musical of instruments, and capable of the greatest possibilities.

Learn to operate at least one artificial instrument; probably the organ or the piano is most preferable.

You should be ready at a moment's notice to play the instrument or lead the singing in a religious service.

Many of the songs of Zion should be memorized. Time spent in this way will bring good returns and save much embarrassment when books are lacking or scarce.

Let your singing and playing in religious service be always performed as an act of religious worship.

In singing or playing, let the message and not the messenger be that which shall be seen and heard.

Singing evangelists as well as preaching evangelists are called for in the gospel program. If God calls you, respond cheerfully and efficiently.

Music teachers as well as Bible, science, and history teachers are needed in the schools. If God calls you to this sacred work, respond gladly, and remember that teaching sacred, not popular or classical, music is your high and holy calling.

Those who have had a proper training will not stoop at any time to play or sing foolish or sentimental songs; and will recognize that some music which may be properly played or sung during the week, would not be appropriate for the Sabbath.

More pleasure and interest will be manifested in playing and singing hymns and other sacred songs than in any other class of music.

The voice is the audible expression of the soul. Regarding its cultivation a modern writer gives the following advice:

"The best way to cultivate the voice is not to think about it. Actions become regal only when they are unconscious. The voice that holds us captive and lures us on, is used by its owner unconsciously. Fix your mind on the thought, and the voice will follow. If you fear you will not be understood, you are losing the thought—you are thinking about the voice. If the voice is allowed to come naturally, easily, and gently, it will take on every tint and emotion of the soul. God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your

hearers with the desire to do, to be, and to become."—*Elbert Hubbard*.

#### Music in the School of the Hereafter

Music will continue to be a subject of never-ending interest in the school of the hereafter, because, chiefly through its instrumentality will the never-ending gratitude to God for his abundant goodness and mercy be expressed by those who have been eternally redeemed from sin and its cruel bondage. The seer of Patmos in heavenly vision beheld the victorious re-

deemed saints standing "on the sea of glass, having the harps of God," and he "heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne: . . . and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." Rev. 14: 2-5. These are the jubilee singers that travel with Christ from world to world giving jubilee concerts; for "these are they which follow the Lamb whithersoever he goeth."

unlike most men, he tells of the visit of the poor Hebrew captive, whose very name had been changed to a heathen appellation, "according to the name of my god." This youthful representative of the true God tells the king his dream and its meaning:

"I saw, and behold a tree. . . . I saw, . . . and, behold, . . . an holy one came down from heaven."

Nebuchadnezzar says that Daniel himself was astonished and speechless for one hour. Upon being urged by the king to reveal God's messages, he tells his royal master all, who in turn has written it out in his autobiography for our benefit, withholding nothing, regardless of the severe reflection on his own good sense by the revelation.

Then comes a blank in the king's life, a period in the telling of which he has to quote from others. But, to the glory of God, he staggers not at the sacrifice in telling of his degradation and humiliation.

Again the sun arises on the head of Babylonia.

"Mine understanding returned unto me, and I blessed the Most High. . . . He doeth according to his will: . . . none can stay his hand, or say unto him, What doest thou? . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Thus ends the story: duty well done; testimony faithfully borne. Coming from such a source, at such a time, what a wonderful self-told life history!

## The Autobiography of an Oriental Monarch

H. E. SIMKIN

THE life history of a man is called his biography. It is usually written by a friend or kinsman. It may be a news story for some paper, but its purpose is most frequently to exalt the subject, show his greatness, accomplishments, or good acts.

Particularly noticeable are the motives, as a rule, in the life history written by one's self, termed an autobiography, meaning self-written. So much of human nature appears in all men that it is almost impossible—or at least cases are very rare—for one to write up his own life without, to some extent, enlarging upon its good points and minimizing the undesirable features.

A careful consideration of the preceding leads to a better comprehension of the life history referred to in the heading of this story. This is a Bible narrative of great interest, both by reason of its antiquity, and because it is so different from the life histories of men as usually written.

The fourth chapter of the book of Daniel records the life history of the great Babylonian king, Nebuchadnezzar, as written by himself, a true autobiography. It stands unique as the only production of its kind extant.

He begins by naming himself and stating his position, then follows by an address to everybody "in all the earth." He desired that no one should fail to realize and fully understand his experiences, and his object is not self-glorification or honor, but it is plainly evident that he would have all men know the true God. Here we see a man with unlimited power, an absolute monarch, reared and living in a heathen nation, and among heathen superstitious counselors, who had but little opportunity to know God and who wanted no such opportunity, himself accustomed to appeal to these soothsayers and necromancers for advice on the most important questions arising in his great kingdom, so touched by the Spirit of God that in his aim to reach all men with his most wonderful experience, he uses the heaven-inspired salutation to everybody, "Peace be multiplied unto you."

He proceeds:

"I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

None can fail to recognize in these words not only the king's realization of the greatness and unlimited power of the God of heaven, but also his true conception and comparison of God's kingdom with that of his own. Unapproached as was his position in all the world, and accustomed as he was to be told that his rule was the greatest imaginable, yet by the divine revelation given him he saw the transitory nature of all things earthly.

He goes on to tell his life's story, how he flourished and builded. There came to him a dream which he could not understand. He called for his wise men, with no satisfaction. Then,

## Lessons from the Book of Ezra—No. 4

### RECONSECRATION TO THE WORK OF GOD BRINGS RENEWAL OF OPPOSITION AND PERSECUTION

A. T. ROBINSON

WHEN the leaders took the lead, and "all the remnant of the people came . . . and did work in the house of the Lord of hosts, their God," their adversaries also were wide-awake and renewed their opposition.

"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Joshua the son of Jozadah, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?" Ezra 5: 1-3.

The leaders had already told them (Ezra 4: 3) that King Cyrus had given them such a commandment. They evidently wanted a renewal of that statement, that they might make it the occasion of an accusation against them.

There is no intimation anywhere that there was any opposition or persecution during all the years that the Lord's work was neglected. It is altogether likely that during those years, when the people of God were building ceiled houses (Haggai 1: 3, 4) for themselves and neglecting the Lord's work, they were well thought of by their adversaries, and commended as an industrious and good people.

All the opposition that the adversaries could bring against the Jews could not cause the work to stop, as had been the case before:

"But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter." Verse 5.

In their letter of accusation to King Darius, they gave a splendid report of the progress of the work of rebuilding. The letter read:

"Be it known unto the king, that we went into the province of Judea, to the house of



the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands." Verse 8.

They reported having asked the Jews by what authority they were doing this work, and repeated to the king their answer, in which is given an interesting bit of Jewish history. Not having space to quote this answer, we cite the reader to verses 11-16 of this interesting chapter. In verse 13 they reported the Jews as having said:

"But in the first year of Cyrus . . . the same King Cyrus made a decree to build this house of God."

The letter to Darius concludes thus:

"Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter." Verse 17.

They seem to have rested their cause in the belief that no such royal decree could be found. They had succeeded so well on a previous occasion, by appealing to the king as their last resort, that they were again confident that King Darius would, as they had suggested, "send his pleasure" to them concerning this matter, and that the king's pleasure would be to cause the building to cease.

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#### GET THE HABIT

Now while you have your pencil in hand, will you read the following list of good habits and check off as many as you can conscientiously subscribe to?

- Get the habit of rising early.
- Get the habit of retiring early.
- Get the habit of eating slowly.
- Get the habit of being punctual.
- Get the habit of being grateful.
- Get the habit of fearing nothing.
- Get the habit of speaking kindly.
- Get the habit of radiating sunshine.
- Get the habit of seeking the sunshine daily.
- Get the habit of speaking correctly.
- Get the habit of pronouncing correctly.
- Get the habit of closing doors gently.
- Get the habit of neatness in appearance.
- Get the habit of self-reliance.
- Get the habit of a forgiving spirit.
- Get the habit of apprehending no evil.
- Get the habit of anticipating only good.
- Get the habit of always being progressive.
- Get the habit of promptness at meals.
- Get the habit of daily physical exercise.
- Get the habit of being accommodating.
- Get the habit of being a good listener.
- Get the habit of economy.
- Get the habit of being industrious.

— Nautilus.

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How soon, how very soon, may that blessed One be revealed from heaven! We are to be living like men and women waiting for the return of their Lord. But if he tarries, we may be allowed to witness for him yet another day, another month, or another year, in this Christ-denying world.—George Müller.

## IN MISSION LANDS

### In the Hills of the Telugu Country, India

HUGH L. PEDEN

By the time this short report reaches the homeland we shall have been away from it just one year. We expect to take our first year's examination in Telugu in November. Some sickness and plenty of heat have com-

study. Our winter clothing is none too heavy for the hills.

While here I have endeavored to learn something about the natives who inhabit the hills. They are a very interesting, primitive people, as one can see from the inclosed photographs. The huts shown are temples, into which a white man is not permitted to enter. I endeavored to look into one of these temples, but the young man with the surplus of hair positively refused to permit me. I, through an interpreter, asked him why, and he said, "The devil is in there." No doubt he told the truth.

One lady missionary is at work among these people, and has a good following of earnest Christians to reward her efforts. The Todas are a simple mountain people, far more easy to reach than the subtle people of the plains. They number about one thousand. The Toda salutation gives some idea of the position the men occupy. When a woman meets a man, she assumes the position shown in the picture, takes the gentleman by the foot, and presses his toe against her forehead, while he smiles the smile of a lord.

We are well, full of courage, and longing to get to work in the Telugu country. We pray that very soon we may have help to reach twenty million Telugu-speaking people, a number equal to one fifth the population of the United States.

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THERE is no reason why any ten Christian men with ordinary incomes cannot support one missionary among the heathen.—Selected.



TODA SALUTATION

bined to hinder our progress, but we are determined to make good.

We are more thankful than words can express for our change to the hills. The past few days the weather has been cool enough to call for fire all day long while we have been at



SACRED TEMPLES OF THE TODA PEOPLE OF THE TELUGU HILL COUNTRY, INDIA.



## Our Work in Basutoland

MRS. A. T. TARR

"BASUTOLAND is a land of table-topped hills and deep valleys, of magnificent scenery and rugged grandeur. It is the keystone of South Africa structure, the head of its water system, and the summit of its surface. The climate is cool in summer, and very cold in winter."

On an area of 10,000 miles live 500,000 Basutos. Six white and three native Seventh-day Adventist missionaries are teaching the third angel's message to this primitive people, who rank among the most enlightened of South African natives. There are two Seventh-day Adventist mission stations in this British crown colony, Kolo and Emmanuel.

Kolo, in south Basutoland, is the older and smaller station. There Brother and Sister E. Van Niekerk, with the help of Brother Lazarus Ntsuaneng, conduct a day school.

Emmanuel Mission has an area of fifty acres in a populous district of north Basutoland. Its buildings include a schoolhouse, two cottages, a boys' dormitory (no provision is made for female boarders), stables, etc. The present workers of this mission do appreciate the hard work that these good buildings and fine fruit garden must have cost former missionaries.

However, the center of interest is the natives themselves, and their keen desire for an education. There are more than seventy pupils in the school, their ages ranging from about six to twenty-six. So far none have been taught beyond the sixth standard. It is a pleasure to teach such diligent, well-behaved students.

Judging from testimonies borne in the Missionary Volunteer meetings, this remarkable eagerness for learning is prompted by the desire to carry the gospel of the kingdom to Basutoland. The Missionary Volunteer meetings and the Sabbath school are conducted in the Sesuto language. The Sabbath school lessons are now adapted from the English *Quarterly*. Very soon Basutoland Sabbath schools will use lessons specially prepared for South African natives. For this field these lessons will be printed in Sesuto.

But Emmanuel Mission has its needs. All the pupils recite in the same room, which, on Sabbath, is used for church services. Soon there will be applications from more students; but how can we take them under existing conditions?

However, the needs of the school are not so urgent as those of the medical missionary work. This mission must have a dispensary.

## Kongo Border Mission

S. M. KONIGMACHER

THE boys built a very good hut to-day. They brought in the poles yesterday. In the big compound there is a hut occupied by a sick girl and her mother, and there are two other girls who want to come to us. When we talked with the mother of one of the girls and she consented to her girl's coming into the mission, I asked the other girl where her mother was, and she said it was not necessary to ask her mother, for she herself wanted to follow the way of God, and that their names had been enrolled a long time ago. She meant that I wrote their names on the school register.

Then we cleared away the brush along the river and drained the low places. We cleared out many old logs which had fallen into the water, and caused it to back up and form fine breeding places for mosquitoes. We planted some crops, and the potatoes are looking fine. Then we found some wild raspberry plants in the leaf-mold soil by the stream, and set them out.

We have some fine timber on the place. I secured the finest native sawyer in the district. He had been sawing for seven years for one man. It is quite interesting to take a gang

of men and roll the heavy logs to the saw pit. Two of the boys are out there learning to saw, so that if our sawyer leaves we will have others to take his place. By the time this report reaches you we will have about 1,600 running feet of African mahogany in the sheds drying. We now have some hens to make the place more homelike.

Brother W. E. Straw was up to see us, and we enjoyed his visit. I met him at the siding. We were favored with lovely weather, and he had a glimpse of what can be done with only a native ax and hoe.

The boys are now learning to pray. First they learned the Lord's Prayer. Then they added to it, until now some offer to God earnest prayer. The head boy, who had learned something about the Bible and could pray, picked up his knowledge as he was going from place to place. His grandmother is a real missionary. She feeds the hungry in her village. A short time ago she came to see me on the Sabbath, walked around the house, and said she could find no place to enter. Mrs. Konigsmacher opened the door, and she came in and sat on a mat. She said she was old, and tired of hoeing in the gar-

den. She said she was a widow and had no man; that she gave her children food while they were working for the mission, and that she wanted the head boy to come and hoe for her. On Sunday I sent him and ten others to hoe in her garden. After this, one day when school was in session, she came along with a basket of corn on her head. She was met by Mrs. Konigsmacher, and said she was bringing the *bwana* a present. She had a fowl too. I consider that the most hearty manifestation of gratitude I have ever seen in a native. She seems to be a woman in a thousand, and her grandson is a worker and a good boy.

A boy who has been with me for two months has just come in. He has been at his home in the Mukushi District for a three-weeks holiday. He took a chart and songbook with him, and said the people were very glad to have him hold services with them.

It is now nearing Sabbath. It is at evening prayers that the boys learn to pray. I have not yet taught them about bearing testimony for Christ in meeting. I need a good Seventh-day Adventist boy in the compound to help get these meetings started. We have a good baptismal class, who meet Sabbath afternoons. We received word from our missionary neighbors saying they wanted to come to see us, and I returned them the answer that they were welcome to come. I do not take other mission boys into the mission, as we are working for the raw native. To my knowledge, there has never been a mission among this tribe. We have translated the ten commandments into the Chiswaka language, and the boys can repeat them to the fifth. So we are sowing beside all waters, and hope to have, in that glad day, some sheaves to bring with us. We hope that that day is not far off.

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## THE SPIRIT OF SACRIFICE

M. E. KERN

THE work of God in the earth rests on the bedrock foundation of self-sacrifice; and just as the great foundation stones on which the superstructure is built are not visible to the eye, so, often those whose lives constitute the strength of this cause are quite obscure. I was forcibly reminded of this by a letter from our dear sister, Mrs. S. P. Mead, whose son, Elder F. L. Mead, laid down his life in Africa years ago, and whose grandson, Walter Mead, is now in India. Sister Mead, now in her eighty-sixth year, writes from her New England home:

"I have given my children and my grandchildren willingly for missionary work, and though as I grow older I miss them more and more, I have never seen the time that I regretted their going. If the Lord will accept as service for him, my giving them up, I shall be glad; and if I can prove faithful and meet them on the new earth,

with stars in their crowns, I shall be satisfied."

It was said of Jesus that he should see the travail of his soul and be satisfied. And those who follow him in self-sacrifice shall enter into his everlasting joy. The mothers who have

reared their children in the fear of God, and unselfishly given them to his work, shall surely share in the reward of their labors. Doubtless many a soul will wear a star-gemmed crown in the world to come whose life has been quite unobserved in this.

## A Service of Love

W. B. WHITE

For some years Sister V. E. Sutherland, assisted by native teachers, has conducted the mission school at Maranatha, Kafirland. An unusually strong bond of love and sympathy has grown up between her and her students, quite a number of whom are from Sabbath-keeping homes.

Owing to the need of a man on the place to assist the mission superintendent with outside work, it was decided to place Brother and Sister Wheeler, who had just arrived from America, at Maranatha, and to transfer Miss Sutherland to the mission school at Spion Kop, in Zululand.

It was very hard for teacher and students to separate, and the mission girls decided that it would not be right to let "teacher" go so far away with no one to look after or care for her. But who should go?

At one time Miss Sutherland had boarded herself, and had taught Annie, the daughter of Brother Agrippa, one of our Kafir evangelists, to cook and to care for her rooms. All agreed that Annie was the one to go. But Sister Agrippa was not well,

and Annie might have to return home to help her mother. Maudie was the next choice, but circumstances forbade Maudie's going.

Then the girls thought of Laguena. Laguena is a bright Christian girl of about sixteen, the child of Adventist parents, and had been in the school for some years. It was thought that she was the one to go with the beloved teacher. Obtaining permission to go home, Laguena walked fifteen miles to her village, and came back with the consent of her parents.

This touching expression of love was very comforting to Miss Sutherland. It costs but little for natives to travel in their own compartments, and she gladly paid the fare of her little "maid" to Zululand, seven hundred miles away. There Laguena is a student in the school, living with the Zulu girls in their quarters, but her watchful eye is ever on her teacher. Her Christian influence is a great help, and she feels it is her duty to assist in every way possible the faithful teacher whom she loves so dearly.

## Solomon Islands

G. F. JONES

BEFORE leaving the Solomon Islands for Sydney, I laid the vessel "Melanesia" up in a safe and snug little harbor in Rondova Island, where our mission is established under Brother S. R. Maunder, who, with the mission young people, will look after her while Brother J. Radley is away on the "Advent Herald." All sails were unbent and ropes coiled away so as to preserve them from being weatherworn during the excessive rains and winds at this season. The vessel was also covered from stem to stern with large cocoanut branches to protect her decks and woodwork from the double effects of rain and the intense heat of the sun. We have done all we could to keep her ever new. I have felt very much relieved during the wild and stormy nights and days which we have had of late, to know that she is snugly at anchor in a quiet, landlocked harbor.

On the Telina Mission, in the Marovo Lagoon, we planned to plant things that would produce food, as hardly any work of this kind had been done; and we cleared the remainder of Telina Island, which belongs to the mission, and started

planting it all with sweet potatoes and bananas. As the island has not the best soil, and is insufficient to supply food for the mission school, we obtained a lease of sixty acres more on the mainland, a few hundred yards distant across the water. I explained to the young people that it was not best for them to depend upon the mission rice as they had done hitherto, that it would be more manly and better for them if they would all rally and work every afternoon, besides the two hours of school work, to clear the land and plant it. They all gladly responded, and forthwith, that very hour, we all went over and began chopping down the thick bush and tall timber. Five acres or more have thus been cleared, but the very wet weather has hindered us from burning it off as quickly as we desired. This land is now being planted with sweet potatoes and taro. The good work continues cheerily, and we hope in the future to have an abundance of food on the mission.

In addition to this, a leaf roof has been put on the new church, a launch house built over the water, and a landing wharf rebuilt; walks have

been made, and a native kitchen is now in process of construction. I never saw these young people so happy as now, when they are kept busy. The older people, too, are better pleased, and are visiting the mission more. Brother and Sister R. H. Tutty are busy looking after all this work, as well as giving a number of treatments every day. I held an examination in the school, and also celebrated the Lord's ordinances with the baptized young people.

We spent the week of prayer at the Rondova Mission, and enjoyed the presence of the Holy Spirit. There also we celebrated the Lord's ordinances. At Rondova considerable planting was done in the beginning, when the different buildings were erected, so that now some vegetables are dug up every day. The adversary, seeing that good work is going on there, is busy endeavoring to create alienation among the people. I was glad to be there some of the time. The Lord is bringing victory out of it to the mission. We also dedicated the mission church.

At Viru the young people, with Brother D. Gray, have been working earnestly to finish the furnishing of their pretty, well-built new church. This I dedicated while there, and celebrated the ordinances for our baptized young people. They are also getting ready for our general annual meeting, which is to be held at Viru next January. At Nono we spent an enjoyable Sabbath with the people in their new church, and dedicated the building at the same time.

Brother Radley and I went up to Ramada, forty miles from Telina, in the mission launch. There we met the people who are clearing land for our mission, and held a meeting with them.

As Brother Gray's three months at Viru had expired, where he works alternately with Gatukai, Brother Radley took the "Advent Herald" to bring him away and land him at Gatukai. Here also we have a nice church building, which was dedicated some time ago. Brother Radley spent two weeks thoroughly overhauling the mission launch "Minando," cleaning and painting it and repairing copper; also the engine, which now works like a new one. He also spent three weeks on the "Advent Herald," which needed the same kind of work. We have few idle moments; and in the midst of it all fever pays its periodical visits of woe, but only to see us rise again with stronger courage to advance when we get strong and well.

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OH, how true is that saying, "Faith is safe when in danger, and in danger when secure; and prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm!"—*Selected.*



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

All correspondence relating to the Home department should be addressed to the editor of the Review.

## The Gift Supreme

FLORENCE W. MERRELL

ONE of the sweetest things our Father made—

A purple violet in forest glade;

One of the regal things—the gorgeous rose,

The only queen the flower kingdom knows;

One of the brightest things—the evening star,

That twinkles o'er the ocean's sandy bar;

One of the things our sadness to beguile,

One of the happiest things—a baby's smile;

One of the holiest things in all the land

Is mother's loving, gentle sunburned hand.

But holier, more beautiful, by far,

Than violet, or rose, or evening star,

Than father, mother, happy childhood's smile,

Than all the gifts bestowed on man the while,

Is He who made these wondrous things we see,

Who gave himself, who died for you and me.  
*Rialto, Cal.*

## Family Discipline

MRS. M. A. LOPER

If family discipline had always been carried out according to the divine plan, what a different world this would be! There would be no echoing family jars, no unpleasant discords, no broken links in family circles because of domestic infelicities, no human wrecks adrift upon the sea of life because of unkindness, impatience, or exhibitions of unholy temper.

Good family discipline—how much it involves! It brings into exercise all that is best and truest in human life. It cultivates the finer sensibilities of the soul, and leads into the higher and purer realms of thought and service. It strengthens the sacred bond of human fellowship, and links erring souls to the Redeemer of mankind.

Good family discipline is the keynote of domestic happiness, the friendly guidepost at the parting of youthful ways, the promoter of spirituality, morality—in short, it is the uplifter of the human race.

There never could have been a world war if family discipline had been what it should have been through the ages. It was not in God's order that children should be reared under the hand of tyranny and oppression. God himself is love, and every parent should be the representative of divine love to his child. God never gives up his right to reign supreme in every human heart. That parent who governs according to the principles of divine right, always gives God's will the first consideration in everything which pertains to the education and discipline of his child. And the Word of God is true and cannot fail; it says, "Train up a child in the way he

should go: and when he is old, he will not depart from it."

Tyranny and oppression never cross the threshold of that home where divine love is the ruling principle. Even punishments are meted out in the tender spirit of the Master, giving the child no occasion to reflect upon a scene in which father or mother was angry. The rod of hatred or revenge never finds a place in the discipline of the true Christian home. Family discipline of the right character teaches one to govern himself; to accord to others their just rights; to suffer the wrong rather than do the wrong. And those parents who learned in childhood these essentials of success have the advantage over those who do not realize their importance.

But how many parents there are today who are not able to govern themselves, while making the sorry attempt to govern those committed to their care. Many adults are mere children in the matter of self-government, still fighting juvenile battles which should have been won in childhood. That member of the church who is determined to have his own way regardless of the advice of his brethren and sisters, had the tendency to ignore his parents' advice when a child; and that was the time when it should have been overcome. But faulty family discipline left the task unfinished to his own and others' detriment in later years. The sinful tendencies of the heart, if permitted to develop, become stronger with years, and require more and more of an effort to overcome them.

It is a sad discovery when a young

Christian comes to realize that the traits of character which give him trouble are conspicuous because his parents indulged him in having his own way when they should have required of him that obedience which was due, and which might have been easily obtained if right principles had been taught from babyhood.

"The hand that rocks the cradle is the hand that rules the world," is not mere sentiment. It is a startling truth. Ideas of nations are developed from nursery impressions and the lessons learned day by day in childhood. "Happy is that people whose God is the Lord."

The person who was permitted to spend the plastic years of childhood and youth in a home where family discipline was in harmony with the divine order, has much for which to be thankful. Things did not always go according to his liking. He was not able always to understand then as he does now the whys and wherefores of life's experiences. But today he realizes that when his feet had well-nigh slipped he was saved from going over the precipice to ruin by the tender watchcare of God-fearing parents.

The gravest responsibility one ever assumes is that of training children and youth. Those who do the training are responsible for the results. One must himself be a learner in the school of Christ before he can impress others with the living truth as taught by the Great Teacher. No decision in life is too small and none too great to be given consideration in the divine curriculum of everyday life. The Great Teacher is interested in everything that has to do with the shaping of human destiny, and he is willing and anxious to impart divine wisdom to every soul who seeks for it with a true realization of his need.

There are two extremes in family discipline: one is harshness, the other is laxity. Both bring sorry results. I once heard a mother make the remark that if her child was lost it would not be her fault, for she had warned her and warned her. So much depends upon how the "warning" is given. A child does not learn a very important lesson who refrains from doing a wrong thing simply for fear of punishment. God requires and deserves the sincere service of the heart. And only as the principle of loving obedience is instilled into the heart of the child, is he being fitted to win in the everyday conflicts of life. Only by this means does he learn to respect his parents and to honor God.

Joseph, Moses, Samuel, Daniel, Timothy, and many others are bright examples of godly training. The three Hebrew children stood the test of the fiery furnace because they well knew their obligations to God, and had developed strength of character to stand even in the presence of martyrdom.

Some months ago, while attending a convention at a distance from home, I was a guest in a Christian household where were two frolicsome small boys. While there I took occasion to congratulate those parents upon their happy family discipline. It was a treat to see how their children were being trained to respect their parents' wishes and to reverence and obey God. The mother did not seem to begrudge the time required for the proper training of her children. The father, although a business man, was, when in the society of his small sons, a partner in all their interests, and they were exceedingly pleased to have their grown-up playmate with them.

These people were not members of the church to which I belong, but they worshiped the same God, and were teaching their children to be obedient and to love the same Re-

deemer. And O I wish that every guest in Seventh-day Adventist homes might receive such a blessed impression of godly home training as I received in the home I have mentioned. It ought to be so. Of all people in the world who seek to exert a godly influence, Seventh-day Adventists, believing that "the coming King is at the door," ought to be in the lead. Such a heavenly atmosphere should pervade every home that the "some-time guest" would carry away with him such sweet memories of hospitality, refinement, culture, and that gentle discipline which makes children great, as would prove an inspiration to higher and holier life. He should receive such a spiritual uplift as would leave no doubt in his mind that his host and hostess were daily learners in the school of Christ.

Each home should be "a little heaven to go to heaven in."

can be taught, and the child brought to realize the joy of giving. We can readily see that to compel a child — an unconverted child — to give as a Christian should give, saving every penny for missions, would be to step faster than the Holy Spirit leads. After all, with a proper example set before him, he will usually desire to render to God his tithe, and be generous in dispensing his earnings, as unselfish love prompts.

In order to develop men and women of good business ability, the child should be taught to keep a systematic account of receipts and expenditures from the time he begins to handle money, and not be permitted to be careless and spend haphazardly. Otherwise he is likely to remain heedless through life.

In Sacred Writ children are likened to tender plants. A little plant coming up out of the earth meets with the law of gravitation, but meets the least resistance in shooting straight upward. "As the twig is bent, the tree's inclined;" therefore our children should have an environment that will keep them in more perfect poise. Professor Riddle says in his book on child culture:

"Extravagance begets vice, fosters pride, and degrades character. Some children are naturally highly acquisitive, having not only the desire but the ability to make and save money. In such the instinct needs only to be guided aright. Others are quite deficient in the ability to make and to save. Such should be given a chance and encouraged to earn money in early life. They should be required to save their earnings, to pay for their own clothing or something else in which they have a personal interest. Thus they will learn the value of a dollar, and the necessity of economy in spending it."

Riverside, Cal.

## Teaching Our Children to Keep Accounts

MRS. CARRIE S. WELTY

In attempting to teach children correct financial methods, parents or guardians should themselves have a true conception of what constitutes true monetary value. They may put a wrong estimate upon the value of money, and give their children a false idea, or bias, in the first years of life. When young myself, I noted the wrong uses made of money and remarked to my brother that money is the root of all evil. "No," said he, "the love of money is the root of all evil." Our observations through life have confirmed the truth of this statement in Holy Writ.

We all know the habits of a typical miser, and his opposite, the spendthrift, who is quite as bad. The miser loves his bags of shining gold, never desiring to use his money for himself or for the benefit of others. The spendthrift may waste his substance in many ways, but the apparent reason for the waste is a failure to appreciate the real value of money.

During or soon after the Civil War, a common day laborer in the oil fields of Pennsylvania came into possession of three million dollars and squandered it in less than three years. He would hire brass bands to go before him, and on going to an expensive hotel, was likely to pay large sums of money to have rooms remodeled to suit himself, if only for one week. He also would throw handfuls of coin into the street to see children scramble for it. Thus "Coal Oil Johnny," of international notoriety as a spendthrift, came to an end of his fortune in three years, and returned to his day labor to earn his bread.

If we would find the beautiful "mean," avoiding such extremes, we might be able to rear our children so that they themselves might have a consciousness of possessing the ability to

acquire means and to expend wisely. They should be taught the value of a dollar, and in earning it, to give "value received." They should be taught to be self-supporting, whether it is necessary or not, if for no other reason than that the wealthy man of today may be the poor man of tomorrow.

In teaching children the wise expenditure of money, I would not say that not one penny should ever be spent for a little candy or a toy, but there certainly should be a limit, and in a way perfectly natural to a wise mother, little lessons on self-denial

## Asking Questions

MRS. D. A. FITCH

SAID a mother, "Son, why do you ask so many questions?" The childish but pertinent reply was, "Why, mother, it is about the only way I have of learning anything." Was his experience so very different from that of most of the human family? I think not. We wish to know the state of our friend's health. Unless he is one of the complaining kind, we are not likely to learn if we ask no questions. The student is desirous of ascertaining an answer to some scientific question. If no individual is prepared to tell him, will he not ask some book for the coveted information?

I wish to know the will of God concerning my life and work. Is it not the most satisfactory plan for me to ask him in prayer and study his Word, and thereby find an answer to my question? It may be that too often our prayers are equivalent in value to a series of selfish requests — soliciting from God those favors we think will be for our pleasure and good, when instead we should be ren-

dering thanksgiving and praise for blessings already received, possessed, and promised.

It has been said of some children that they are "human interrogation points." To the parents this should be a source of encouragement, for it shows a desire to learn. Should it be found that the child questions simply to gratify curiosity, it may not be wise always to satisfy that trait in him. If a child, or even a grown person, is answered at all, it should be done in truth. If there must be delay in answering, let that be known frankly.

Sometimes it is the case that the questioner is too indolent to study out the answer to his own question when there is no reason why he should not do so. If well satisfied this is the case, it is only doing him positive harm for the parent to give an answer. Tell him how inconsistent it would be for him to ask you to tell him the time of day when the clock could be seen by him as plainly as by yourself.

Answers deferred should at the proper time receive due attention, and every inquiry should be treated with proper respect. No parent who seeks the best interests of his child will be loath to acknowledge his ignorance on any point on which he may be questioned, but will wisely act the part of leader in searching out what may be learned concerning the matter.

Perhaps he will recall the saying that "a fool can ask questions that a wise man cannot answer," and take courage therefrom.

One excellent method of answering questions is by asking some which will set the questioner to thinking out his own solution. Choose the wisest course, and make sure of using it in the wisest way.

## Home

JANETTE RIDWELL SHUSTER

I WANT to go home; I am weary,  
The path is narrow and steep,  
The shades of night are falling  
Around me dark and deep,  
My fellow men are sighing,  
And many the eyes that weep.

I want to go home; I am longing  
For friends that are far away,  
Who spend their lives that others  
May know of that better way  
Which leads ever onward and upward  
To never-ending day.

I want to go home. There the flowers  
In perfect beauty grow.  
I want to watch unfolding,  
Unblighted as here below,  
Their delicate petals so lovely  
And the beautiful tints they show.

I want to go home; for heaven  
Is such a wonderful place.  
I shall work, yet never be weary;  
I shall study the mysteries of space;  
But greatest of all its pleasures —  
I shall look on Jesus' face.

## Honor

SUPPOSE you felt it necessary to confide a great secret to some one. Who would it be?

In the first place you wouldn't think of putting that trust in any one other than a real friend, one in whose honor you have absolute confidence. Certainly it would not be in some one you did not know or had never seen.

"I shouldn't tell you this, perhaps, but then I guess it is all right. However, do promise me that you will not repeat it, because it was told to me as a great secret;" and so it goes that great trusts are passed on to another confidant.

It is all a matter of training and of honor. Some people wouldn't repeat a statement that had been made to them in confidence for anything in the world. With them it is a matter of honor, and their honor is never to be questioned. Others treat the trust lightly and break it at the first opportunity.

Are you personally the kind in whom others may put their trust? Is it with you a matter of honor, or will confidence intrusted to you be immediately blazoned abroad to the whole world?

Stop for a minute to think what you would do in a case like this, and what would become of you, whether you were an office boy or an editor, if you didn't act just as you should:

When the President of the United States is to address Congress with a message of great importance, his complete manuscript is not only read in advance by the President's secretaries and advisers, but twenty-four hours in advance of the message it is turned over to the Associated Press, an organization equipped perfectly for the distribution of news to newspapers throughout the United States. By this process of distribution hundreds,

even thousands of eyes actually read or have an opportunity to read the President's message before it is delivered, and yet it is a very rare occurrence for any one of these thousands to break faith and make public the contents of the message.

Think of it! people the President has never seen and probably never will see; people mostly who have never seen the President and who certainly have not been chosen for this great trust because of their intimacy or friendship with him! . . .

This is just one instance out of millions of the honorable keeping of a sacred trust. Think of the innumerable positions in civil life which daily call for this display of honor in safeguarding an employer's interests. Think of the thousands of our Government officials and employees who are constantly intrusted with highly important information — State Department secrets, plans of forts and battleships, new guns, and mobilization schemes, and so forth, to reveal which would mean not only embarrassment for our national administration, but possibly danger for the entire country.

It is important for every one who would aspire to the respect and confidence of others, to develop in himself a high sense of honor.

Be a person in whom others may place their trust; for to be honored, one must first be honorable. — *Review of Reviews*, April, 1917.

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HEED how thou livest. Do no act by day  
Which from the night shall drive thy peace away.

In months of sun so live that months of rain  
Shall still be happy. Evermore restrain  
Evil and cherish good, so shall there be  
Another and a happier life for thee.

— Whittier.

## A MECHANICAL DOOR CLOSER

T. E. BOWEN

IN the Home Department of the REVIEW of Nov. 21, 1918, appeared an article on "Nowadays' Martyrs," by Mrs. L. D. Avery-Stuttle.

For the benefit of rheumatic grandfather, who must painfully leave his seat to close the doors after hurrying children, and quite likely after some of the "grown-ups" also, this simple remedy is given; also with the hope that it may oil the machinery of some other home as it has ours:

If the perfect appearance of varnished doors of sitting-room and even parlor are not of more consequence than the absence of friction caused by the continual left-open doors, with the accompanying drafts here and there, simply attaching a coiled spring, made for the purpose, to the hinged side of the door and the casing toward which the door swings, will close the door all winter, and as many times after that as it can be opened. All this for the nominal sum of twenty cents, without one word of complaint, or without causing any one pain, or overworked mother a single additional thought.

Any hardware store will provide the remedy, and furnish directions for applying same.

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## MAKE HER PHYSICALLY FIT

DURING the past half century we have been trying to adapt ourselves to an artificial system of living, which if persisted in for a few years longer will start us on the inevitable road to racial degeneracy.

Women constitute one half of the human race, and are therefore equally responsible with men for the inherited strength or weakness of a people. They are also entitled for their own sakes to the same care and physical training as men receive.

Girls should be taught and encouraged by their mothers, just as their brothers are, to run, jump, swim, skate, row, and play. Up to twelve years of age there is no proper kind of game or exercise in which boys may indulge that should be forbidden to girls.

To tell a young girl that she must not run, romp, and frolic with the boys for fear she will soil her clothes or appear rude and unladylike is a great mistake. This is especially true if during the same period of her youth she is dolled up once or twice a week to meet the same boys at a so-called social dancing-school. In one case she would be laying the foundation for vigorous womanhood; in the other she is stimulating prematurely her sex impulses.

What the world needs today is women who are vigorous, resourceful, helpful, and companionable, and not women who are dolls and playthings in their youth and helpless invalids in their advancing years.



I know of no better way of attaining the desirable qualities of sweet, wholesome womanhood than by indulging freely during childhood and youth in a liberal round of physical activities. This ideal may best be attained by a judicious mixture of work and play.—*Dudley A. Sargent, in Modern Priscilla.*

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### EXAGGERATING SMALL ILLS

"It sounds like a truism to say that people prefer to be well," said a prominent physician a few nights ago to a reporter of the Cincinnati *Commercial-Appeal*, "but as a fact there are many who prefer to make out that they are ill; and they have solid reasons for doing so." By feigning illness people get sympathy and attention; they obtain relief from duties, they have special food, and that food is always the best, and they are the spoiled members of the family.

From the constant belief that they are ill and the worry over their imaginary diseases, they develop monism, and in the end they may set up changes which constitute a morbid state. On the other hand, there are people who really are ill and unfit for work, but whose condition cannot be diagnosed as a definite ailment. They are toyed with by these pretenders until they either become physically fit once more or develop tangible symptoms. In the latter case they drift back to the paths of orthodoxy, from which they have strayed.—*Selected.*

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### THE CROSS

BLEST they who seek,  
While in their youth,  
With spirit meek,  
The way of truth;

To them the Sacred Scriptures now display  
Christ as the only true and living way.  
His precious blood on Calvary was given  
To make them heirs of endless bliss in heaven;  
And e'en on earth the child of God can trace  
The glorious blessings of his Saviour's grace.

For them he bore  
His Father's frown;  
For them he wore  
The thorny crown;  
Nailed to the cross,  
Endured its pain,  
That his life's loss  
Might be their gain.  
Then haste to choose  
That better part,  
Nor dare refuse  
The Lord thy heart,  
Lest he declare,  
"I know you not,"  
And deep despair  
Should be your lot.

Now look to Jesus, who on Calvary died,  
And trust in him who there was crucified.

The best shaped poem ever written, within its compass, is still believed to be this one. It has never been traced to its author.

—*Selected.*

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NEVER get an inch beyond the Cross.—*Spurgeon.*



### NATAL-TRANSVAAL CONFERENCE, SOUTH AFRICA

We start the work this year with good courage.

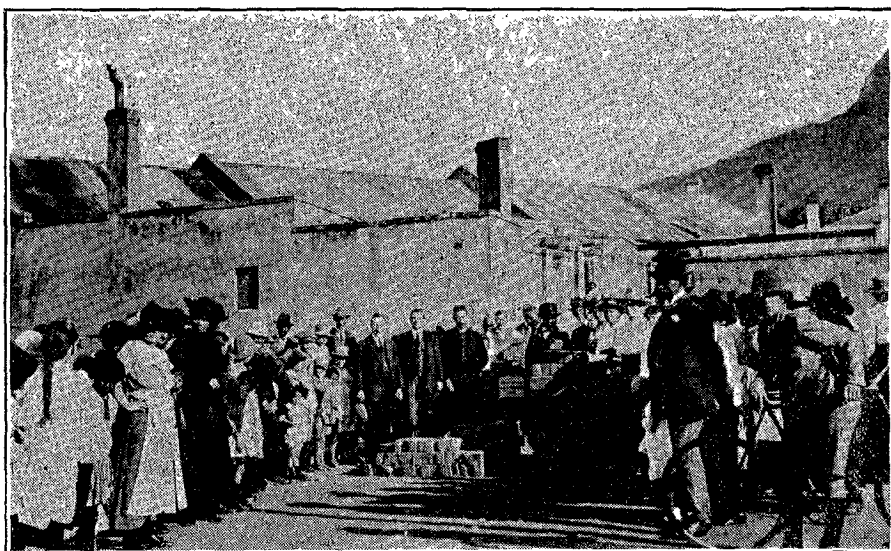
The Orange Free State Conference had only one ordained minister, Elder O. K. Butler, and asked if we would lend them Elder Geo. R. E. McNay for a year, so that they could train some younger workers. This we have done, although we did not know how to spare him from our work. But the Lord has been good to us, and has returned to us several other laborers to assist in the work.

The Durban church felt that they must have help if Elder McNay should leave. Our school was closing for 1918, so we asked the union if they would not let us have the services of Miss M. E. Robertson, the school matron, as a Bible worker. She had gone from this conference to act as matron of the school, having been a Bible worker for many years. Then the union offered us for the city of Durban, the services of

is attending the meetings. I told our people that I was sure he would come in contact with something that he had never met before, and it has proved to be so. A few days ago he told me that he had spoken to the banker, and told him to let us have all the money we needed; and further, he said that if we wanted to build another church the money was there for us to use. This has been a great help to us. He gave £100 cash.

We have a few who are doing well in the book work. One agent reported for last week's work orders to the value of £24 6s, and deliveries to the value of £26 15s. To take orders to the value of nearly £100 and to deliver a few more than that in a week, is not bad; and this is only an average week's work.

The tithe is increasing in a remarkable manner. In 1914 it was \$5,868.35; in 1917 it was \$10,689.65. To God be all the glory for this great blessing! Our membership in 1915 was 175; in 1916, 200; and in 1917,



ANOTHER GOSPEL MEMORIAL

Laying the Corner-Stone of Colored Church Building at Salt River, a Suburb of Cape Town, South Africa

Elder M. C. Sturdevant for a time. So that city is again provided for. "Give, and it shall be given unto you."

The erection of the churches at Durban and Johannesburg has been an act of faith on the part of these churches and myself. But when the brethren and sisters concluded that it was God's will they should build, they took hold with zeal and earnestness, and by all lifting together they accomplished a task that seemed impossible. I often see a team of sixteen donkeys on a wagon pulling three or four tons, and it seems as if they did not work very hard. They pull this big load because all are working — no one doing any big thing, but all doing a little. Just so it is in this work. God does bless united effort, no matter what we are doing for him.

In Johannesburg we have a sister whose husband is a business man there and quite well to do. He felt an interest in our getting a church built, and offered to become our security at the bank for the funds with which to build it. This gentleman has become more and more interested, till now he

233. Slow growth; but, thank the Lord, it grows.

Our conference will have three Bible workers this year,—three Dutch field workers and two English workers. We hope to see the work go as never before, and that we shall have a fine band of canvassers, also one excellent lady worker for our papers. We consider nothing second to this. Our courage is good, and this is true of all our workers. Unity exists among us, and we are advancing, believing that we shall see fruit from our work.

W. S. HYATT.

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### THROUGH HONDURAS

THE past two months I have spent in the republic of Honduras. Our first meeting was at La Ceiba, in company with Elder W. E. Lanier, the superintendent of the field, and Brother Karl Snow, who is connected with our school at Siguatepeque. Though the notice of this meeting was short, we had a good attendance and a very precious season. On Sabbath afternoon Brother

Lanier was set apart by ordination to the work of the gospel ministry, in harmony with a vote taken by the General Conference Committee.

We spent about two weeks in San Pedro studying the question of mission headquarters, and searching for a suitable property for a mission home. Several properties are in prospect, but at this writing it is not known which will be chosen. We spent a little over a week at Siguatepeque more thoroughly organizing the school, which will henceforth be known as the "Central American Academy," and in an endeavor to secure a new location for it. Prof. and Mrs. W. F. Hardt, and Mr. and Mrs. Karl Snow, will for the present compose the faculty. A lively interest is manifested in this enterprise, and we expect excellent results from it in the future. It has been demonstrated many times that native workers in any field are very profitable to the cause, and the object of this school is to develop the many promising young people in Central America for work for their countrymen.

Leaving Siguatepeque September 10, another three days' mule ride brought us to Tegucigalpa. On this trip we had with us the family of our native worker at Tegucigalpa, and had not expected to make the trip in three days with our sister and her four small children. We were planning to camp the last night about fifteen miles from Tegucigalpa, but as we approached the place late in the afternoon, we met our brother from Tegucigalpa, with three other Sabbath keepers, two of whom were recent converts, coming to meet us. They told us that all the brethren wanted to come, but it was decided that the rest should prepare a dinner for us instead. Feeling that we could not disappoint these dear brethren, we continued our journey, though weary, and reached Tegucigalpa at 11 P. M., where, notwithstanding the lateness of the hour, a good repast was waiting.

Brethren Lanier and Snow were with me, and Brother Hardt joined us later. We have had an excellent meeting. Thirteen were baptized, and a church of seventeen was organized, with good prospects of growth. I understand that all of those baptized have begun the observance of the Sabbath during the past six months. Brother Emanuel Alvarez, the native laborer, is working alone in this important city, the capital of the republic, Brother Henry Brown having returned to the States immediately after the General Conference. This is truly a fruitful field, and there should be many more laborers at work in it.

I leave tomorrow, to visit Salvador and Guatemala before returning to the States.

R. W. PARMELE.

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## THE HARVEST INGATHERING WORK

HAVING long since passed the experimental stage, the Harvest Ingathering has become an established institution, and has potentialities we are only beginning to comprehend. In 1902 there was published in "Testimonies for the Church," Vol. VII, the following:

"Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their co-operation."—Page 144.

Not the least important of the lines of effort then untouched by our publishing houses, was the annual publication of the

Harvest Ingathering magazines, which began in 1908, and up to date has aggregated several million copies. The circulation of this quantity of truth-laden literature, with its threefold blessing,—to our people, to our neighbors, and to missionary advance,—constitutes a work ranking with the foremost enterprises of the Publishing Department.

That God is visiting his people with marked tokens of his grace in the campaign this year, is evident from the reports which are coming in. The spirit of prophecy, foreseeing these things years ago gave us this instruction:

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."—*Id.*, pp. 32, 33.

Praise God! "This day is this scripture fulfilled in your ears."

With the earnest co-operation of every child of faith, we shall soon be able to sound the jubilee, and another quarter million of dollars will be available to hasten to hungry souls in fields afar, the glad message of the crucified, risen, and soon-coming Saviour.

Let the judgment message sound

To the nations world around,

Till the remnant true is found,

Over the sea.

When his power the Spirit wields,

And the earth its harvest yields,

Hosts will come from those far fields

Over the sea.

CLAUDE E. ELDRIDGE.

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## A YEAR'S WORK IN NEWSPAPER PUBLICITY IN LARGE CITIES

DURING the year beginning with November, 1917, when the effort in Detroit under the direction of Elder A. V. Cotton began, very extensive newspaper campaigns in connection with the actual preaching have been conducted, not only in the Michigan metropolis, but also in Chicago, Milwaukee, Baltimore, St. Louis, San Francisco, Louisville, and Portland, Oreg. In all these great centers of population success has come as the result of this kind of endeavor.

Not only are there men and women in these cities rejoicing over their new-found hope and the precious promise of a soon-coming Saviour, when sin, sorrow, sickness, perplexities, trials, suffering, and death will be wiped from the universe, but there are many others who have studied the truth through having their attention called to it in the newspapers, whose minds are still open to the pleadings of the Spirit. The evangelists in these cities have sent the writer encouraging letters about the way in which people have become interested in the message through newspaper reports of the sermons preached, and these brethren are planning to use the press in future efforts with unabated zeal.

The success that has come through the use of this agency indicates clearly that no opportunity should be lost in using it in every large city where the multitudes depend entirely on the newspapers, as a rule, for their information. In all the cities mentioned, our evangelists during this past

year resorted to the plan of paying for the publication of their sermons, and by so doing had the privilege of giving in chosen language the strong points in the telling truths that our denomination holds, without fear of having anything stricken out by the editor's blue pencil.

An unusual interest, as a rule, sprang up, and the evangelists received many telephone calls from anxious inquirers after more light from the Sacred Word. They also sent out much literature through the mails. Many names of interested persons were secured through this means, and the Bible workers were kept busy visiting in the homes of these persons.

Many were the interesting experiences of these consecrated workers in the Lord's cause, who learned that persons in this corrupt world are still hungering and thirsting after righteousness, and will accept the gospel when it is brought to them.

Our workers also learned that by far the larger majority of these interested persons were attracted to the truth through reading it in reports in the newspapers. Headlines that were attractive but not sensational were placed on the articles in harmony with the views of the evangelists, and words of encouragement were received from both men and women of intelligence and refinement to continue the good work. In some of the cities mentioned, ministers of other denominations even wrote our evangelists, commending them for their fearlessness in expounding the true principles of righteousness through the public prints, and wishing them God's blessing upon the campaign for souls they were conducting. These writers generally stated that they had been following the sermon reports in print with more than ordinary interest.

So effective and quick were the results of such newspaper publicity, that soon after these efforts opened, our evangelists dispensed with handbills and other forms of advertising, and depended entirely on the newspapers to attract the people to the meetings and awaken an interest for literature.

Would it not be a good idea for our evangelists in other large cities to depend more on the press for results than they have in the past? With meetings suppressed in many of the large cities of America on account of the spread of influenza, would it not be a good idea for our evangelists to begin the publication of a series of articles on the doctrines, with their names either at the beginning or at the close of these articles, and invite the readers to communicate with them for free literature on the subjects they are presenting? Ministers of other denominations make the writing of articles for the press a part of their weekly program, with the result that some of them are known throughout the nation, and surely God would bless in such endeavor and give our Bible workers and evangelists plenty of names of interested persons, whom they could visit and instruct further in Bible truths, even if the influenza has made it necessary to prohibit gatherings in public places.

WALTER L. BURGAN.

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## AN UNTIMELY DEATH

MRS. DOTTIE EUNA SUTTON was born in Farmerburg, Ind., Feb. 18, 1889, and died in Port of Spain, Trinidad, British West Indies, Oct. 29, 1918. She was married to C. B. Sutton Jan. 1, 1911.

For some time Brother and Sister Sutton had been under appointment for this field, but owing to difficulties in obtaining passage, their coming had been so long delayed

that we had ceased to look for them. We were expecting Elder I. A. Roberts, our union conference president, on the boat arriving October 28. Brother Fred Hutchinson, conference secretary, and Mr. Butterfield went down to meet him, and were told that he had not come, but that a man belonging to our church was on board, with a very sick wife. The launch had gone especially for her, and the captain had telephoned to the Colonial Hospital to receive her there.

Sister Sutton was taken suddenly ill at Grenada, Sunday evening, October 27. A physician gave her careful attention up to the time the boat left. Then the stewardess attended her during the night, assisted by a Red Cross nurse. Every one showed the greatest kindness and sympathy.

An automobile conveyed her to the Colonial Hospital, where she was placed under the direct care of Dr. Schault, who was assisted by Dr. Stewart and attending nurses; but the attack of double pneumonia, with complications, was more than her strength could resist, and she passed peacefully away at 7:30 A. M., October 29.

Why our sister has been laid to rest before she had even begun her work among the people she had so willingly come to aid, is a mystery we cannot understand, but we know that God understands, and has a purpose in all he does.

We understand that Sister Sutton was a close student of the Bible and a faithful worker in the church and Sabbath school. Her death has aroused the sympathy of the whole island, and has brought Brother Sutton in touch with many who otherwise would have had nothing to do with this third angel's message. We pray that it may be the means of getting the truth before them.

The floral tributes were many and beautiful. The funeral took place from our church, at 31 Dundonald St., Elder M. B. Butterfield officiating, assisted by Elders L. Rashford and E. C. Henriques. She leaves to mourn, her husband, one little girl, her mother, three brothers, and one sister. While Brother Sutton is heart-broken, yet he is not discouraged, for he feels sure the Lord has led them, and so he meekly bows to the will of God, and waits patiently for the time when Jesus himself shall wipe away all tears, and there shall be no more death and no more sorrow.

This is the fifth of our missionaries to find a final resting place beneath the sunny skies of this tropical isle. Elder A. E. Flowers was the first, Elder E. Crowthers following about four years later. The next was Dr. Enoch; then Brother Robert Price; and now Sister Sutton. She sleeps only a little way from Elder Flowers. We who are left must lift the burdens they have laid down, and work together for the finishing of the work they loved so well. May God help us to be faithful.

MRS. M. B. BUTTERFIELD.

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## THE COLORED WORK IN OHIO

AFTER finishing his journey through the South, the writer visited several places in Ohio where the work has been started. There are five workers in the State, including one Bible worker, Miss Wiggins, stationed at Columbus.

The work at Cincinnati, which started some time ago, is now well established in a building containing a chapel that will seat about one hundred fifty persons. R. R. Roberts has recently been put in charge of this work. They are buying the property for about \$3,500, on good terms. There are living-rooms above the chapel, which are

now rented, that may be used as the minister's place of residence later.

J. E. Cox, who has the work in charge in Columbus, is putting real life into the message in that city. There is a live little church there, and they, too, have secured a well-situated property for \$3,000, which they are using as a chapel. There are also living-rooms for the pastor and his family above; but the place had to be remodeled before it was thus suited for use.

H. A. Rossin has taken charge of the work newly organized in the city of Cleveland. The Lord seems to be blessing these brethren from the start. They have already secured a fine church property, well situated for giving the message to our people. It cost them \$5,000. It has a good chapel that will easily seat two hundred fifty persons, also two schoolrooms, with a fine flat above for the minister and his family. There are about fifty members in the church.

George Johnson is laboring at Youngstown. He has been stationed there only a short time, but he is trying to build up a work strong from the start.

Brother Cox looks after the church in Springfield, which has been organized for several years, and he reports that they are doing well but are in need of a place of worship.

There are other places in the State where a special work should be done.

It should be stated by way of gratitude, that the president, Elder F. H. Robbins, and his officers, along with their other heavy duties, are doing much to encourage, set in order, and advance the work for our needy people.

W. H. GREEN, Sec.

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## A GOOD EXPERIENCE

I HAD the privilege of visiting some of our churches in Rush County, Kansas. After I had talked about the Harvest Ingathering campaign, the elder of the Shaffer church told me that he had written a letter to the governor, Arthur Capper, telling him about our work. The governor responded by sending a liberal contribution and the following splendid letter:

"TOPEKA, Sept. 24, 1918.

"DEAR MR. M.:

"Your letter of October 21 was duly received, and I am glad to help a little on your missionary fund. I wish I could do more than this, but I am sure that you will appreciate the fact that there are many calls upon me at the present time.

"With kind regards, I am

"Very respectfully,

"[Signed] ARTHUR CAPPER,  
"Governor."

The same brother wrote to a business firm in Kansas City, and received \$10 and this letter:

"KANSAS CITY, Mo., Sept. 23, 1918.

"DEAR MR. M.:

"When there is so much unhappiness in the world it is good to know that a man is still unselfishly trying to help those who cannot help themselves, and I am glad to send you \$10. I wish sincerely from the bottom of my heart that I could make it more. You know conditions at this time—the uncertainty ahead for business, and the demands that may be made on us, especially a man of my age. I'm sure we are all doing our best, and no sacrifice is too great.

"With best wishes and kind regards, I am

"Sincerely yours,

"[Signed] FIRMAN L. CARSWELL."

This shows what some of our farmers can do by correspondence. Why not try it?

J. T. BOETTCHER.

## CENTRAL AMERICA

AFTER the close of our good meeting in Tegucigalpa, Honduras [report of which appears on another page of this paper], I came to Salvador, arriving here September 26. At Santa Ana I found Brethren C. F. Staben and J. A. Bodle, with their wives, having just arrived from the States to take the positions of superintendent and treasurer, respectively, of this mission field. For nearly a year Brother U. M. Cooke has been our only foreign worker in Salvador, and the coming of these new recruits is a great joy to all our brethren here.

As the Mission Board had made an appropriation for the purchase of homes in this republic, our first work was to seek out the best suitable places that we could secure. In Santa Ana we were able to secure half a block of land, with sufficient elevation to overlook all the city, and splendidly situated, being only half a block from the site of our rented quarters. We were able to secure this property for only \$280 gold, plus expense of transfer of title. We hope to erect a small house and a chapel there immediately.

In San Salvador, the capital of this republic, we were exceedingly fortunate in securing property. As that is to be the headquarters of this mission field, we desired property conveniently situated for office purposes, and suitable for a meeting hall, and a place for our foreign workers to live. Just how to get such a combination was a perplexity, especially considering our limited resources, and the cost of real estate in this city. We made the matter a special subject of prayer, and our prayers were significantly answered.

We found a lot, on which was a five-room house, built since the earthquake last year, and an outbuilding containing a laundry with cement tubs, a bathroom with a cement tub, two toilets with cement bowls, all with cement floors and city water, and a store-room. The house can easily be adapted to our use for meetings and office, and with the expenditure of not more than \$1,000 gold we can provide room for two families. This lot is only two blocks from the principal street, and near the center of the city. This makes it quite ideal for our office and meeting hall. And it is on the brow of the hill on which the business section of the city stands; so the rear of the lot is about fifteen feet above the roofs of the houses of the half of the city lying behind the place. Thus there is nothing to obstruct the breeze, and it is very cool and pleasant in the back part of the lot, where it is desired to erect additional living quarters. A better combination could hardly be imagined.

This property had not changed hands for twenty years, but had fallen to four adult heirs, who wished to divide it. After considerable delay and discussion, they finally sold it to us for 6,400 pesos, and they paid the expense of transfer; this made the cost of the property to us, in United States money, only \$2,600. This gives us a property immediately usable, and we can enlarge the living quarters as we are able. We feel that the Lord worked especially for us, to establish his cause thus favorably in this important city.

We have organized the work in this republic anew, and the workers start upon their duties full of hope and courage. We found the three companies of believers doing well, though two of them had not had the help of a foreign worker for a year or more. The permanency that these purchases give our work here is a source of great encouragement to these brethren, and we are sure that the cause will advance rapidly.

I am expecting to visit Guatemala before returning to the States, but am meeting with some difficulties. The Pacific port in Guatemala is suffering from an epidemic of yellow fever, and for this reason it is doubtful if a boat will stop there. To go overland is very difficult, and is fraught with danger from robbers, swollen streams, etc. However, I hope to be able to make that visit, and to reach the States again before the first of December.

R. W. PARMELE.

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### "A SAFE PAVILION"

MEN of the world are thinking these days about safe buildings and fireproof structures, but these are also days when God's people should be thinking about their safety for time and for eternity. As we look over the plans which the divine Architect has for his people, we find that the only safe pavilion is found in our Lord Jesus Christ. In "Testimonies for the Church," Volume IX, we read:

"The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation."

This same writer says: "I saw many without a shelter."

We read these words in "The Great Controversy," page 654:

"The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of his law a devouring fire, is to his people a safe pavilion."

Our hearts are indeed grateful to God for this safe pavilion when we see the man-made structures crumble to dust, bring death and destruction to once happy homes, and leave fond hopes of a lifetime in ruins. God fulfilled his promise to us during the recent calamity which was visited upon Porto Rico. None of our people were harmed in the earthquake, nor have they, so far as I know, lost any property.

Some of our Sabbath school children at Aguadilla came very near death, but the Lord was a pavilion to these younger members of the flock. I heard mothers telling that their children were in the three-story Alcaidie, which fell and buried sixteen children, killing most of them outright and wounding others. They said that some were pulled from under the ruins with hardly a scratch, having been protected by boards falling over them. One mother told of her boy's running to the beach to escape, and then, seeing the tidal wave coming, he ran along ahead of it, and evidently outran the main force of the wave, for he said, "Why, the wave reached only a little bit over my knees."

Our school-teacher saved her flock by having all the little tots kneel to pray when the building began to shake. A brick wall fell while they were kneeling, which no doubt would have killed many of them if they had fled to the street. Then just in time for them to escape the tidal wave, she shouted, "Run," and they scampered just ahead of the onrushing waters.

We should be devoutly thankful for the remarkable manner in which God has preserved the lives of his people. Surely "he has set his love upon them," and will never leave nor forsake them.

CLARENCE E. MOON.

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Love is the spirit of the gospel.

## Educational Department

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

### THE INTERMEDIATE SCHOOL

"INTERMEDIATE school" is a term that has been used more or less ever since we began to establish schools between the elementary and the college, and has been understood all along to mean a school of ten grades, usually with student-home facilities similar to those of our full academies.

General usage, however, and the development of a new type of school, have brought about some change in the use of the term "intermediate school." The term "academy" is now used for either a ten-grade or a twelve-grade boarding school, while by official action at our normal council a year ago, the name "intermediate school" was defined to apply to the ten-grade day school only. This school carries grades 7 to 10 inclusive, forming the connecting link between our standard one-teacher school of six grades, and the full academy of twelve grades.

The intermediate school is locally supported, like the elementary school. A church that is strong enough to add the ninth grade or the tenth grade to its school on a standard basis, is privileged to operate such a school on advice of the educational superintendent of the conference. Two or three churches may unite to form such a school when they are near enough together for the purpose. There is much advantage in uniting strength in this way, both economical and educational. The intermediate school is a natural growth from the elementary school. While the latter covers eight grades at present, no one teacher should be expected to carry more than six grades, as this is all that one person can do efficiently in justice to himself and to the pupils. This standard was officially adopted at our educational council in St. Helena three years ago. We now have eighteen intermediate schools in the United States and Canada, and we are encouraging their development, under right conditions, as a means of providing Christian education for our boys and girls who are yet too young to send away to a boarding school.

I was interested in reading recently an account of the development of an intermediate school in southern Idaho, written by two of the teachers, Miss Marguerite Torrance and Miss Bertha Walker. It says:

"The history of the church and school in this place is short. The church, with a membership of thirteen, was organized in March, 1916. At present there is a membership of twenty-two.

"The first school was small. Like the Eden school of old, it consisted of the children of one family, whose parents saw the importance of giving their children a Christian education. In spite of the sacrifice and discouragement always associated with a new and great undertaking by so small a number, the first school year proved in the end to be not only a successful one but a blessing to the family, and later a blessing to the community.

"Perhaps not willing that one family should receive all the blessing, the second year about seven families united their efforts in the interest of a church school. Seven grades, with an enrolment of nineteen, were organized and conducted through the year.

"Believing that in undertaking great things for God, he will give great things in return, this small church decided to launch out upon a much larger undertaking than that of the past year. Besides giving liberally toward our conference school, they laid plans for financing a ten-grade school of their own and for erecting a new school building. This building, now in process of construction, is twenty-four by forty feet, and will have when completed two convenient classrooms and a basement. The latter will be used for housekeeping quarters for the teachers. We can assure you that the community, teachers, and students will all rejoice when the building is completed and we are comfortably housed within its walls."

When proper care is taken to finance such a school adequately and keep its educational standards up to par, the intermediate school is one of the most useful of our educational institutions.

W. E. HOWELL.

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### OSHAWA OPENING

THE following word has come to us concerning the opening of our school at Oshawa, Ontario:

"School opened this year with a little larger enrolment than last. Up to the present time about eighty have registered. I think we shall pass the hundred mark before very long. We should have had a good many more at this time had it not been for the epidemic we have had here the last two weeks. Nearly fifty students were sick with the influenza at one time. School began again yesterday, and things are looking brighter and better. We all feel the Lord's hand was especially near to us. Practically every one now is well enough to be at his duties. Even the doctors down town feel that some unusual power helped us overcome this sickness. We believe that had we not been vegetarians things would have been worse.

"Our aim this year for teachers and students is to make this a year of soul-winning and the best year in the history of the school."

W. E. HOWELL.

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### PLACING OUR GRADUATES

THE Lord is calling on us to hasten the preparation of the young for the mighty tasks that are before them. Our conferences and leaders should place our graduates in the field without delay when their course of intensive training is over. Hundreds who receive their education in our schools are drifting. Instead of entering the organized work at graduation, many are slipping back into the world and are lost to our sight in its maelstrom of social, political, and industrial life. This condition ought not to exist. Something must be done to bring about a change. If we are to evangelize the world in this generation, we must make better use of our manpower. Plans ought to be laid to draft for conflict with the armies of evil, every soul who has received a special training.

I believe that a wrong policy rules when our graduates are lightly brushed aside to employ young men of small education and young women untutored for Bible work. On the other hand, the timidity shown by many conferences to accept graduates is not wholly without cause; for some have come to them with inflated ideas of self, with a desire for large wages, with an unwillingness to act as tent master, or take a humble part. We must all be learners; must all be little men doing a great work.



When a student's name is mentioned for favorable consideration, it is becoming more and more necessary for conference officials to ask, "Is he sound in the faith? Does he believe the spirit of prophecy? Will he come to us with a subtle form of higher criticism, questioning this or that fundamental of the third angel's message?" When an unfavorable answer is given, it is difficult to find an opening, even for a trial.

We are living in an age when everything that can be shaken is being shaken. It is therefore necessary that college officials exercise care in selecting graduates for various lines of labor. Only those who are known by them to be absolutely loyal ought to be recommended. If a young man is unestablished after four years of college study, he is useless in the field: at least until he becomes established.

Greater effort ought to be put forth by those in authority, also by parents, to impress upon our students the great needs of the ripening fields, and the call from heaven to enter them. These fields are pitifully calling for educated laborers. They are appealing to us for humble men and humble women, men filled with the Spirit of God, men loyal to every principle of the truth.

A consecrated college graduate of ability and stability is more profitable to a conference than an old man who has failed to keep pace with the times and is hidebound. Such a young man will feel the necessity of leaning heavily upon the arm of Christ for help, instead of placing his trust in human talents, or in a set, typewritten sermon detached from some loose-leaf notebook green with age! He will visit homes, pray for the sick, and comfort the grief stricken, while many older men are either taking their ease or searching most diligently for some "new light" with which to startle both heaven and earth. It is true that some young men are also guilty of this practice, and are a nuisance rather than a help.

How shall we get our graduates into the work? What must we do for them if we are to stand guiltless before God in the judgment day? Let conference presidents, publishing house managers, medical superintendents, and educational men come into closer touch with both Christ and the students. Let us show a deeper concern in the everyday life, in the sorrows and struggles, and in the victories of the student body. Do not leave our boys and girls to battle alone. Let the field men consider these schools as their schools, the young men and young women in them as already their laborers, and reveal as great an interest in each of them individually before they enter the organized work as after they are on its pay roll. Then shall we have an educated ministry, a ministry able, under the Spirit of God, to finish the sacred work and meet the subtle opposition that is setting in.

I suggest that every conference president have a list of the students from his territory. Let him keep in close touch with each one in person, or by correspondence through the college year. He will be a real help to them. They in turn will be a blessing to him.

D. A. PARSONS.

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#### A CHILD'S EVENING PRAYER

HEAVENLY FATHER, hear me  
Now I go to sleep.  
Guard me and stay near me,  
From all danger keep.  
May thine arms enfold me  
Till I wake again,  
And from evil hold me  
All my life. Amen.

—*Mae Peregrine in "Mother's Magazine."*

## Missionary Volunteer Department

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

### DOES IT PAY?

IN one of those early testimonials about the organization of the young people's work, it was said that if the youth were carefully instructed and guided in doing systematic missionary work, they would "grow up to be workers for God." A young man who has rendered excellent service in the mission field for several years, said in a recent letter:

"I read very carefully every word of your report to the General Conference, and needless to say it interested me very much. The Missionary Volunteer Department is surely doing a great work in saving our young people. I assure you that the young people's society was a large factor in holding me and keeping my feet in the right path."

Such testimonials as this should stimulate us to greater activity in the organization of our children and youth for service. After all, it is perhaps not so much abstract teaching as concrete self-activity that forms the habits and fixes the ideals of our young people.

M. E. KERN.

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### IN THE MORNING

THE vessel, to be filled with divine grace, must be empty of worldly cares. The soul that expects a blessing for the daily task must seek it while the day is young. There is a holy hush at daybreak that speaks to the heart of man, and summons him to thank the Creator for the gift of life and the privilege of service.

At night the soul seeks forgiveness and rest. The day is past, and the record written. We need the balm of Gilead and the shelter of the everlasting arms. But in the morning the tasks all lie ahead, the path is yet untrodden, and the page untouched. The hours hold infinite possibilities for service, known only by the One who lent them to us. What shall the record of these moments be?

Each day is a heritage from above. We may make it tell for victory and joyous service only as we dedicate it to the Master's use while it is fresh from the hand of the Giver. Let us keep the Morning Watch.

ROGER ALTMAN.

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### THE MORNING WATCH CALENDAR IN THE HOME

It was during a week-end visit. The young people's secretary of the conference was making a tour of some of the smaller churches in the southern part of the State; and as the shadows were falling across the fields that Friday evening, the stage stopped at the little farmhouse where, for the first time, she was to spend the Sabbath.

One feels at home at once among our brethren and sisters, and wherever one goes, it is the same—there is a "tie that binds our hearts in Christian love." It was true in this case. But the thing which brought the warmest glow to the worker's heart, and which made her feel that truly she was in a Christian home, was the evening worship which was held just at sundown.

As the family gathered around the family altar, the sweet Spirit of the Master

seemed to hover over the little group in benediction. Before bowing in prayer, the mother opened her Bible and said, "Let us see if we can remember all the Morning Watch texts learned this week." The visitor found afterward that it was customary each morning for the children to memorize the text for that day, as given in the Morning Watch Calendar,—surely a beautiful custom,—and on Friday evening the mother would review all the texts for the week. The result of this daily committing of Scripture was seen in the lives of the children; and the habit of morning and evening prayer was becoming so firmly established as to anchor them to the Rock, Christ Jesus.

If in all our homes we followed the habit of committing the Morning Watch texts to memory, what a blessing it would be! Bible reading and Bible study are both essential; but what of the days ahead when the Bible will no longer be accessible? Then it is that we shall prize above rubies the Scriptures that we have made our own. Shall we not use the Morning Watch Calendar in the home?

ELLA IDEN.

## Medical Missionary Department

W. A. RUBLE, M. D. Secretary  
H. W. MILLER, M. D. Assistant Secretaries  
L. A. HANSEN

### INSTITUTE OF WAR-TIME NURSING

Now that the war is over and peace is about to be restored once more, the question will occur to many, What about the intensive training course in nursing that was to be given to our young men called to the service of their country? Of course the immediate need of such a school in which to train men for army service is past, and the school will not be conducted just as planned.

The General Conference Committee, however, have been thoroughly aroused to the importance of providing during the coming favorable peace period such medical missionary training for all our young people as shall prepare them for any such emergency in the future. The committee recognize a greater reason for providing such training in the many calls for medical evangelistic missionaries for foreign lands, and for city mission and other missionary activities at home.

Another deep impression has been made upon their minds by the great shortage of nursing help that was experienced in the late influenza epidemic. Thousands of our people might have rendered most acceptable service during this trying hour if they had been prepared, and might have found a most fruitful field for missionary endeavor. It is certain that war will not cease from the earth. Neither have we passed the last epidemic. We know that wars and pestilences and plagues will multiply in the future. For more than a month during the late epidemic all public effort was discontinued. All schools were closed. Evangelistic efforts of nearly every kind were suspended. At the same time any one who could give any kind of service in caring for the sick or in relieving distress was at a premium.

With this war experience and this epidemic fresh in their memories, the General Conference Committee have just passed resolutions to continue these two schools, one at



Washington and one at Loma Linda, for the purpose of educating foreign mission appointees, and others who desire training in medical missionary lines. At the same time they are providing through the Educational Department that such medical training shall be given in all our academies and colleges on a graduated scale, and that this work shall be placed on the same basis as all other academic studies, and that credits be given for same. The committee are determined to provide for any such emergencies as we have just experienced, and to give to all our young people thorough instruction in these lines.

The two special schools mentioned will be operated in an intensive way until the medical missionary program has been organized in our academies and colleges, and has had sufficient time to give the young people the training desired. Surely the time has come for us as a people to carry into effect the advice given in Volume IX of the Testimonies: "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but he has commissioned us to carry forward the medical missionary work that he began. . . . Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers."

Let us give ourselves to this most important work.

W. A. RUBLE, M. D.

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#### A REPORT FROM SWITZERLAND

DOUBTLESS the readers of the REVIEW would be pleased to hear how the work has been prospering here in Switzerland since our last report. Dr. Louis Conradi took charge of the Lake Geneva Sanitarium the first of January, 1916, and conducted it until the first of July, 1917. During a part of this time I was in Spain trying to find a good place to start sanitarium work. I spent two months there, and visited the northern and northeastern part of the country; that is, from Madrid north and east, to beyond Valencia.

That the colporteurs have sold and are selling thousands of copies of the Spanish health book, is certainly an indication that Spain may be reached through the health reform message, especially as certain classes of people cannot be reached by other means. So far as the founding of a sanitarium is concerned, it would seem the time is not yet ripe for that, but treatment-rooms could be established in several large cities of Spain, especially in Barcelona, Valencia, and Madrid. One of our Spanish graduates has already been working in Valencia for some years. I was agreeably surprised to find that he had quite a good patronage and that his services were appreciated by some of the best people in the city. There are other Spanish brethren who have taken courses at the sanitarium who could do similar work in other cities if they had the necessary financial and moral assistance.

When I went to Madrid I carried with me a letter from a patient in Gland, a relative of the Swiss ambassador there. When I took the preliminary steps to register my diploma, I sent the letter to the ambassador, not expecting to have any greater privilege than to shake hands and speak a few words with him, as he is a very busy man, especially so on account of the war. Our astonishment was great when he invited Brother E. Borle and myself to supper, and spent an hour of pleasant conversation with us. He will do everything he can to forward our

health work. All this shows how great an influence our health work has in preparing the way for a religious reform.

The past year has been one of struggle with us at the sanitarium. Times are getting harder, with food and everything very much dearer, and difficulties of all kinds increasing around us. Yet the sick come. At the present moment the house is full. The city of Geneva alone seems to be large enough to supply us with patients. We had 282 arrivals during the past year—a few less than the first year of the war. It seems, however, that they stay somewhat longer, so that the number of days the rooms are occupied is greater than heretofore. Last winter, before Christmas, we had from twenty-five to thirty-two patients, something that never happened before in the history of the institution. The number of surgical cases has been limited, because we have not sought especially to develop this part of the healing art. Nevertheless, we had twenty cases during the year, several of which were quite serious.

We hope and pray that the institution may not fail to accomplish the work for which it was founded, and that from it may spread not only light and truth on health subjects, but a healing stream for the soul as well.

At present the country is passing through a siege of la grippe similar to that we had in 1889 in America. Until now the sanitarium family has been spared, for which we thank God.

P. A. DEFORD, M. D.

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#### WORLD-WIDE PROHIBITION CONFERENCE

THE Anti-Saloon League of America held a conference at Columbus, Ohio, November 19-22, for the organization of a world movement against the liquor traffic. Delegates numbering about five hundred were in attendance from the United States, Canada, Great Britain, Bulgaria, Egypt, and Mexico. The foreign representation was small, owing to the war-travel difficulties. A number of prominent men took part in the program, among them J. Wilbur Chapman, William Jennings Bryan, and a number of leading religious speakers.

Reports were given by temperance workers from various States on the prospects of the ratification of the amendment to the Constitution of the United States creating national prohibition. Fullest assurance was given that the required number of States will ratify the amendment and that nation-wide prohibition will be a fact within a short time. Thus the progress of the prohibition movement in this country has developed—from working for local prohibition for the township and rural precinct, to working for the county, the State, and then for national prohibition.

Now the field of prohibition activity has been extended to cover the whole world. The remarkable success of the movement in America leads temperance workers to believe it is time for a world-wide effort. With the encouragement of the anti-saloon people of this country is seen a corresponding weakening of the liquor forces, especially on the part of the whisky people. Beer manufacturers are still making a strong propaganda effort.

The Anti-Saloon League of America is looked to as a leader in this world movement. This organization is the strongest of the kind in the world. It embraces peoples of all creeds, and seeks to crystallize the efforts of the various smaller temperance bodies. Its machinery is strong, being built

on an experience of twenty-five years. One thousand people are employed wholly in its work. A publishing plant worth a half million dollars issues two million copies of prohibition periodicals a month. Its financial support comes from a half million or more friends.

The representatives from foreign countries made strong pleas for help against the liquor traffic and presented conditions showing great need of help. While war necessities have in some respects led to pronouncements against strong drink, in many ways the drink evil has become worse in some of the war countries. It is feared that at this time of reconstruction, when nations find their treasuries depleted and in great need of money, they may be tempted to seek revenue from the liquor traffic. Liquor interests will no doubt offer their business as subject to taxation. Debt-burdened nations and heavily taxed people may think it a means of financial relief, and thus the traffic be continued. The temperance forces of the war countries are impoverished in funds and are poorly prepared to make the needed fight against such a powerful moneyed foe as the liquor interests. So the call for help comes strong to America.

It is thought that just now is an opportune time for the Anti-Saloon League of America to render efficient help. The part played by this country in the war for the overthrow of autocracy, making democracy the fighting issue, gives America an influential position in the eyes of the nations now seeking to establish democracy and to bring about other reforms. The statement was frequently made at the conference that not only should the world be made safe for democracy but democracy should be made safe for the world, and this means a democracy that is sober as well as patriotic. Lasting peace, it was declared, can come only to a world in which temperance is everywhere the rule.

Since the liquor problem is one that concerns human welfare as a whole, it cannot be solved by any one nation to the exclusion of others. All nations must co-operate in finding the solution and in making temperance effective. Frequently was it stated that the worst foe of any nation is the traffic in strong drink.

A speaker from Mexico expressed the fear that as the United States goes dry a stream of liquor will flow into Mexico, and statements were made indicating that the liquor people are already planning on setting up their business just south of this country. The speaker said that the international troubles between the United States and Mexico are not due so much to real difficulty between governments as to the whisky used along the border. A man with whisky in his stomach and a gun in his hand will make trouble. Hence the need of guarding the border line on the south, while no guards are needed between us and prohibition Canada.

When the Anti-Saloon League of America was formed twenty-five years ago, it met in the liquor traffic a strong foe. The liquor traffic was entrenched in politics to the extent of domination, in the election of public officials, from mayor to United States senator, and in the practical control of the men it elected. It dictated in the enactment of laws and in their enforcement. It was the most powerful influence in the legislative bodies of the country.

Under such a rule by the liquor traffic, drinking and its accompanying misery and crime grew rapidly. It came to be regarded as a necessary evil. It became so intermingled with the business and commercial

interests of the country that it seemed almost impossible to make a separation. Business men dared not do much to break its hold, and church people did little to overthrow it. Temperance forces were divided in their views of what should be done to destroy the evil. All the while the liquor people grew stronger in their united course.

The progress made in winning State after State for prohibition and finally securing nation-wide prohibition, is assurance of victory for right against might. God is on the side of the temperance movement. Men have given their lives in martyrdom in its work. Women have sent up their thanks for the blessing that has come to them and their children where the drink evil has been overcome.

But the victory in the United States, when it is finally ratified, will be only a partial victory for the whole world. With this country a few others may be classed as in favor of prohibition, some wholly so and some only partially. International commerce, shipping, and travel conditions, still leave the temperance countries subject to invasion from those making and selling intoxicants. And in many countries the liquor traffic holds almost unlimited sway.

To those interested in missionary endeavor, and in bringing about reforms necessary to the good of any people and to the world as a whole, the liquor traffic offers a challenge. It is taking men and women and even boys and girls. During the war period, it is said, drinking rapidly developed among the women and youth of England, where four billion dollars were spent in four years for intoxicants. Four thousand breweries continued in operation. Drink used food material, fuel, and transportation, when people had to suffer for these. France, Italy, Portugal, Spain, Germany, and Austria all help to run up a terrific record of drinking, with their wines and beer.

With the reconstruction era now opening before the war-devastated countries of Europe, an opportunity comes, it is felt, to make prohibition a leading issue. The war, in its necessary conservation measures having shown the liquor traffic to be a liability instead of an asset, has brought the issue on strong drink to the attention of many. Some of the social democratic parties of Europe have already declared themselves against the liquor evil. As the democracy idea grows, it may be possible to emphasize the advantages of a sober democracy. The influence of the example of democratic America, to which country others are now looking, may help at this time to shape affairs in the new formations in Europe.

It is also thought that now, when people's hearts are softened by the tragedies of the war, they will be more susceptible to moral and religious influences. The effect of the war has been in a large measure to turn the attention to the value of spiritual things. Church people are now emphasizing a forward missionary movement, and they will no doubt give a prominent place to temperance in their missionary efforts. With people anxious on the one hand to receive, and on the other hand ready to give, a mighty forward movement should be seen in the temperance cause.

Our own denomination should see an unusual opportunity for helping to advance temperance principles, together with the closely associated health truths so familiar to us and so greatly needed by others. As it appears to so many others that now is the psychological time to make strong efforts in behalf of reforms, so should we see the splendid opportunities now showing themselves. A proportionate responsibility to improve these opportunities rests upon us.

The plans suggested for carrying forward the wider prohibition movement involve the enlargement of the scope and the extension of the activities of the Anti-Saloon League of America, the giving of substantial aid to existing temperance organizations of other countries, and the founding of an international anti-alcoholic league, formed according to the plan of the Anti-Saloon League of America. A call will be made to the people of this country to give financial aid in this movement. Educational agencies, labor organizations, commerce and trade bodies, industrial enterprises, and various interests of other countries are to be used for the dissemination of temperance and prohibition arguments.

L. A. HANSEN.

## Bureau of Home Missions

L. H. CHRISTIAN - - - General Secretary

### PROGRESS IN THE FOREIGN WORK

WE have received many letters and reports from our workers the past few days. They are all good. We can quote from only a few.

Elder S. G. Burley, whose labors among the Russians in North Dakota have been greatly blessed of God, will now begin work for the Russians in Chicago. This city has four times as many Russians as Dakota, while both New York and Cleveland have more than Chicago. Of the 300,000 "real Russians" in America, four fifths live in our cities. Elder Burley plans to visit our Russian church in Virginia and spend about a month with them. Just after leaving North Dakota, Elder Burley wrote:

"I am sending my report for the third quarter. Wish it had been sent before, but your letter came to the conference office, and was not remailed to me for two or three days. I am glad to say that there are eight Russian churches and one company in North Dakota and one in Virginia, and by the help of the Lord there will also be one in Chicago by next spring. I know the Lord is willing. I am praying and working to that end. All the time we are getting settled I am doing a good deal of writing, and am visiting the Russian settlements and studying the situation, so that when I come back from Virginia I can start to work right away, and there will be no time lost. The interest and the work is pressing already on me, so that I must not go farther until I return from Virginia."

God is richly blessing the labors of our Slovak-Bohemian worker, Elder Paul Matula, in Irvington, N. J., and vicinity. There are nearly ninety baptized believers of this nationality in his field. In a letter dated October 9 Brother Matula writes:

"The Lord's work is progressing, but for the present we cannot hold public meetings on account of the influenza epidemic. I visited our people in Bridgeport not long ago. They long for some one to come and work that city. So many cities containing thousands of our people are neglected. We need help. Some would like to enter the work if help could be given them."

Remember that there are in this country 450,000 Slovaks and 500,000 Bohemians, or Czechs (pronounced "check").

Last summer we first heard of Brother J. H. Zacharie, a Ruthenian believer in Manitoba. A year ago he attended an auc-

tion near his farm. At the sale there was a ready bidding for horses, cattle, machinery, etc. Then the auctioneer laughingly said that he now wanted a bid on a good book, the Bible. But no one seemed to want that. To get something started Brother Zacharie offered twenty-five cents, and got the book, which proved to be not a Bible but "Bible Readings for the Home Circle." He took it home, studied it, and after a deep spiritual struggle accepted the message, and desires to become a worker.

Elder G. H. Skinner, the president of the Manitoba Conference, states:

"I am writing you in regard to the progress of the foreign work in our field. The young man, Mr. J. H. Zacharie, came in to Winnipeg after harvesting. We had the privilege of studying with him, and he has taken a firm stand for the truth. He laid all his plans to go to Battleford, Saskatchewan, to attend the Russian department of the academy there, when the military authorities picked him up and put him into the barracks. Is it possible that we could get a worker who could speak the Ruthenian language to come and hold some meetings in this vicinity if the way opens? As soon as we can get the tracts I will have some one visit every home in that vicinity and sell these tracts to them, thus opening the way for larger books and public work. We feel, however, that our work will be held up until literature in the Ruthenian language can be arranged for."

With 200,000 Ruthenians, or "Little Russians," in Canada, and 500,000 in the States, such literature is certainly needed.

Some may not be aware of the fact that there are more than 190,000 Rumanians in America. A good work has been started among these people in Saskatchewan, and now also at Gary, Ind., one of the largest Rumanian centers in the States. At this place Elder Kraineau, our Rumanian minister, held tent-meetings the past summer. In a letter dated November 4, he says:

"You will no doubt notice that we made some advance during this quarter. The Lord prospered us. Last month we baptized five. Next Sabbath we shall baptize, I think, four others. I am not quite sure as to the number. Others are keeping the Sabbath, and still a few others are interested. Among these candidates is a young girl, very highly educated in the old country. She can speak German, Hungarian, and of course, Rumanian."

L. H. CHRISTIAN.



### GOD'S LOVE AND CARE FOR THE STRANGER

Who are regarded as strangers?

A stranger was "one that is not a Jew [Israelite], but of some other nation."—*Cruden's Concordance*.

Abraham considered himself one with the stranger:

"I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight." Gen. 23: 4.

There was to be only one law and one ordinance for the Israelites and for the stranger:

"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generation: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15: 15, 16.

There was to be no respect of persons between brother and stranger:

"I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." Deut. 1:16, 17.

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." Lev. 19:34, 35.

Cities of refuge were to be provided for the stranger:

"Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither." Num. 35:14, 15.

The Lord provides food and clothing for the stranger:

"Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." Deut. 10:16-19.

God's people were to provide for the stranger when providing for themselves:

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee." Lev. 25:35.

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19:9, 10.

They were not to abhor Edomites nor Egyptians:

"Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land." Deut. 23:7.

The stranger is to rejoice with God's people:

"Now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." Deut. 26:10, 11.

They were not to vex nor oppress the stranger:

"Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with

the sword; and your wives shall be widows, and your children fatherless." Ex. 22:21-24.

Strangers were to have an inheritance with Israel:

"So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you: . . . they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel, saith the Lord God." Eze. 47:21-23.

Had Israel heeded the Lord's counsel regarding the stranger, and done the other things which they were commanded, they would have maintained a position high above the nations, for they would have had God's standard of love and consideration for their neighbors, the poor, the needy, and the stranger.

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord. . . . And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath; if that thou hearkest unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:1-13.

Israel used deceit and oppression in dealing with the stranger, the fatherless, and the widows, and these things the Lord classes with Sabbath breaking:

"Moreover, the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt show her all her abominations. . . . In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my Sabbaths." Eze. 22:1-8.

In failing to love their neighbors as themselves, they failed in their mission. They grew selfish, and "vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. And where they should have been lights and living examples of God's love to the many nations about them, they became "an astonishment, a proverb, and a byword, among all nations." Deut. 28:37. The Lord warned them that if they should fail in their mission to the strangers, "the stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." Verses 37-44.

"Now all these things . . . are written for our admonition, upon whom the ends of

the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

"The same injunctions that rested upon ancient Israel, rest upon God's people now. . . . The great Head of the church has not changed. The experience of Christians in these last days is much like the travels of ancient Israel."—*Testimonies for the Church*, Vol. VII, p. 283.

"With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion."—*Review and Herald*, April 18, 1893.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: . . . and . . . thou shalt love thy neighbor as thyself," regardless of his nationality. Those who do this are the true commandment keepers; for "on these two commandments hang all the law and the prophets." Matt. 22:37-40.

J. W. HIRLINGER.

## Food Conservation

### FOOD CONSERVATION MUST CONTINUE

STARVATION brought an end to the war, but ending the war does not stop starvation. The slogan, "Food will win the war," is now changed to, "Food will win the world," and this change is one only in sentiment or objective. Food conservation is to go on, and with greater scope and operation than ever. The cessation of hostilities created a new world situation in food, and world forces turn now from the work of fighting to destroy life to the task of feeding to save life.

Nearly all of Europe is not only hungry for food that it has not, but is starving, and many will die unless food is sent into these countries. A large part of Europe looks out on ruins. With degenerated soils, depleted herds, no farming implements, and but few work animals, winter now beginning and the next harvest a long way off, the war-devastated countries face an uncertain near-future. Certain it is that many will die of famine.

The release of cargo ships that have been engaged in carrying soldiers and war material, and the clearing of the seas of submarine dangers, will make accessible the food supplies of Australia, India, South America, and other distant places. It will be some time, however, before these food supplies can be placed where they are needed; and in the meantime, famine does not wait. At the best, the entire world's food supply will be small enough, the great cargoes lost at sea and the want of production in large areas making a marked depletion in the world's supply.

The Food Administration, or some other organization to take its place, will keep a careful survey of the world situation, both as to what foods can be exported from the countries that have, and how much is necessary in the countries that have not. The European countries will be placed upon the lowest allowance necessary to the preservation of health. At present the outlook indicates a sufficiency in most foodstuffs, providing economy in consumption is exercised by all. This applies to wheat, rye, beans, peas, rice, beef, and sugar. There is a shortage in high protein feed for animals, pork products, dairy products, and vegetable oils. Of coffee there is a surplus.

The United States will ship to Europe 20,000,000 tons of food of all kinds the

coming year. In prewar times we shipped 6,000,000 tons a year, and 11,820,000 tons in 1917. Needless to say we shall feel this increase of exports in our own supply. We shall probably see little difference in the prices of foodstuffs for some months yet, some items perhaps being reduced a little and others increased.

The stress is now being laid on elimination of waste in food consumption, and the strictest economy. Pure wheat bread has been granted by the Food Administration. A liberal supply of wheat and rye in this country, and large accumulated supplies in Argentina, Australia, and other markets, make this possible. The elimination of substitutes in our bread will allow an increase in dairy feed, which will improve the situation as to dairy products. Our sugar ration is made more liberal, and if Europe does not raise its sugar ration very considerably, we shall not see heavy restrictions, though soft drinks and confectionery may feel a shortage.

The fat supply of the world will see a shortage for two or three years at least, due to underfeeding of dairy herds, heavy inroads on hogs, and a great degeneration in the production of vegetable oils. The largest item in the export of fats from the United States is in pork products. This will of course affect other fats, in supply and cost. Of dairy products this country has a limited supply, and a reduction in the consumption of butter and condensed milk is urged, and ultimately this reduction will likely apply to all the fats.

It is now a fight against famine. The question that affects our sending of foodstuffs to the hungry of Europe, is not so much one of substituting this for that, as of using a minimum amount of foods of all kinds. Some of the food regulations may see changes, but in one thing there will be no change—the vital necessity of simple living.

So, under some form or other, an organization will carry on the policies of food conservation in this country, and in one way or another or in many ways, the people of the country will be called upon to give help. It is strictly a work in behalf of humanity. How much the world will be able to check the inroads of famine and pestilence is a big question.

Our readers who believe that the Word of God foretells just such conditions as we now see in the world, will all be ready to do everything possible to help save life. Since we are in position to carry out without serious inconvenience most of the requirements of food conservation, what an opportunity is presented to do good in various ways! How thankful we should be that we can do it!

L. A. HANSEN.

Appointments and Notices

WAR SERVICE COMMISSION

- Carlyle B. Haynes, Secretary.
- A. G. Daniels.
- W. T. Knox.
- C. S. Longacre.
- F. M. Wilcox.
- W. E. Howell.
- W. A. Ruble.
- M. E. Kern.

WELFARE WORKERS

- Atlantic Union Conference
- J. E. Jayne, Room 603, 32 Union Square, New York, N. Y.
- Camp Mills, Mineola, N. Y.
- Camp Upton, Yaphank, Long Island, N. Y.
- Camp Merritt, Dumont, N. J.
- New York Navy Yards.

P. F. Bicknell, South Lancaster, Mass.  
Camp Devens, Ayer, Mass.

Columbia Union Conference

- T. W. Young, 411 Cedar St., Takoma Park, D. C.
- General oversight of camps in union.
- J. S. Washburn, 12 West Main St., Richmond, Va.
- Camp Eustis, Va.
- Camp Lee, Petersburg, Va.
- Camp Stuart, Newport News, Va.
- C. T. Redfield, 41 South Fifth St., Zanesville, Ohio.
- Camp Sherman, Chillicothe, Ohio.
- C. S. Baum, 459 High St., Biltmore Apts., No. 66, Newark, N. J.
- Camp Dix, Wrightstown, N. J.
- N. W. Philips, 1210 Twelfth St., N. W., Washington, D. C.
- Camp Meade, Annapolis, Md.
- Camp Humphreys, near Alexandria, Va.
- Camp Meigs, Washington, D. C.

Central Union Conference

- W. W. Ruble, College View, Nebr.
- General supervision of camp work in union.
- H. Cooper, 604 Kearney St., Manhattan, Kans.
- Camp Funston, Ft. Riley, Kans.

Lake Union Conference

- C. A. Russell, Berrien Springs, Mich.
- General supervision of camp work in union.

S. B. Horton, P. O. Box 230, Battle Creek, Mich.  
Camp Custer, Battle Creek, Mich.  
B. M. Butterfield, 1611 School St., Rockford, Ill.  
Camp Grant, Rockford, Ill.

Northern Union Conference

- M. B. Van Kirk, 2718 Third Ave. S., Minneapolis, Minn.
- General supervision of camp work in union.
- Wm. Ostrander, 1820 West Ninth St., Des Moines, Iowa.
- Camp Dodge, Des Moines, Iowa, and near-by camps.

North Pacific Union Conference

- C. A. Purdom, 1420 South Fifty-second St., Tacoma, Wash.
- Camp Lewis, American Lake, Wash.
- Tacoma Barracks, etc.

Pacific Union Conference.

- J. Adams Stevens, Box 146, Glendale, Cal.
- Camp Kearney, California.
- Camp Fremont, Palo Alto, Cal., and all other camps or stations in union territory.

Southeastern Union Conference

- W. McMahan, 169 Bryan St., Atlanta, Ga.
- Camp Wheeler, Macon, Ga.
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Fourth and Jefferson Sts., Louisville, Ky.  
Camp Zachary Taylor, Louisville, Ky.  
Camp Sheridan, Montgomery, Ala.  
Camp Beauregard, Alexandria, La.  
Camp Shelby, Hattiesburg, Miss.

#### Southwestern Union Conference

N. H. Conway, Keene, Tex.  
Camp Cody, Deming, N. Mex.  
Camp Bowie, Ft. Worth, Tex.  
Camp MacArthur, Waco, Tex.  
W. A. McCutchen, 2015 Louisiana St., Little  
Rock, Ark.  
Camp Doniphan, Ft. Sill, Okla.  
Camp Pike, Little Rock, Ark.  
E. H. Rees, 182 City St., San Antonio, Tex.  
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Porto Rico.  
Camp Las Casas.



#### A REQUEST

Mrs. Fred Klotz, 803 West Sixteenth St.,  
Cheyenne, Wyo., would like to correspond with  
a Seventh-day Adventist living in Cadillac,  
Mich., and another in Tacoma, Wash., who  
would be willing to call upon friends of hers  
and give them the third angel's message.



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rious parts of the country tracts and papers rep-  
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Health, Bible Training School.

## OBITUARIES

**Bennett.**—Wilford Benjamin Bennett was  
born Dec. 7, 1917, and died Nov. 17, 1918.  
A. J. Stover.

**Calkins.**—Frank Calkins was born in Minne-  
sota Oct. 12, 1861. The last fourteen years of  
his life were spent in Portland, Oreg., where  
he fell asleep in Jesus Nov. 12, 1918.

L. K. Dickson.

**Hellis.**—Ruth Legine Hellis was born in  
Portland, Oreg., Dec. 15, 1906, and died in the  
same city Nov. 5, 1918. She is survived by  
her mother, two brothers, and five sisters.

L. K. Dickson.

**Knox.**—Mrs. Martha Isabel Craig Knox was  
born in Minnesota, March 20, 1858. She was  
married at the age of eighteen and became the  
mother of four children. In 1892 she accepted  
the third angel's message, and remained faith-  
ful until her death, which occurred at the home  
of her daughter, in Nashville, Tenn., Nov. 16,  
1918.

W. R. Elliott.

**Hockett.**—Anna Mary Hockett was born at  
Holdrege, Nebr., Feb. 28, 1888, and died at her  
home in Lusk, Wyo., Nov. 8, 1918. She rests  
in hope of a part in the first resurrection.

C. M. Christy.

**Kirstein.**—Mrs. Gottlieb Kirstein died at the  
hospital in Merrill, Wis., Oct. 30, 1918, as the  
result of an automobile accident. She was born  
in Germany Oct. 21, 1852. Two sons and five  
stepchildren mourn.

Sue Jones.

**Christiansen.**—Svend Christiansen was born  
in Denmark, Aug. 14, 1839, and died at his  
home in Bethel, Wis., Oct. 28, 1918. He was  
a member of the Seventh-day Adventist church  
at Raymond, Wis.

P. E. Berthelsen.

**Edwards.**—Orris C. Edwards was born in  
Howard County, Indiana, March 30, 1870, and  
died in Battle Creek, Mich., Aug. 24, 1918.  
He was married to Nora Belle Wilson, and four  
children were born to them.

S. B. Horton.

**Danielson.**—Christene Danielson, née Peter-  
son, was born in Denmark June 7, 1860. She  
came to America in 1875, and was married to  
M. Danielson in 1879. They united with the  
Seventh-day Adventist church at Rock Island,  
Ill., being charter members. Her husband, nine  
children, two sisters, and one brother mourn  
her death, which occurred at Homestead, Okla.,  
Nov. 7, 1918.

Carl Voss.

**Cordray.**—Mrs. Mable Cordray was born  
April 8, 1885, and fell asleep Oct. 10, 1918.  
She was a member of the Seventh-day Advent-  
ist church at Zanesville, Ohio. Paul Stokes.

**Peck.**—Katherine L. Peck was born Jan. 17,  
1860, near Portage, Wis., and fell asleep in  
Jesus Nov. 17, 1918, at Howe, Ind. Though  
in poor health for a number of years, she was  
ever faithful in missionary endeavor.

S. B. Horton.

**Smalley.**—Orren A. Smalley was born in Al-  
den, Mich., twenty-six years ago, and died at  
Camp Custer, a victim of influenza, Oct. 22,  
1918. He was a consistent member of the Sev-  
enth-day Adventist church, and died trusting  
in his Saviour.

S. B. Horton.

**Wiswell.**—Tennessee Wiswell, née O'Neal,  
was born in Tennessee Oct. 19, 1845. She spent  
most of her life in Arkansas, and fell asleep  
in Springdale, Nov. 6, 1918. She was a devoted  
member of the Seventh-day Adventist church  
for thirty years.

**Patterson.**—Ethel Luvina Hayden Patter-  
son was born Oct. 17, 1893, and died at her  
home in Sharon, Pa., Nov. 17, 1918. Her hus-  
band, two sons, three sisters, and her parents  
mourn. Sister Patterson accepted present truth  
during the past summer, and was awaiting bap-  
tism when called by death.

R. M. Spencer.

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**Flickinger.**—Mrs. Alice Talmadge Flickinger was born in Erie, Pa., Jan. 19, 1901, and died Sept. 28, 1918. \* \* \*

**Jones.**—Mrs. France Jones died in Chicago, Ill., Nov. 10, 1918. She was a consistent member of the Forty-sixth Street Church, and a true Christian. Emil R. Lauda.

**Masson.**—Helen M. Masson died Oct. 29, 1918, aged twenty-three years. She was converted in 1908, and led a consistent Christian life. Her parents and one brother survive. D. N. Wall.

**Franzke.**—Court G. Franzke was born Jan. 12, 1880, at Forest Junction, Wis., and died Oct. 15, 1918, at Tyrone, Okla. He is survived by his wife, two children, his parents, three brothers, and one sister. G. A. Grauer.

**Lewis.**—Mrs. Laura B. Lewis was born in Erie, Pa., Jan. 9, 1891. She was married to Wayne Lewis in 1914. During her last sickness she learned to trust fully in her Saviour, and fell asleep July 31, 1918. W. F. Schwartz.

**Krainean.**—George Theodore Krainean was born in Maple Plain, Minn., March 14, 1916, and died in Gary, Ind., Nov. 6, 1918. The sorrowing family are comforted by the hope of a resurrection morning soon to dawn. J. W. Hirlinger.

**Dreghorn.**—Norma Virginia, wife of James Dreghorn, Jr., was born in Brooklyn, N. Y., June 4, 1888, and died there Oct. 27, 1918, of pneumonia. Sister Dreghorn accepted the truth under the labors of Elder J. C. Stevens. John E. Hanson.

**Best.**—Sarah E. Best was born in Springfield, Mo., July 12, 1847. She was married to Joseph Best, Feb. 22, 1870, and about twenty-six years ago accepted the third angel's message. She died suddenly at her home near Boise, Idaho, Oct. 23, 1918. C. S. Prout.

**Merriam.**—Charles Anthony Merriam was born at LaGrange, Ohio, Aug. 29, 1863. He was married to Isabelle Jackson in 1886. At the age of twenty-one years he united with the Seventh-day Adventist church. His death occurred at Battle Creek, Mich., Oct. 17, 1918. S. B. Horton.

**Hellis.**—Osborn Hellis was born in Denmark June 11, 1876. He was married to Kirstine Jensen, Dec. 15, 1900, and in 1903 they came to America. His sudden death, which occurred Nov. 11, 1918, is mourned by his wife, two sons, and five daughters. L. K. Dickson.

**Bailey.**—George P. Bailey was born in Orange County, Vermont, in 1858, and died at his home in Bunkerhill, Mich., Sept. 16, 1918. He was married to Harriet Beers, and to them were born nine children, five of whom survive him. The deceased was a member of the Seventh-day Adventist church. W. D. Parkhurst.

**Harrison.**—Harlan Curtis Harrison was born Dec. 5, 1891, in Le Roy, Kans., and died in the service of his country at Fort Des Moines, Iowa, Nov. 5, 1918. He was married to Miss Elizabeth Van Voorhis in 1911. She died a year later, and he subsequently spent some time in the school at Keene, Tex., later going to Union College. From this school he was called to the colors, June 28, 1918. A. F. Harrison.

**Broder.**—Orville Roland Broder was born at La Conner, Wash., Sept. 3, 1895, and died in Seattle, Wash., Nov. 5, 1918. While not a member of the Seventh-day Adventist church, he observed the principles of the third angel's message for the last two years of his life, and it was his purpose to receive the ordinance of baptism and unite with the church at his earliest opportunity. J. F. Piper.

**Hayes.**—Ella Elizabeth Hayes was born in Iowa, Aug. 28, 1872, and died in Mountain View, Cal., Oct. 28, 1918. She was married twice, her first husband being Mr. Will Hamilton. To them one son was born, who is now serving in the United States Navy. She was married to B. S. Hayes in 1901, and to them was born a son, who survives. The deceased accepted present truth in 1888. M. C. Wilcox.

**Robison.**—Mrs. Lou Adams Robison died at Schell City, Mo., Nov. 1, 1918, of influenza. Her little son, aged one year, died the following day, of the same disease; and November 6, Edwin Francis, aged three years, also fell a victim to the dread epidemic. The husband and father is thus left alone. Sister Robison was a Seventh-day Adventist from childhood, and fell asleep in hope. L. W. Terry.

**Van Duzer.**—Harriet Amelia Van Duzer died in Newburgh, N. Y., Oct. 31, 1918. In 1888 she accepted present truth, and became a charter member of the Newburgh church, organized in that year. She remained faithful to the end of life. D. N. Wall.

**Boger.**—Henry H. Boger was born Sept. 30, 1850, near Greenville, Pa., and died July 25, 1918, near Machias, Wash. Father accepted present truth through the labors of Elder John Atkinson in Wisconsin. One son, one daughter, and five sisters survive. H. C. Boger.

**Bechtel.**—Sallie E. Bechtel was born Dec. 24, 1875, and died at Dauphin, Pa., Sept. 17, 1918. About eight years ago she, with her husband and children, accepted present truth, and united with the Harrisburg church, remaining faithful until her death. Her husband and three children are left. Virbrook Nutter.

**Erickson.**—Alice Elizabeth Johnson was born in New Denmark, Wis., Aug. 9, 1898. She was married to Elmer M. Erickson just two months before her death, which occurred at Emmanuel Missionary College Nov. 3, 1918, as the result of an attack of influenza. Her husband, parents, three sisters, and three brothers mourn, but they sorrow in hope. Frederick Griggs.

C. A. Russell.

**Burroughs.**—Died Oct. 2, 1918, after a short illness, Sister Julia Burroughs, of Des Moines, Iowa. Though not in the best of health, she was faithful in attendance at church and Sabbath school until the Sabbath before her death. A. R. Ogden.

**Johnston.**—Harold Johnston was born Oct. 17, 1898. He was an earnest Christian young man, and a student at Oak Park Academy, Nevada, Iowa, when called by death, Oct. 16, 1918. The sorrowing relatives and friends are comforted by "that blessed hope." A. R. Ogden.

**Trager.**—Wilma LaNetta Trager was born at Newton, Iowa, Aug. 2, 1901. She was baptized at the age of eleven years. Last spring she was graduated from Oak Park Academy, and at the time of her death, which occurred Nov. 6, 1918, was a student in Union College, College View, Nebr. A. R. Ogden.

**Enck.**—Edward T. Enck was born in Lancaster County, Pennsylvania, Oct. 24, 1847. He was married to Amanda Mechley in December, 1868, and eleven years later accepted the third angel's message, becoming a charter member of the Corsica (Ohio) Seventh-day Adventist church. He fell asleep in Jesus at the home of his daughter in Galion, Ohio, Nov. 5, 1918. J. W. Watt.

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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:

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WASHINGTON, D. C., DECEMBER 12, 1918

EDITOR FRANCIS MCLELLAN WILCOX

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not personally solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

A LETTER from Elder F. W. Paap, inclosing copy of resolutions printed on this page, speaks of the good Home Missionary convention held at College View, Nebr. A report of the meeting will be furnished later.

✽ ✽

ELDER J. E. FULTON writes of his safe arrival in Australia from China. He tells of the Australasian Union Conference and the good meetings held. He and Brother Parker were to leave soon for Fiji, to follow up the remarkable interest that has sprung up among the hill tribes. We shall look forward with interest to reports of this awakening in Fiji.

✽ ✽

ELDER M. B. BUTTERFIELD, who has been spending the past four years in evangelistic work in the South Caribbean Islands, writing from Port of Spain, Trinidad, says: "Our work is prospering. We have baptized sixty-four already from a late tent effort here in Port of Spain. I think I can safely say that five thousand people attended the meetings, which lasted nine weeks. It was the largest effort we have had in the West Indies."

✽ ✽

### UNPARALLELED OPPORTUNITIES FOR SERVICE

#### A LIBERAL OFFERING DEMANDED TO MEET THE EMERGENCY

By the time this issue of the REVIEW AND HERALD reaches the majority of its readers in North America, they will be enjoying the benefits of the week of prayer. It should be to all of us a most blessed season. In answer to our long-continued petitions the Lord has at last sent peace to this war-stricken earth, and from the councils of those in authority we are praying that conditions may issue that will permit the people of God quickly to accomplish their work of carrying his message of peace and warning to the uttermost parts of the earth.

We trust that to all of us this may prove to be a most precious occasion; that putting away all difficulties and every sin, each individual may be able to enter into that full and complete consecration that will render the presence of God very real; that this presence and the infilling of his Spirit may bring to each of us a better and more satis-

fying experience, a fuller and more fruitful service, than we have ever enjoyed in the past. The Lord would have the coming year bring to each of his children a different experience from any they have previously enjoyed, an experience characterized by victory over sin and every besetment, a life that will be a constant revelation of his Son Jesus, and a witness for his truth.

During 1918 the people of God have been very liberal in their gifts to the cause, far outdoing all past records. The needs of the work, however, have more than kept pace with our liberality. New openings for the truth that cannot be ignored; gaps in the ranks of our workers caused by disease and long years of service in unhealthy surroundings, that must be filled with new recruits; the high cost of living; and the unusually heavy expense in transportation incident to war conditions,—all these have brought demands upon the General Conference Committee, many of which have had to be denied, at least temporarily, but with the hope that the closing months of the year would bring relief by a large overflow in mission offerings. Our chief hope has rested in the Annual Offering; that during the week of prayer the Lord would move upon the hearts of his people to give liberally of their means, that relief may be sent to these distant fields. May the Lord make known to each soul what he would have us do in this matter at this particular time, and give to all of us willing hearts to yield to the promptings of his Spirit.

W. T. KNOX.

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### IMPORTANT RESOLUTIONS

PASSED AT THE HOME MISSIONARY CONVENTION AT COLLEGE VIEW, NEB.,  
NOV. 25-28, 1918

WHEREAS, Our 1918 Harvest Ingathering campaign to raise \$250,000 for missions has been greatly hindered by the influenza epidemic and other causes; and,

WHEREAS, Unless a strong, united effort be made at once to enlist the co-operation of every believer in this important task, irreparable loss will be sustained, and the treasury, which is being taxed to the limit, will be further hindered in meeting ever-increasing demands made upon it;

Be it resolved, That we do hereby set our hearts as one man to the finishing of this great campaign:

a. By enlisting all our forces for another big final Harvest Ingathering drive for one full week, making December 7-14 the time wherever possible.

b. That we ask every church, company, and believer to make up the \$5 goal, at least, during this time.

c. That every effort possible be made to use wisely the full complement of papers on hand.

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### FEAR NOT

WHEN God was about to lead the children of Israel into the Promised Land, he said to Joshua, "Be strong and of a good courage. . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law. . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 6-9.

One of God's commands is, "Be strong and of a good courage; be not afraid, neither be thou dismayed." There are many people who disobey this command. Brethren, let us remember that to be of good courage is a

duty, a very pleasant duty, a very helpful duty. It means more than feeling; it means determination; it means absolute confidence in the Captain of our salvation, who never lost a battle; in God, who cannot fail, who never has been unfaithful to those that have been true to him, who never has failed to forgive those who have fallen and have come back asking forgiveness.

Have you stumbled? Rise up again. Be of god courage in the Lord. The whole Scripture record shows that there is but one thing that can separate us from the Lord, and that is sin; and if there is sin upon us, He will take it away, casting it into the depths of the sea, placing it behind his back, remembering it against us no more forever.

We have no excuse to be weak and fearful. The fearful at the last terrible day are outside the city of God. "Be strong and of a good courage." He is with us wherever we go. He will never leave us nor forsake us till he has brought us home, where we shall see his face, and be beyond the reach of danger of falling, forevermore.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

J. S. WASHBURN.

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### THE COWEE MOUNTAIN SCHOOL "BULLETIN"

My attention has been called several times to the fact that it is generally understood that the Emmanuel Missionary College Press prints and publishes the Cowee Mountain School Bulletin, edited by H. B. Allen.

This Bulletin was printed by the college press as job work for the Cowee Mountain School until about a year ago, when, upon the understanding that that school was not working in harmony with the general principles adopted by the North American Division Conference for the operation of the rural schools of the South, the printing of the Bulletin and other matter for this school was discontinued.

The Bulletin bears the notice, "Office of Publication, Berrien Springs, Mich.," on its front page. This has undoubtedly led to the understanding that it is printed by the college press as formerly. But this is not true.

FREDERICK GRIGGS.

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At least one of our readers does not object to the decrease in the size of the REVIEW. We have a letter from C. N. Pike, of Jamaica, Vt., who is now eighty-one years of age, and has read the REVIEW for fifty-eight years. He says:

"I have often wished the REVIEW was not so large, and had decided to stop taking it; but if it is to be smaller, I think I shall keep on taking it, although my eyes are getting a little dim, and I must have time to study my Bible. I have read the Bible through a number of times by course, and have commenced it again. I have also read all the 'Testimonies for the Church,' from number one to number thirty-seven, and some parts many times; also 'Early Writings,' 'Spiritual Gifts,' and 'Spirit of Prophecy.'"