

The Advent Review and Sabbath Herald



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No. 4

THE GOSPEL TO ALL NATIONS

America's Prosperity

They tell me thou art rich, my country: gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest:
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free,—
These are prosperity and vital wealth!

—Henry van Dyke.

Note and Comment

Forgetting God

An Unsobered World; Like the Days of Noah and Lot

THE beginning of the European war brought with it a sobering sense to the men and women of all nations. The outbreak of hostilities seemed so significant, the results were so far-reaching, and so much was involved in the final outcome, that millions of men and women stopped to consider the meaning of the situation and its terrible import to the world's civilization. Undoubtedly, with thousands in the Old World this sobering, anxious thought has continued; but with many outside of the great war zone the sense of soberness is being displaced by the most trivial things of life. In the mad whirl of sensual pleasure, thousands are forgetting God, and are surrendering themselves more completely than ever before to the pursuit of pleasure.

"A Riotous, Spendthrift Winter"

This is illustrated in a striking manner by an article from the pen of Cameron Mackenzie, in the *Saturday Evening Post* of January 13. Under the title, "The Spendthrift Invasion," he speaks of conditions obtaining in the great metropolis of the Western Hemisphere. Every season, beginning about the middle of October, New York prepares for its annual harvest. Speaking of the places of amusement, Mr. Mackenzie says:—

"It is always a ticklish time for them. One has lavished, perhaps, fifty thousand dollars upon a new open-air skating rink; another has plunged a hundred thousand upon some novel idea to draw the dancing throngs; a third, maybe, has a princely fortune locked up in a music hall. Through the summer they have been scheming and working and disbursing, and the time has arrived when they will be able to form fairly accurate guesses whether New York will have a flush, riotous, spendthrift winter to make them rich, or a dull, cautious, home-staying winter to leave them feeling poor."

"A Tidal Wave" of Pleasure Seekers

That the present winter was to be a "riotous" one there came early indications. The pleasure seekers began to arrive. Says Mr. Mackenzie:—

"Daily the jam increased. Election night with its *furor* passed, and then the thing began to manifest itself in its full strength and abandon. Within a week the proprietors of the city's glittering palaces, to a man, realized jubilantly that New York was in for the fattest winter that it has ever had. Election, which it turned out had held as many persons at home as it had brought out, the definite passing of the infantile-paralysis scare, the stock-market boom, other causes, had loosed a pent-up flood, and a tidal wave beyond

the pleasure venders' boldest dreams was upon the town. . . .

"There has never been anything equal to it before. The nearest approach to this winter's extravagance and excitement seeking was last winter's; but this far overtops that. Last winter there were certain definite types of spenders: There were those who had acquired sudden wealth, either through munitions stocks or munitions contracts; there was a large class of millionaire South Americans and of the idle rich, who found themselves more or less barred by the war from their former haunts abroad; there was the New York broker crowd, exultant that the stock market had revived and eager to celebrate. Together these various groups made New York, particularly in its night life, a town of much mad disbursing and unguarded living, and the winter was a lush one indeed. . . .

"This last fact is one of the most distinguishing features of the present New York winter. The number of persons, all of them with seemingly bulging purses, who have suddenly rushed upon the city from all parts of the country, is astonishing. New York this winter is literally invaded, crushed, trampled down, by thousands upon thousands of people from other communities of the United States. It is reliably stated that during the last week in November there were more strangers in the metropolis than during any other week in the history of Manhattan Island. Various estimates of the number of visitors during that time have been made. Those estimates range from half a million to seven hundred thousand, whereas a careful calculation made last winter placed the average number of nonresidents daily in New York at three hundred and fifty thousand."

Most Costly Entertainment Ever Provided

Ample preparation had been made for this great invasion. Of the large sums expended in order to amuse these liberal spenders, and of some of the schemes worked out for their entertainment, the report continues:—

"To regale the crowds which have come to them, the cabaret managers have outdone themselves this winter. Not only have the arts of wining and dining been developed to a new point of sophistication, but forms of entertainment more costly than ever have been introduced. One hotel pays a team of exhibition dancers fifteen hundred dollars a week, and its nightly expense for music is two hundred and fifty dollars. Several of the cabarets offer musical shows with large, marvelously costumed choruses and some of the highest-priced comedians of the stage. Three or four skating troupes, representing outlays of from five hundred to a thousand dollars a week, are performing in different of the night resorts. At one establishment an Old-World marionette show has been introduced with great success; it is only one feature in a long program, but it costs two hundred dollars a week. One of the very largest of the hotels has begun the transformation of the entire acreage of its roof into three vast connecting rooms with glass partitions between: in one room there will be general and exhibition dancing, in another ice skating, in a third roller skating. More than a hundred thousand dollars will

have been spent upon this project. If the proprietor of any of these places was convinced that his particular pleasure-hungry throng wanted all-night grand opera, he would hire the most expensive singers in the world.

"All of this is made possible not alone by the size of the crowds, but by their prodigality. White-light prices have reached a staggering level. It has become perfectly ridiculous for any one even to consider entering most of the cabarets this winter without leaving all thought of expense behind. Only a flushed carnival crowd that had cast away every consideration but a good time, would permit the imposition which the horde in the metropolis accepts with a careless grin."

Vast Rooms Filled with Revelers

The following graphic word-picture presents the scenes of revelry and dissipation afforded in this great city:—

"If one could get up above New York between midnight and one o'clock of any week day, and were able to look down into all the great cabarets and the restaurants, a visual impression of this strange, overwhelming phenomenon of American life might be gained. One would see, through a dazzle of light, vast rooms, every room so filled with revelers that waiters would be edging sidewise round chair backs in order to make their way. In some of the larger hotels there would be two or even three such rooms. Streams of people would be flowing out; fresh streams would be flowing in. The spaces in the centers of the rooms would be walled and wedged with thick masses of humanity.

"Leaving out of the reckoning all but the really sumptuously appointed places, there are operating in New York this season approximately sixty of these new wonder-rooms of pleasure called cabarets. Practically without exception every one of them is nightly jammed to its utmost capacity. In many of them every table for two weeks ahead has been reserved. But that is a matter of the smallest moment to the managements, because for every table not claimed by midnight eager applicants in abundance are pressed against the plush ropes. Any one of several of the larger establishments passes in as many as seven hundred and fifty persons every evening to sup and dance and spend. The enormity of the thing is amazing so also is its lavishness."

Lavish Expenditures

Mr. Mackenzie gives several striking illustrations of the prodigal use of money in the purchase and furnishing of homes the tipping of waiters and checkroom boys, the exorbitant sums paid for seats in theaters, etc. Of the manner in which one woman, who by the fortunes of war had become suddenly rich, used her money, the following incident is illustrative:—

"A fond mother from the Middle West, whose husband not many years ago wore overalls, but whose income has recently become troublesomely large, arrived in the city to do her fall shopping for three small children. Among what she conceived to be their requirements was an outfit of linen for each

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

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EDITORIAL



Preparedness

WHILE the world is preparing for war, God's people should be preparing to meet the Prince of Peace. Speaking of the condition of things near the end, the apostle Paul says:—

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

The enemy is alert, and is doing all he can to lull God's people to sleep. He will endeavor to have us become so engrossed with the cares of this life that the Word will be choked, and we shall be taken unawares. The Master himself, when he had given us signs by which we could know when the great day of God was at the door, uttered this solemn warning:—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

That many will be found off guard and unready when Jesus comes, is certain; and we fear that some who profess to be looking for the return of the Saviour will be among the number. Time has continued longer than they expected. The temptations and deceptions of the enemy have increased. A sense of the nearness of the end does not grip the soul as it once did. The cares of the world have multiplied, and a feeling that perhaps the day of God is delayed, and there is no need to get ready for his soon coming, creeps into the heart. The following solemn words are worthy of attention:—

"I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to

get the highest place; pleasure lovers are still attending the theaters, horse races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut."—*Special Testimonies*.

We have not followed cunningly devised fables in making known the coming of the Lord. The Lord will come. He is at the door. Great events will take place, perhaps in rapid succession. We need to watch, lest coming suddenly he find us sleeping. G. B. T.

Roman Catholic Plans

THE Roman Catholic Church has definitely set itself to the task of undoing what the Reformation did, and of winning back to itself all that it had before the spread of the ideas which brought about the French Revolution. The methods used to accomplish this end have varied at different times and in different places.

The key to the solution of this world problem has seemed to many prominent Catholics to be the making of America dominantly Catholic. Archbishop Ireland, of St. Paul, Minn., in an address delivered at Baltimore in November, 1890, before the Centennial Conference of American Catholics, expressed this thought in the following words:—

"The church triumphant in America, Catholic truth will travel on the wings of American influence, and with it encircle the universe."—*The Pope and the New Era*, W. T. Stead, London, Cassell & Co., Ltd., 1890, p. 223.

Pope Leo XIII himself seemed to have a similar conception of the importance of winning America if he would win the world for the Papacy. We quote a few sentences in a letter from Rome, written under date of October 14, and published in the *Catholic Stand-*

ard and Times (Philadelphia) of Nov 3, 1894:—

"The United States of America, it can be said without exaggeration, are the chief thought of Leo XIII in the government of the Roman and the universal Catholic Church; for he is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent American, Leo XIII said to him: 'But the United States are the future; we think of them incessantly.' . . . This ever-ready sympathy has its base in the fundamental interests of the Holy See, in a peculiar conception of the part to be played and the position to be held by the church and the Papacy in the times to come. . . . That is why Leo XIII turns all his soul, full of idealism, to what is improperly called his American policy. It should be called his Catholic universal policy."

Not alone, however, must American Protestantism be blotted out, but the English Protestantism must be obliterated also. That this would make possible the conversion of the world to Roman Catholicism is the opinion expressed by one Roman Catholic writer in a letter published in the *Missionary* (Roman Catholic), of Washington D. C., May, 1910:—

"It seems to me that the main support of Protestantism comes from the United States and England. . . . If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian, along with Arianism."

Of the methods apparently used to attain these results we can speak but briefly. In the United States and Canada great eucharistic congresses have been held. Various orders and societies for propaganda have been formed. The Pope and the church have been kept as much as possible in the public eye through the newspapers. So far as possible unfriendly criticism of the Roman Catholic Church has been kept out of the papers, by the boycott if necessary. Anti-Catholic lecturers have been hindered by making it impossible for the speaker to obtain a hall, or when this failed, by the use of mob violence

against the lecturer. The ritualistic movement among the Anglican clergy, has been encouraged, and the present world situation has been utilized to gain diplomatic relationship with the English government.

Pope Leo XIII began a movement looking toward the reunion of Christianity and the cultivation of friendly relations with the Anglican Church. Pope Pius X increased the American cardinals to three, as one of many "evidences of his paternal interest in the church in this continent." The present Pope, Benedict XV, has, according to recent advices sent to Dr. A. Palmieri of the Library of Congress, a writer on ecclesiastical subjects, begun a new movement toward church unity. A commission of four cardinals is to be appointed to study means looking toward more close relations with the Anglican Church as well as the Russian Church. According to these advices, the commission is to undertake a thorough reëxamination into the validity of Anglican or Episcopal ordinations, which was settled in the negative in a papal bull of Pope Leo X. Speaking of the work of the commission, Dr. Palmieri summarizes the information which he has received from Rome, in the following words:—

"One of the most important tasks of the new commission will be a thorough reëxamination of the arguments pro and con on the validity of Anglican ordinations. The bull *Apostolica sedis*, by Leo X, has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders, and the new commission of cardinals will carefully ponder the reasons set forth by Russian and Anglican divines against the decision of Pope Leo X. The friendship of the Anglican Church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian Orthodoxy.

"The interest of the Vatican in the problem of Christian unity has been aroused by the recent progress of the World Conference, the well-known initiative movement of the American Episcopal Church. The movement toward Christian unity, started by the World Conference, excited interest and sympathies in Rome, and Cardinal Gasparri, in the name of the Pope, wrote to the secretary of the World Conference, Robert H. Gardiner, several letters which seem to reproduce the style and the feelings of Leo XIII. But that correspondence would not have had any tangible results if the conference had not met with a great success in Russia. The official organ of the Holy Synod has praised the initiative of the World Conference and exhorted the Russian hierarchy to give their coöperation to it."—*New York Times*, Jan. 5, 1917.

It will be remembered by our readers that at the time of the recent World Conference on Christian Unity, a letter was sent to the Pope, and though he sent no representative to the conference,

a cordial reply was made, approving the general purpose of the conference.

Speaking of the interest which the Pope feels in the endeavor to form a united Protestantism, Dr. Palmieri is reported to have said:—

"Of course Rome cannot see with indifference the growing friendship between Anglicanism and Orthodoxy, and consequently the new commission of cardinals will examine whether American Christianity feels instinctively the need of harmonizing the various tendencies of Christian mind to form a united Protestantism, which would be the first step toward a united Christianity."—*Ib.*

It is not possible to conceive, however, of any union between Protestantism and Catholicism except a union of the lamb and the lion, where the lion has swallowed the lamb. The impossibility of any union without an absolute submission to the claims of the Pope, has been plainly stated many times by Catholics. The following is but one of many statements which could be quoted:—

"Do you realize that a Protestant, if he be a sincere, intelligent, instructed, consistent Protestant, cannot be in sympathy with any movement which tends to advance the interests of the Catholic faith? to strengthen the position of the Pope? to propagate ideals distinctively Catholic? He realizes as well as you do that the complete triumph of the Catholic Church means death to every heresy and every schism. He can enter into an alliance with other sects than his own and be consistent; he can join forces with them in a mutual aid policy without compromising his principles: but he cannot honestly and conscientiously do this when there is a question of the Catholic Church, whose basic teaching—the doctrine of one true church, out of which there is no salvation, and the supremacy of the Pope—renders impossible religious fellowship on any ground save that of unqualified submission to her claims."—*From a sermon preached in St. Paul's Church, Washington, D. C., U. S. A., Oct. 31, 1909, by the Rev. William H. Kechham, director of the Catholic Bureau of Indian Missions, printed in the Catholic Standard and Times, Nov. 13, 1909.*

In the many increasing evidences of a trend of events Romeward, the student of prophecy can but see a sign of the times in which we live, and be reminded of the scripture that reads: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:3-8. May the Lord help us to be true to him in the critical times just before us.

L. L. C.

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"God does not comfort us to make us comfortable, but to make us comforters."

A Double Deliverance

IN the days of the Boxer antforeign movement in China, when the word was given to kill the foreigners, Missionary A. E. Glover and his family and Miss Gates were imprisoned at Lan-chen Cheo. There had been no rain in the region, and these foreign missionaries were charged with being the cause of the drouth. There had been temporizing and delay, but now the cry was ringing out, "Kill! Kill! Kill!" Mr. Glover says:—

"We knew well that the crisis had come, and that nothing but the direct and immediate intervention of God himself could deliver us out of their hands. At this moment the promise was borne in powerfully upon my heart, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' My faith was strengthened to take hold of it, and to plead with God as a promise to which he had pledged his name, for the present hour of our trouble. Our part was to 'call upon him;' and realizing as we did that the assigned cause of their rage against us was the long-continued drouth, we were moved, under the impulse of the promise, to make a united cry to God to interfere for his great name's sake on our behalf, by sending rain enough to satisfy the need of these poor sufferers, and because of our extremity, to send it now. Accordingly, kneeling upon the *k'ang*, we poured out our hearts before him in Chinese, that the jailers might know exactly what we were doing, and what we were asking.

"Fools! To suppose that out of a cloudless sky, as brazen as ever before, with every prospect of another day of devouring heat, rain could fall, and fall at once! Had not the guards already caught up the cry without and warned us that our hour was come—that there was not the faintest indication of rain, nor would there be until our blood had been shed? The contemptuous incredulity with which they listened showed what was in their heart.

"How long we continued in prayer. I cannot tell, I only know that scarcely had we risen from our knees when the windows of heaven were opened, and down upon the howling mob swept the sudden fury of a torrential flood of waters. In a few seconds the street was empty, and not a sound was to be heard but the swish of the rushing rain."

Even the guards were talking about the remarkable answer to the prayer of these "foreign devils." But still the missionary party was held under condemnation to death, and the officials were openly discussing their plans for taking the lives of the victims. The little missionary group determined to pray aloud in Chinese to the Lord to save them, and not to permit their captors to have power over them. As they prayed, the guards outside were saying:—

"They have been praying to their God to deliver them. *Ai-ia!* deliver them indeed! Too late for that now! What is the use of praying when everything is fixed?"

The final plot devised was that of poisoning the little party that night by the introduction of opium fumes into their prison, until all should become unconscious, then to drag them out for the final stroke of death. Everything was quiet; drowsiness came over the party. The air became heavier and heavier. Mr. Glover found his wife and children sound asleep, and he himself was fighting the drowsiness and the stupor, determined not to allow himself to fall asleep. However, it was no use, and even he pitched over into unconsciousness. He says:—

"The noxious fumes of the burning drug were doing their work entirely to the satisfaction of the watching jailer. The utter stillness that pervaded the *k'ang* proved it to demonstration; and leaving his resting board, he brought the lamp across to scrutinize his victims before giving the *coup de grace*. What was his amazement to find, as he held the light to Miss Gates's face, that she was wide awake, and that upon one of the *kuei-tsi* at least the narcotic had had no power! A quick movement, designed to let him know that she was fully alive to all that was going on, so took him aback that he could only blurt out a disconcerted, '*Ai-ia!* not asleep yet?' and withdraw to his plank and his pipe."

Morning came. All the party were recovering from the effects of the narcotic, and the keepers were discussing the experience, excusing failure of their plot with the words:—

"These people have been praying to *Shang-ti Ie-ho-hua* [Jehovah God]; and we could do nothing against their prayers."

Again the delivering hand of God opened the prison door, for apparently the officials were nonplused, and feared to do anything in the open or by daylight. Suddenly appeared their mule-driver, who had deserted them two days before and turned them into the hands of their enemies. Now he took their part and dragged them out of the mob's clutches to the litter, declaring that his instructions were to take the missionaries out of Shan-si; and on they went toward the Shan-si border, thanking God for the double deliverance that had come to save them from the death plots at Lan-chen Cheo. W. A. S.

Forgetting God

(Continued from page 2)

She visited one of the smart linen shops on Fifth Avenue, and in a single afternoon her purchases of linen for her three children amounted to more than seventeen thousand dollars. Each child was equipped with bibs that cost twenty-five dollars apiece. Whether or not that is extravagance is a question which every one may settle individually. The man's income is computed at one hundred thousand dollars a week, and, incidentally, you would not recognize his name if it were given."

"Drunk with Prosperity"

In conclusion this writer says of these excesses carried on in New York:—

"There is any amount of that kind of thing going on in New York this winter; but, nevertheless, it is not the man or woman gone mad with sudden riches, but the stupendous crowd, drunk with prosperity, that is giving the city its present essential character. And this crowd has done much more than make the night life more riotous and costly than it has ever been. It has given the shops the heaviest season that they have ever had; it has forced upon the town, to the exclusion of many legitimate plays, an unparalleled number of musical comedies, of the kind that are rarely seen in the smaller cities—gigantic productions, with marvelous processions of scantily dressed choruses, and comedians and dancers without count; it has impelled a sudden rush of capital into the hotel business so that New York will have next year, among other new hotel structures, a fifteen-million-dollar, thousand-room hostelry. But most of all, this crowd has made the New York spectacle of this winter possible."

A Sign of the Times

One would go far to find a better or more striking commentary than that made by this newspaper reporter upon the words of our Saviour in Luke 17: 26-30:—

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In the days of these patriarchs, men and women were pleasure mad. God had been forgotten. The voice of conscience was silenced in the mad whirl of pleasure in which every one was engaged. It would seem as if such conditions prevail in New York, and not in New York alone, but in many other great centers of population throughout the world. If the events now taking place on the earth do not bring to men and women a sobering sense of the times in which they are living, of their need of preparation to meet God, we cannot hope that they will ever awaken. While recognizing in these conditions which we see around us the fulfilment of prophecy and the signs of Christ's coming, let them also come to us as an admonition regarding our duty to our fellow men. We have but little time to work. Let us be faithful in seeking to save the lost while yet the door of mercy stands ajar.

"WHATSOEVER ye would that men should do to you, do ye even so to them."

Derelictions of the Young

MR. LASKY, United States Attorney for the District of Columbia, expresses grave concern over the growing prevalence of crime among well-reared youth in the District. He declares that "crime is increasing among boys of respectable parentage who ought to and do know better." He declares that many of the thefts which are committed are not boys' pranks, but are done with deliberate evil intent.

In seeking to analyze the cause of this evil tendency, he attributes it in part to the influence of moving picture shows. From these he believes the boys get their ideas, and then in a spirit of adventure seek to act out the details of the picture. He believes also that "the greater responsibility rests upon parents who give their boys too much liberty to run loose, not seeking an accounting of their time, and lacking care and interest in observing their conduct."

This situation in the District of Columbia is but a duplicate of that in every section of the country. It is not alone the crimes of men and women steeped in iniquity with which the officers of the law have to cope today; it is the large and increasing number of juvenile offenders. These are coming on to recruit the ranks of the old offenders. It indicates the letting down of the safeguards of the home and of society generally. It constitutes a sign of the times in which we live, and is indicative of the growing moral degeneracy of the nations of men that was to be seen in the days just preceding the coming of the Lord.

Be Your Own Executor

THE following suggestion, made by the editor of the *Watchman-Examiner*, to the members of the Baptist Church, is well worthy of being passed on to the readers of the REVIEW:—

"A good man died two or three years ago, leaving a considerable sum of money to his own church, \$5,000 to his State convention, and a similar amount to some of the national societies. When the legacies were announced, lawyers in that section began to suggest a contest of the will. Indeed, they encouraged distant and ne'er-do-well relatives to believe there were grounds for such a contest, and at the same time bargained with beneficiaries of the will to defend their claims. After many months the will was upheld, and the money was distributed in accordance with its provisions, less about twenty per cent for expenses. In a word, about one fifth of the whole estate had been eaten up by lawyers' fees and court expenses. Do you ask how that sort of thing is possible?—Because there are unprincipled men in the legal profession whose knowledge enables them to take advantage of conditions for the purpose of looting estates. The moral is, Give your money to the missionary societies while you are alive."



THE SERMON



The Light of the World *

"YE are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 13-16.

This is not a new scripture to us, yet it is one we should study very carefully in these days. If the salt has lost its preserving qualities, wherewith shall it be salted?

As Jesus spoke these words, hundreds of men of Jewish nationality were before him. A great throng of teachers listened to his instruction,—people to whom God had given great light. It had been their privilege to hold up the light of truth to the nations of earth, but they had largely failed in discharging the duty God had laid upon them. These words applied directly to the people who listened to them, and it has indeed been the sad lot of the Jewish nation, as such, to be cast out, and to be trodden underfoot of men.

More interesting than the application of these scriptures to God's ancient people is their application to the people who profess to have the very savor of life, the Spirit of God. God asks us, who make such a high profession, "If the salt have lost his savor, wherewith shall it be salted?" or in other words, If Christian men and women, who are the preserving element in the world, have lost their connection with Heaven, how can this earth have in it the saving qualities of the gospel?

When the little word "ye" is used, it means you and me. When the word "savor" is used, we understand it is what God gives a man which enables him to overcome sin, to conquer himself, and to live for God. But if we have lost that connection with God and do not have that experience, how can we be the benefit to this world that God intended we should be? Then God's word is, Ye are "good for nothing, but to be cast out and trodden underfoot of men."

The same great truth is put in another way, "Ye are the light of the world." A light set upon the hilltop is not obscured by either houses or trees. Men do not light a candle and cover it, but put it on a candlestick, and set it on a high place in the room, that it may

throw its light all about. That is the purpose of a candle.

I entered the church just before Sabbath school closed, and found it quite dark, because of the cloudy weather. Then some one turned on the lights. Why do we have them above us, instead of under the pews?—Because the place for a light is where it will throw its rays in every direction. Jesus' words are, "Ye are the light of the world." God means that you and I shall live the life that he gives us; that we shall hold his light on high that men may see it, that it may light the world.

If we stop with the fifteenth verse, we lose a great deal that God intends we should see in this scripture. Let us read on:—

"Let your light so shine before men, that they may see your good works." God intends that men shall see our good works in order that they may glorify him. To men it will not appear as if we of ourselves were able to do the good works they see; so they will give the honor to our Father in heaven.

The more I study these verses, the more I feel that we are not doing what God wishes us to do. We are able, under God, to accomplish more today than we have ever done in the past, yet we are far short of doing what God has planned for us. We are not reaching the mark. I do not intend to minimize the power of God. But if it were not for selfishness and self-indulgence among God's people, we should not see conditions that are now manifest on every hand. Backbiting and gossiping seem, in many instances, to hold our people with a viselike grip. Many give themselves over to the tendencies of the flesh, selling out to the enemy, and becoming captives led about at his will. We hear faultfinding, and see other fruits of selfishness. I do not believe we shall go on continually in no better condition than we are today. I do not believe God intends that we shall go on living on the plane on which we are living today. He has a higher standard for us.

Listen to these words: "It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.

"It is the purpose of God to glorify himself in his people before the world.

He expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure and their words noble and uplifting, drawing those around them nearer the Saviour. The religion of Christ is to be interwoven with all that they do and say. Their every business transaction is to be fragrant with the presence of God. . . .

"The life that Christ lived in this world, men and women can live, through his power and under his instruction. In their conflict with Satan, they may have all the help that he had. They may be more than conquerors through him who loved them and gave himself for them.

"The lives of professing Christians who do not live the Christ-life are a mockery to religion. Every one whose name is registered on the church roll is under obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be his witnesses, making known the advantages of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. Believers are to represent in their lives its power to sanctify and ennoble.

"The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are recognized representatives of Christ, and they are to show that Christianity is a reality. They are to be men of faith, men of courage, whole-souled men, who, without questioning, trust in God and his promises."—*Testimonies for the Church*, Vol. IX, pp. 21-23.

God has made every provision that we should live on that higher plane of Christianity, so that our lives will be real lights in this dark world. First of all, he intends that our lives shall be clean, that by the power of God we may be conquerors of ourselves. Next, he expects us to let that light shine in our homes. Then he intends that the members of the family shall let their light shine to our neighbors. We shall go to them in their sickness, and help them in their need we shall assist.

In order to let our light shine, the work must start in our own hearts. We must let God save us from ourselves. We must learn that he can give us power by his Spirit that will enable us to live true to him in the home, and everywhere else. Wherever God takes us, we shall live for him. We shall so live for God that we will spend our energies for him. That is the sacrifice God asks of us. Then we shall forget self, and selfish desires and self-indulgence will be sacrificed; and our lives will be spent for men and for God. Our lives will then manifest the preserving quality of salt, as well as being a light to the world. But they cannot be spent that way unless we are willing to pay the price.

* Synopsis of sermon delivered by Elder B. E. Beddoe, in the Seventh-day Adventist church at Glendale, Cal. Reported by Frank A. Coffin.

Bible Studies

The Second Coming of Christ — No. 4

Signs in the Industrial World

IN these days of unrest and disquietude, no thoughtful man can be oblivious to the terrible significance of the growing controversy between capital and labor. The spirit of bitterness and alienation which is being engendered portends a great industrial war in the near future.

A recent article in the *Social Service Review* presents some interesting statistics upon the increasing number of labor strikes and controversies which have occurred during the last three or four decades. Quoting from the United States Bureau of Labor, the *Review* declares that between 1881 and 1905 there occurred in the United States 36,757 strikes, affecting 181,407 establishments. As a result of this industrial war, 8,703,824 employees were thrown out of work. It is claimed that ninety per cent of these strikes were ordered by labor unions, as distinguished from strikes entered into by unorganized employees. From 1906 to 1914 the strikes greatly increased, both in number and in cost. Much suffering, riot, bloodshed, and murder attended them.

The Classes Dissatisfied

This spirit of unrest is by no means confined to what might be termed the ignorant classes of the community. Speaking of this, Vice-President Marshall, as reported in the *Washington Post* of July 28, 1913, declared:—

"Thoughtful men who believe that the republic was founded, not only to maintain the equality of all men before the law, but also to furnish each individual man a fair field in which to work out his individual life, stand aghast at much of the discontent in America.

"The thoughtless man believes that the public mind is being agitated by the flannel-mouthed anarchist who waves his red flag, curses God and man, law and order. This is not so. A policeman's squad whenever it chooses can settle, and settle forever, this agitation. The discontent is produced by the hundreds and thousands of high school, college, and university men and women who find themselves thrust into a modern warfare with no weapon of offense or defense save those of the ancient crusader.

"They have been eking out precarious existences in callings which God did not intend them to follow, and at the same time have been seeing some low-browed inferior, barely able to read and write, gathering unto himself all the good things of life. Unless some way be devised to minister to the wants, physical and mental, of these educated men and women, they sometime will trample underfoot all the theories of the republic in order to reach a better condition of life."

"Industrial Frightfulness"

John Reed, in the January number of the *Metropolitan*, points out some of the "industrial frightfulness," as he terms it, under which the laboring classes are endeavoring to eke out an existence:—

"Our conditions are unbearable," he said. "The houses we are forced to live in and for which we pay exorbitant rents are unsanitary; our wives and children become ill as a result of these conditions. The authorities do not care about us, for their department of health never comes around to inspect our houses, nor do they ask that these conditions be remedied."

"The fact is that the unskilled workman can no longer live on his wages. In the ten years preceding 1915, wages all over the United States went up about twenty-five per cent, and the cost of food, clothing, rent, and household effects went up more than forty per cent; during the last year, 'war prosperity' caused wages to rise approximately fifteen per cent, but the cost of living jumped from thirty to fifty per cent. Employers have broken their agreements, and even refused to obey the laws, such as eight-hour, child-labor, workmen's compensation, sanitary, safety, and other legislation in force. Workmen have been blacklisted, forbidden to organize, forbidden to write or speak their opinions, forced to vote against their convictions, denied due process of law—in defiance of their Constitutional rights."

Industrial Struggles Foretold in Prophecy

As thoughtful men view this growing agitation and these conditions existing in the industrial world, they must see a striking fulfillment of the prophecy found in James 5:1-8. These conditions, the apostle declares, will be found in the world just preceding the coming of the Lord:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

A Definite Program

The conflict between capital and labor is an organized conflict. On each side the opposition has been reduced to a system. Invested capital has organized for the protection of its interests; and to meet this, trade-unions have been formed for the purpose, through united action, of bettering the conditions of the laboring men. The outbreaks which occur from time to time are not always the result of impulsive action, nor do they arise wholly from the stress of circumstances. They develop as the result of following a definite program.

Many of the labor unions are socialistic in impulse, even if they are not definitely allied with any political party standing for these principles. They believe that labor has been deprived of its just reward, and therefore there must be some readjustment which will bring about more equitable distribution of its products. Definite ways are suggested whereby this result may be achieved. Some advocate that it should be done by legislation; others, however, and these constitute the more advanced elements among the trade-unions, believe that it should be done by what they term "direct action." But whatever the means proposed, there is one definite aim before all classes.

The principles represented in what is known as the doctrine of syndicalism have permeated in a large measure the working classes, and have been adopted by some of the unions as their method of attaining the aims which they seek.

This doctrine of syndicalism is defined by Robert Hunter, in his book "Violence and the Labor Movement," page 238, as follows:—

"The masses must arise, take possession of the mines, factories, railroads, fields, and all industrial processes and national resources, and then through trade-unions or industrial unions administer the new economic system."

Violent Measures Proposed

The violation of the law, if necessity demands, and the robbery of the rich are stoutly defended by some of the advocates of this system. We quote the following statement as representative of many other statements of similar import which have been published and widely circulated. It is only just to say that many labor representatives do not advocate these principles:—

"The all-sufficient warrant for any effective governing power in the social group doing whatever it thinks best, is the welfare of the group. Right is transfigured might. 'Let him take who hath the power; let him keep who can.' That is property, is it not? Suppose the many, it will be asked, finding themselves poor, take it into their heads to expropriate the few—what then? Well, why not? If it can be shown that robbery of the rich can be effected and effected with advantage to the poor, I cannot see for the life of me why it should not be done. It is contrary to morality? But, fortunately, highfaluting abstractions 'butter no parsnips.' Besides, I deny it. Morality is coexten-

sive with self-interest. If anybody disputes that, he is wrong. It is rude and dogmatic of me to say so, but is a short answer, and I am not going to discuss the first principles of ethics here. I repeat emphatically, if the poor and the many can see their way to dispossessing the rich and the few, and to reap advantage from the process, then they have a right and a duty to do it."—*Wordsworth Donisthrope's "Individualism," pp. 257, 263. Quoted by Nelson Somerville Rulison, in "A Study of Conscience," pp. 21, 22. George W. Jacobs & Co., Philadelphia, 1901.*

Similarly, Mr. Vincent St. John, a prominent labor leader, is quoted in the *Washington Post* of May 22, 1914, as advocating this same doctrine of violence:—

"The point with us is to gain our end," said St. John. "It does not matter to us how we gain that end. If violence against human life is necessary, all right; the end justifies the means. If it means the ruin of property, all right. Again the end justifies the means. If it means the isolation of a factory, the ruining of raw or finished material inside the factory or outside, all right. Again it is a case of the end justifying the means."

Organized Warfare

We have said that this warfare has been reduced to a science. Robert Hunter, in his book "Violence and the Labor Movement," pictures the way in which the participants sometimes seek to gain their end:—

"You have only to call on the telephone any one of hundreds of 'detective' agencies to obtain an assassin of the very choicest brand. You should not, of course, ask for a thief or a pick-pocket or a murderer. You should ask for an operator or a special officer or a private detective. But no matter what you ask for, you will get a man carefully selected for his skill in criminal work. You will obtain a man who can shoot straight, an agent who needs no troublesome explanations or detailed instructions. He will be an understanding person, who will comprehend very easily and quickly the nature of the work to be done. Trained in the ways of the underworld, the 'detective' will undertake to see that the patron is successful in whatever mischief he wants done. He will steal the correspondence of a business rival, bribe his clerks, burn his factories, or incite a strike among his employees. He will dynamite his works, slug him or any one else, and, in case court work is necessary, he will obtain enough perjured evidence to accomplish almost any purpose whatsoever. There is, in fact, hardly any conceivable crime that the mercenaries supplied by the American mafia are not capable of committing. And, most important of all, no matter what the agents do, it is understood that they will be fully cared for by the mafia and protected all along the line by its able attorneys. This American mafia has its agents in every city and town in the country."

As to the part which "detective" mutual confidence to avoid the crisis. agencies and labor bureaus play in this warfare, this same author says:—

"An agent operating in West Virginia and Colorado testified that he has employed as many as 5,000 men. Another agent has testified that he supplied in one strike as many as 1,000 men. Still another witness says that, in one of our great strikes, there were over 2,000 armed detectives employed, while several hundred more were scattered for secret service among the strikers. Mr. Leroy Scott, a few years ago, undertook to describe in the *World's Work* the activities of one of the great strike-breaking agencies. He declared that this particular agency has 35,000 men enrolled, and that the head of the agency was in communication with 7,000 or 8,000 others. In one brief strike he supplied 5,000 men, and his income for handling that strike was equal to the annual salary of the President of the United States. This gives some idea of the immense profits that come to the manipulators of this commerce. In reality, they make enormous sums, which is clear from the fact that they pay their men from two dollars to three dollars a day, while they receive from the employers on an average of five dollars a day. Of course the profits of these agencies depend upon the number of men employed, and consequently the chief interest of these agencies is to get more and more of their men employed. An agency that can supply 1,000 men and make out of them \$2,000 a day, is conducting an enormously profitable concern."

Future Complications

And it does not appear by any means that we have reached the end of this great struggle. The terrible war in Europe, bringing the great nations of the Old World under military rule, and the unusual good times created in the United States by the sale of war munitions, increasing the demand for labor and the prices paid the laboring men, have served to hold in check for a time these warring elements. However, the end of the controversy has not been reached, nor has there been any amelioration of the feelings of the contestants. This was evidenced in the threatened railway strike of several weeks ago, a question which is still unsettled, and which is exciting much apprehension throughout the country. Declares the editor of the *Washington Post* with respect to industrial conditions in the United States:—

"Seemingly there lies just ahead the possibility of a far greater and more bitter conflict than impended when the Adamson Act passed. Instead of preventing the fight, that legislation has brought on a greater controversy, reaching to millions where the earlier differences directly affected hundreds of thousands. The nation faces real danger of industrial and transportation paralysis at a time when the resulting disasters would be incomparably greater than ever before. It will require statesmanship, conciliation, broad vision, and

mutual confidence to avoid the crisis. Yet it must be avoided."

The close of the European war will witness as never before a struggle among the nations for commercial supremacy. This international struggle will serve greatly to quicken the national commercial spirit with all that the quickening of that spirit will involve in an accentuated conflict between capital and labor. Elbert H. Gary, chairman of the United States Steel Corporation, speaks of this struggle in the *New York Times* of January 8:—

"The war must be terminated sooner or later. All hope and pray peace will not be much longer delayed; and that a plan for the prevention of future prolonged wars may be developed and consummated. When it is ended, the nations now actively engaged will be in great need, and they will be possessed of all the essentials for success. Thoroughly equipped for the contest, they will reënter the arena of international, financial, commercial, and industrial rivalry with a grim determination to excel. This will be their right and their duty to themselves. We have no reason nor desire to question any lawful effort any of them may make to pass and outdistance us in the legitimate race for business success."

Nor are the students of this problem in the United States alone in feeling that the future holds great danger of a fiercer conflict between the capital and labor than has occurred in the past. Already some of the governments in the Old World have appointed commissions to give earnest study to the question as to what shall be done to harmonize commercial relationships when the soldiers return to peaceful pursuits. Industrial workers themselves are alive to the situation which confronts them. They fear what they term "the outbreak of peace" at the close of the war, and feel that they must prepare for the conditions which in every country will inevitably follow the cessation of hostilities.

Great World-Wide Combinations

Undoubtedly there will be formed in coming years greater combinations of wealth and capital than have ever before existed. Great national and international labor unions will likewise be brought into existence. It was the boast of the International Transport Workers' Federation before the beginning of the war, that within twenty-four hours it could tie up the shipping of the entire world, controlling, as it did, through the membership of affiliated unions, practically every great harbor in the world. We doubt not that similar international unions will be formed in the future.

In pointing out these conditions we would not array ourselves on either side of the controversy. We recognize the great value to the world of the captains of industry who, with unlimited means at their command, have brought into existence great and needed utilities. Not all of these are unjust in their dealing with their fellowmen. But many have permitted love for gain to overbalance their sense of justice. To the poor and

unfortunate, to the struggling millions in their fight for existence, our hearts go out in sympathy. Heaven looks in pity upon the misery of earth's great multitudes. But we cannot sympathize with all the aims and objects of the labor unions; particularly do we feel that some of the methods advocated and the doctrines taught are subversive of right and justice.

Justice Standeth Afar Off

The misery in the world today is well expressed in the words of Solomon, found in Eccl. 4:1:—

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

In similar language the prophet Isaiah, looking down through the long ages to the days just preceding the coming of the Lord, pictures the distress which is coming upon the earth:—

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." Isa. 59:4, 14-16.

In this period of earth's history "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;" but the iniquities of mankind have separated them from God.

Brought into Judgment

Because of the prevailing iniquity and injustice of man to his fellows, the Lord declares:—

"He put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. . . . And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:17-20.

The abuses on both sides are the outgrowth of the natural heart; and if the conditions of the two classes could be reversed, the same warfare would go forward. It is only as men come to recognize the principles of the everlasting kingdom, that they can rightly and justly relate themselves to heaven and to their fellow men.

We should be careful not to become partisans in the strife. At the same time we should recognize the conditions which exist as signs of the times in

which we live; and reaching out to our fellows of every class, we should seek to point out the lesson contained in the very controversy in which they are engaged and the experiences through which they are passing.

Questions

1. What great controversy is now being waged in the commercial world?
2. What can be said of the great increase in the number of labor strikes which have occurred during the last few years?
3. According to the testimony of Vice-President Marshall, what class is affected by this spirit of unrest?
4. Of what prophecy do these conditions afford a fulfilment?
5. By what means do labor advocates hope to achieve their ends? What is the doctrine of syndicalism?
6. How is this doctrine exemplified in the teaching of some of the leaders in the labor movement?
7. What testimony does Mr. Robert Hunter bear as to the methods employed?
8. Have conditions imposed by the war brought any change in the real situation?
9. What appears to be the prospect for the future?
10. What concern is felt by some of the governments now at war regarding the commercial situation?
11. How does Solomon picture the distress in his day?
12. How are the conditions existing at the present time pointed out by the prophet Isaiah?
13. What judgment will the Lord visit upon the earth in consequence of this spirit of injustice and oppression?
14. How should we relate ourselves to this controversy?
15. How should we seek to help others who are engaged in strife?



What is Meant by the Second Coming of Christ?

EVEN a cursory reading of the New Testament reveals that our Lord Jesus Christ is to come again to earth.

We remember his comforting words to his disciples on the night in which he was betrayed, recorded in John 14: "In my Father's house are many mansions: . . . 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." And his words spoken under very different circumstances the next day, when, abjured by the high priest, he affirmed, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

His testimony is continued by the angels after his ascension, when, addressing the waiting disciples on Mt. Olivet, they say, "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." Acts 1:11.

Following the day of Pentecost, Peter renews the assurance to the surprised and excited multitude, saying that He in whose name the lame man had been healed had been received into heaven "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." Acts 3:21.

The apostle Paul is very full of the subject. He represents the Corinthian church as "waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. He tells the Philippians that "our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20, A. R. V. The Thessalonians are taught that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. Titus is directed to instruct his hearers that "denying ungodliness and worldly lusts," they "should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

John, James, and Jude all refer to it in a similar way, the language of the first-named being very familiar: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

Indeed, Bible students with a talent for such matters have counted the number of times in which the second coming of Christ is alluded to in the New Testament in one form or another, and while there is a variation in their figures, yet the lowest estimate is three hundred. This shows the importance attached to it by the divine Author of the Scriptures, and gives countenance to the statement that, with the exception of our redemption through the death of Christ, there is no doctrine of Christianity that receives greater emphasis.

But what does it mean? Strange that there should be a question about it, where the language seems so simple and convincing! But question there is, nevertheless; and from time to time there have been those who have tried to spiritualize or allegorize it away.

1. Some have said that the descent of the Holy Spirit at Pentecost (Acts 2) sufficiently fulfilled the promises of Christ's second coming. But is this true? When you think of it, the condition on which the Holy Spirit came at Pentecost was the departure of Christ, and not his return! Did he not say, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you"? John 16:7. We thus see that the Holy Spirit is not the same person as Christ. In the Godhead they are one, but as a manifestation of the Godhead to men, Christ is another person than he. His work supplements that of Christ and prepares for his coming reign, but it cannot be regarded as that reign itself. Indeed, Christ especially differentiates the coming of the Holy Spirit from his own coming, saying, "I will pray the Father, and he shall give you another Comforter"—not me, but another.

2. Some have said that the fall of Jerusalem under Titus, A. D. 70, is the event to which certain of the promises of the second advent refer. But Luke

21:20-28, which is predictive of that event, is opposed to such a thought. For example, it says, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This was true indeed in Titus's time, but the second coming of Christ is associated uniformly not with the *desolation* but the *restoration* of Jerusalem. See, for illustration, Zechariah, chapters 12 to 14. Again, Luke says that after the desolation of Jerusalem by Titus the Jews will "be led away captive into all nations," which was literally fulfilled. But Isaiah, having in mind evidently the second coming of Christ, says that in that day the Jews "shall take them captives, whose captives they were, and they shall rule over their oppressors." Isa. 14:2. Luke says that after the desolation of Jerusalem, the city "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," a parenthesis of time which has existed from that day until this. But he also adds that, when those "times of the Gentiles" are fulfilled, "then shall they see the Son of man coming in a cloud with power and great glory." Neither the period nor the description in this case fits in with the desolation of Jerusalem under Titus.

3. Others spiritualize the promises of Christ's second coming, and resolve them into a spiritual coming only. But this is inconsistent with the meaning of the words revealing that event, as will be noted later on. It is also inconsistent with the literal fulfilment of the predictions concerning his first coming. If that was personal and visible, why not this? . . . And finally, it is inconsistent with the fact of his spiritual presence with his church today, for even now, where two or three are gathered together in his name, there is he in the midst of them. Matt. 18:20; 28:20. As a matter of fact, his spiritual presence never can be absent from his church, for he is God, and his Spirit dwells within us to make his presence real.

All these circumstances show beyond a peradventure, as another has pointed out, "that something more is in store for us than the spiritual influences of our absent Lord."

4. A fourth class of objectors think that the progress of the gospel and the church is the concrete fact in which the promises of Christ's coming combine. However, this cannot be, for the simple reason that, with a single exception, the two are always distinguished in the New Testament. The church is to use the sacramental symbols "till he come." 1 Cor. 11:26. His servants are to "occupy," to trade with the goods of the Nobleman, until he returns. Luke 19:13. We are all to wait for him, and to join in the prayer of the Apocalypse, "Even so, come, Lord Jesus." Rev. 22:20. The single exception is in 1 Cor. 15:55; Titus 2:13. Death means not to teach that Christ and his church are the same, but to identify the latter with the former as the body of which he is the head.

5. Finally, the death of the Christian believer is sometimes identified with the second coming of Christ; but this, as another says, is the most extravagant of the errors. Death is an enemy, though a conquered one; while the coming of Christ is a "blessed hope." 1 Cor. 15:55; Titus 2:13. Death means dissolution and decay, while the second coming of Christ means resurrection and glory. Phil. 3:20, 21. . . .

There is, however, an argument supplementary to that wrought out by the late Dr. Tyng, . . . that greatly strengthens the conviction that the second coming of Christ is personal in the sense of being visible. It is that from the etymology of the Greek words,—the nouns, pronouns, and adverbs that describe it.

1. Take the word *Apocalypsis*, occurring nineteen times in the New Testament, and translated, "coming," "revelation," "appearing," and "manifestation." 1 Cor. 1:7; 2 Thess. 1:7; 1 Peter 1:7; 4:13. Wherever it is used with reference to what can be recognized by sight, it requires visibility as a necessary quality. As Dr. Tyng says, it is sometimes used for the revealing of spiritual truth concerning Christ to the mind, which is not recognized by physical sight; but it is never used for the spiritual revelation of Christ himself. In other words, there is no such thing as the spiritual revelation of Christ as distinguished from the revelation of the truth concerning him.

2. *Epiphaneia* is another of these words. This and the verb derived from it occur in ten passages, and mean "the appearance of a thing corporeal and resplendent." Eight out of the ten passages refer to the second coming of Christ. Compare, for example, 1 Tim. 6:14; 2 Tim. 4:1; Titus 2:13.

3. *Parousia* is a commoner word, occurring twenty-four times, and is translated sometimes "coming" and sometimes "presence." It means literally, "the becoming present," or, as our author says, it marks "the moment when absence ceases and presence begins." Compare Matt. 24:3, 27; 1 Cor. 15:23; 1 Thess. 2:19; James 5:8. In still other places it describes the coming of individuals, like Stephanas, Titus, and Paul himself. 1 Cor. 16:17; 2 Cor. 7:6; Phil. 1:26. If their coming was personal and visible, the inference is strong that it will be the same in the case of Christ.

4. Passing from the nouns to the pronouns and adverbs, consider Acts 1:11, already quoted: "This same Jesus . . . shall *so* come in like manner as ye have seen him go;" or 1 Thess. 4:16: "The Lord *himself* shall descend from heaven with a shout;" or Heb. 9:28: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second* time." "Here is an antithesis between 'once' and the 'second time,' and the resemblance between the two is personality."

If space permitted, still another line of argument or proof that the second coming of Christ is to be personal and

visible could be found in the offices and actions connected with the second advent.

1. For instance, a great event connected with it is the translation of the church "to meet the Lord in the air." 1 Thess. 4:17. It is pointed out that "the Greek word 'to meet' has the uniform meaning of a personal encounter." On the other hand, if the resurrection or translation of our bodies will be personal and visible, it is difficult to believe that the same will not be true of him into whose likeness we are then to be transformed.

2. Another event is that of judgment. It is written that God "hath appointed a day, in the which he will judge the world by that Man whom he hath ordained; whereof he hath given assurance . . . in that he hath raised him from the dead." Acts 17:31. "That Man" is, of course, a personal designation; and if his resurrection was visible, his second advent for judgment would seem necessarily to be the same.

3. Again, Christ warns his disciples against the false Christs who shall appear prior to his coming. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24:26. These antichrists are personal and visible very evidently, and the same seems to be true in the case of Him with whom they are contrasted. So we may say that for these reasons and many more "we look for our King clothed in glorified flesh."—James M. Gray, D. D., Dean of the Moody Bible Institute, Chicago, in the *Christian Herald* of Oct. 4 and 11, 1916.

◆ ◆ ◆

"THE ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are," says Phillips Brooks. "Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is, whether aspiration or conscience,—so long as it will not let us rest,—we know that it is the voice of God calling us to higher things. It is the Love that will not let us go."

◆ ◆ ◆

THE very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say, "I should like that, but I can't afford it; I should like this, but I must not do it;" never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes.—Charles Kingsley.

◆ ◆ ◆

MORAL courage is more worth having than physical, not only because it is a higher virtue, but because the demand for it is more constant.—Charles Burton.

GENERAL ARTICLES

A Place of Safety

ELIZABETH MAC HUGH

O JESUS, dearest friend, most lovely one,
 Creator, Saviour, and our coming King,
 How safe beneath the shadow of thy wing
 To hide till all the woes of earth are done;
 To gather strength from thee till we have won
 Each battle in our warfare, and to sing
 Thy praises ev'ry day, as still we cling
 More closely to thee, until of sin there's none!
 But character complete alone will stand
 When thou the mercy-seat shalt leave, and
 come,

In this our day, and by thine own right
 hand
 And mighty arm, to take thy people home:
 Help us each day to work at thy command,
 Then, soon with thee ascend the heavenly
 dome.

Glenwood, N. C.

The True Rest

ALBERT CAREY

"COME" unto me, all ye that labor and
 are heavy-laden, and I will give you
 rest." The word "rest" in the German
 text is *Erquickten*, and this word is de-
 fined: "To revive, refresh; to give
 vigor, strength to; to regale."

The rest referred to by Christ is not
 idleness, but a renewal of strength for
 the battle of life before us. The Sav-
 iour does not promise surcease from la-
 bor, but labor so difficult and trying that
 no mortal can perform it in mere human
 strength; but yoked up with Christ, man
 may become a partaker of the divine
 nature, and in the name of his Redeemer
 he can then do marvelous exploits. To
 him toil is restful, for it brings eternal
 gain.

Christ says to all who labor: Come
 unto me, and I will revive, refresh,
 strengthen, and regale you.

The world is filled with toil, and toil-
 ers seeking rest; but no true rest is
 found apart from the matchless Saviour.
 Let us all then come to him for rest;
 and having found it, let us therein abide.

Nortons, Ore.

Is Foreknowledge Foreordi- nation?

W. F. CALDWELL

THE Word of God is a discernor of
 the thoughts and intents of the heart.
 Heb. 4:12. Christ knows all our works
 and thoughts (Isa. 66:18), and he can,
 therefore, declare the end from the be-
 ginning. Isa. 46:9, 10. This is not done
 to satisfy idle curiosity, but that we may
 believe in him—the Word. John 13:19.

Idols, falsely claiming to be gods, are
 challenged to predict future events, or
 to tell what transpired before their day.
 Isa. 41:21-26. God exhorts us to ask
 him concerning things to come. Isa.
 45:11. He is anxious to give us such
 evidence of his omniscience that our

faith may be encouraged to accept his
 word concerning things of which we
 cannot know the outcome except by his
 revelation, until we reach the eternal
 home. See John 14:29; 16:4.

But does foreknowledge foreordain?
 Because God knows that a certain event
 will take place, does it follow that he
 exercises control over the circumstances
 which culminate in that event? Jesus
 knew Peter would deny him (Matt. 26:
 34), but the Lord did not compel Peter
 to make that denial. The Lord knew
 from the beginning who would betray
 him, but he did not compel Judas to per-
 form that wicked deed. Rather, do we
 not know that he did all possible to pre-
 vent the traitor's fulfilling his wicked
 purpose?

There are those who honor the god
 of forces, but he is not our God. The
 Lord of heaven exacts nothing by force;
 willing obedience alone is acceptable to
 him.

Ashland, Ore.

Another Thought or Two—No. 2

J. G. LAMSON

MANY thoughts group about the re-
 building of the walls of Zion. By ex-
 amining the story in the third chapter
 of Nehemiah, we find that the workers
 built specifically and definitely; there
 was no haphazard work. Some, if not
 all, built over against their own houses.
 The Tekoites repaired one place, and
 then went over and helped elsewhere.
 This they did even though the rank and
 file had to work alone, for "their nobles
 put not their necks to the work of the
 Lord." The work of the Lord at that
 time was building that wall, but those
 aristocrats declined to share the bur-
 dens. It was the common, everyday la-
 borer who buckled on the harness and
 put up the wall. Nehemiah himself was
 willing to put his neck to the load, to
 lift and pull and tug to rebuild Zion.
 He stayed awake nights to go about and
 see if his men were on guard; and he
 shared his salary with those who were
 receiving none. The men who worked
 were building up Zion in their own souls
 at the same time that they were faith-
 fully performing the daily duties of re-
 pairing the walls of the city.

Then, too, every family had to watch
 "over against his own house." The
 task was not complete just because the
 last stone was in place. As soon as we
 think we are safe in Zion, which is the
 church, right then begins a work of
 watching, and if we do not attend faith-
 fully to that, no one knows when some
 Sanballat or Tobiah will quickly make
 a hole in the wall over against our
 house, and spoil all our plans for our
 dwelling in Zion.

We must never get away from the
 thought that every family saved in glory
 is a part of Zion; that we are permitted
 to bear the name and belong to the fam-
 ily of heaven, even before we arrive in
 the New Jerusalem, yes, even now. But
 whether we or our families ever really
 dwell in glory is entirely dependent on
 our being faithful in our building here.
 It is *now* that we must restore the path;
 it is *now* that we must watch that the
 walls of Zion be no more torn down or
 trodden underfoot.

Every man must build and watch
 "over against his own house." It is so
 much easier sometimes to go over to
 the neighbors' and build, even when our
 own wall is not completed. It may be
 permissible to help some one else when
 our own work is done,—to attend to the
 mote in the other person's eye after we
 have taken the beam out of our own;
 but let us look after the church in our
 own homes.

"In the church at home the children
 are to learn to pray and to trust in God.
 Teach them to repeat God's law."—
"Counsels to Teachers," p. 110. Does
 not Deut. 6:7 teach that? Will not the
 training of the children to revere God's
 law be the most effectual way of "re-
 pairing the breach"? Will not this be
 the building up of the broken-down
 walls of Zion?

What is one of the breaches that has
 been made in the walls of Zion? One
 who claims to be a member of Zion
 breaks one of the ten commandments,
 and to that extent he breaks down
 Zion's walls. How will he repair the
 breach?—By keeping that command-
 ment. This is no mere theoretical break-
 ing. The man who does not keep God's
 law when he professes to do so, does his
 part in tearing down Zion, and he is in
 the same work as the open opponents of
 God's cause; he is doing just the same
 kind of work that Sanballat did. He
 is more culpable, however, for he has
 the name of being a member of the Zion
 church.

In the preceding article it was sug-
 gested that there were "miners" and
 "sappers" instead of "repairers." A
 miner or a sapper begins a long way
 back—notice that! a long way back.
 And he goes tunneling underground, out
 of sight, until he undermines the wall
 and causes it to fall. For a long time
 there is apparently no change; but after
 a while the mine explodes, and that part
 of Zion's wall is wrecked.

Lack of prayer saps. Worldly asso-
 ciation saps. Encroachment on God's
 holy time or money saps. A thousand
 and one ways are open for a man to
 fail in watching and guarding the wall
 "over against his own house."

"With One Accord in One Place"

H. A. ST. JOHN

"WHEN the day of Pentecost was
 fully come, they were all with *one ac-
 cord in one place.*" As a result of that
 condition, what a rich blessing came to
 them! The Lord gave his Holy Spirit
 to them, not in a stinted measure; for

like a rushing mighty wind it came, filling all the house where they were sitting; and they were all filled with the Holy Ghost. From that time, the disciples of Jesus gave the gospel trumpet a certain sound. They lifted up their voices in the different languages of the people, and cried aloud. They spared none. Sin and its glorious remedy were revealed to all alike. The sword of the Spirit, the Word of God, flashed right and left. It was newly edged with power. Sinners were comforted, backsliders reclaimed, and believers were sanctified, body, soul, and spirit, and thus made meet for the Master's use. Their faculties were enlarged and multiplied, and every perfection of the divine nature came to their assistance.

Let us not forget that the disciples were days reaching that condition where all were of one accord. They were praying much together, confessing wrongs to one another and to God, learning to love one another with pure hearts fervently, and thus learning to love God. But they had showers of blessing by the way. They had occasional views of, and interviews with, the risen Saviour, and every one of these brought abundant blessing. Thus they came up to the day of Pentecost, all of one accord, of one heart, and one soul; and who can measure the overflowing endowment of power and light given them from on high? With that power and light the early church was enabled to give the gospel to the whole world in that generation.

The time has come for a similar work to be done in all the earth. It is the everlasting gospel of the coming kingdom of the King of kings that is to lighten the earth with glory in this generation.

We cannot all be in one *place geographically*, but that is not necessary. The all-important thing is to be in *that place* where all can share in the great refreshing from on high, which we hope will soon come to God's people. We can be all of one accord, one mind, one soul; yea, more, we can all be in *one place before God*, before the throne of grace, and that will insure us a part in the fullness of blessing.

Let us make no delay. Let us see that every day is a day of progress. If we do this, we shall surely receive showers of blessing by the way. There will come to us new views of the glorified Saviour, and refreshing interviews with him who is soon to come in glory to take his children to their heavenly home.

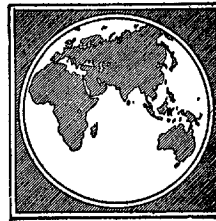
AND, as the path of duty is made plain,
May grace be given that I may walk therein;
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But, cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.

— J. G. Whittier.

THE way to wealth is to waste neither time nor money, but to make the best use of both.— *Benjamin Franklin.*



THE WORLD-WIDE FIELD



Bocas del Toro, Panama

J. BERGER JOHNSON

ANOTHER week of prayer has passed, and only eternity will fully reveal the results and what it has meant to God's commandment-keeping people scattered in nearly every country and province of the world.

Many of us have spent for the first time this special season of prayer in countries far removed from our homeland. But we have seen the Holy Spirit touch hearts and attune them to himself in these lands, even as he does in the churches at home.

The reading for Friday evening, written by Elder Spicer, was especially helpful and encouraging to us who have so recently given ourselves for the finishing of the work in countries other than our own. I wish to quote the first paragraph:—

"Tonight's topic turns our minds to the outlook in the great mission fields, with its call to earnest prayer and liberal giving for missions. It is an appropriate Friday evening topic; for it is on Sabbath eve, we are sure, that the thoughts of the missionaries turn most often toward the believers and churches in the homelands. Our prayers shall meet theirs tonight at the throne of grace, we kneeling in the old home churches and at home firesides, they at far-sundered points in the uttermost parts of the earth."

We are thankful indeed that though thousands of miles of land and water lie between us, we can "meet around one common mercy-seat."

We are glad to report good meetings in each church and company visited during the week of prayer. I could be with only five of the ten groups of believers in this division; but as the good readings were read and the need of a victorious life over sin was presented each day, nearly all renewed their consecration to God, and have set themselves to the speedy finishing of the last gospel message.

In all the places visited I presented the great importance of having the REVIEW each week, and of studying it in order to keep pace with the fast-filling providences of God in all lands. The invaluable help that the *Worker* gives in the Sabbath school work was also brought to their attention. Of course the more strictly evangelical publications, such as the *Signs* weekly and the *Signs* monthly, should never be forgotten. The subscriptions taken amounted to \$42, and the work is still going on.

In the Harvest Ingathering work the church in Bocas averaged nearly fifty-cents a paper for all the papers

used. The Lord blesses those who are faithful in pushing this work, no matter where they may be. One man gave Mrs. Johnson \$12.50 as a contribution to the ingathering fund.

We enjoy the work. We like our home by the seaside, and pray that God may give us health and fill our hearts with his love, so that a great work may be done here. We earnestly solicit the prayers of all the REVIEW readers, that this may be so. The fields truly are white ready for the harvest. But where are the reapers?

Bocas.

The Pampa of Ilave, Bolivia

J. M. HOWELL

OUR party started by boat at seven o'clock Monday morning to go to a place called Quenauni, where there was a great interest to hear the truth. After traveling four hours, we arrived at a place called Perca, on the peninsula, where we have a school and many brethren. As they knew we were coming, they were at the shore to meet us, and we stopped for a few minutes. Continuing our journey around the point of the peninsula, we saw, about three miles ahead of us, what appeared to be a little rock in the lake, but as we came nearer we saw that it was a small stone island with trees growing on one side of it. In the middle there is a natural bridge spanning the island from one side to the other. The ride was delightful. From the boat we could see the shore that forms the boundary of Bolivia, and some of Bolivia's lofty snow-capped mountains. Just before us lay the pampa of Ilave, which is noted for its terrible winds; but as the boat was going so nicely, we never thought of trouble.

We chose what we supposed to be the end of the pampa and steered for that point, only to find that the end was farther on. Then we chose again and again, only to have the same experience repeated. We passed places where there seemed to be hundreds of houses, and yet as many more would loom into sight.

After about three hours, we saw that a terrible wind was rising just ahead of us; but as it seemed to be going in a different direction, we had no thought of stopping. Soon, however, another wind came from the other direction, and we had all we could do to keep the boat straight in its course. By going against the waves awhile and then running with them, we were gaining considerably on the point which we then thought was the end of the pampa. Finally we came to a sand bar, and as the boat stopped, we were forced to get out into the water to keep it from turning over. Then

began the struggle, for the waves were running so high that it seemed impossible to keep the boat from going over. Soon the bedding which we had brought with us began rolling into the water, then the cans of gasoline, the food, and in fact all that we had brought with us. After securing the boat, we made our way to the shore, saving as much as possible.

It was thus that we found ourselves forced to make the acquaintance of the pampa of Ilave. In this place the houses were more scattered than they had been all along the way, and we were obliged to go half a mile in our wet clothes to reach the nearest house. Arriving at the house, we found no one at home but a little boy, who ran and hid in a stack of straw. Being so wet and tired, we invited ourselves to stay all night. We put our wet clothes out to dry, and were just ready to prepare for the night when we saw a woman coming. She was so overcome by surprise when she saw us in her house that she seemed almost savage at first; but after an hour or two she became more friendly, and made us a little warm soup for our supper. The next question was to find a comfortable place to sleep, for the house was not more than six by ten feet. Our bedding was all wet, and it seemed impossible to get any from our hostess. Finally, after very hard begging and paying forty cents for a little straw, we thought that at least we had enough to keep us warm. We lay down in a row, and slept as best we could till morning.

In the morning we put all our things out to dry, and spent the day preparing to continue our journey the following day. When we went down to the lake, we found there was ice for about forty feet; so we prepared for a cold wade, and all our party except Sister Stahl went out to see what could be done with the boat. It took about twenty minutes to raise the boat, but as the engine was full of water, we decided that it could not be put into running condition that day. So we came back to shore to warm ourselves, and to carry the bundles out to the boat. In about an hour we were again on our way, this time using oars instead of gasoline. After going not more than a league we again found ourselves obliged to disembark,—and a sudden disembarking it was, too. This time we found lodging in the house of a very friendly Indian, who also gave us food.

We worked with the boat Thursday and Friday, cleaning the engine, etc., and then I asked leave of the rest to return home to spend the Sabbath, leaving Brother and Sister Stahl and Luciano Chambi in that place. I found the road home longer than I had expected, and as it was a new road I lost my way, about eleven o'clock at night. I lay down in the pampa and tried to sleep, but it was too cold to sleep, so I arose at three o'clock and decided to go on in the direction which I thought was home. What was my surprise to find the road in about ten minutes, and in less than an hour I was at home.

After the Sabbath I began preparations to leave early the next morning to go back with horses for those who had stayed behind, and early Sunday morning Brother Nelson and I started with horses for all the party. We arrived at the house about three in the afternoon, to find that Brother and Sister Stahl were in the hills in hiding; for in the night they had been attacked by some drunken Indians, and they were expecting another attack that night. We persuaded Brother and Sister Stahl and Luciano to go on, and Brother Nelson and I stayed with the boat. As an attack seemed certain, we decided to sleep in the boat. At nine o'clock a native boy brought us some oil that we needed.

By the time he had reached the shore, where another boy was awaiting him, we heard what seemed to be a great deal of yelling. We called to the boys, but received no answer, until finally we heard a shot into the air. We answered the salute and called again, but could get no answer. Finally, after things had quieted down a little, we went to sleep.

It was not a very sound sleep, however, for we knew by the warning shot from the boys that there were those abroad who wanted our lives. However, the night passed without bringing us any trouble, and next morning the boat was put in running order, and so ended our first visit to the pampa of Ilave. We afterward learned that through the influence of the priest the house in which we slept the first night was razed to the ground.

But that first visit was not in vain, for some were set to thinking, and from time to time they have come here to Plateria to get medicine and to talk. They want a school and they want the gospel. There are thousands living in that pampa in great darkness. One man has already offered to give a piece of land on which to put up a school.

Again is proved the statement in Rom. 8:28, that God makes all things work together for good to them that love him; for though Satan had in mind to prevent our journey and if possible to kill us, God worked that very hindrance out so that it may become a great honor to his name.



Itinerating in the Mission Field

R. C. WANGERIN

THE missionary in the foreign field has some experiences of a different nature than those of the pastor-evangelist in the homeland. If he would do successful aggressive work, he must be away from the comforts of home, from his family, from good food, and from the good old well of water, in fact, from his base of supplies, a good share of the time. I will give a brief description of an itinerating trip among the churches and companies of believers in southern Korea in response to calls for workers, visiting some places for the first time.

The first thing is to plan wisely as to time, the places to be visited, and the extent of the trip, then to arrange commissary supplies and bedding. Next

comes the question of transportation. This may be by railroad, or by small steamship or launch, if on the coast or on rivers. In the interior it may be by the small Korean pack horse, or even on foot, with a coolie to carry the luggage on his back. Some districts afford the jinrikisha, the omnibus or horse wagon, the "jitney" automobile on the main highways, or the bicycle.

Upon reaching the destination, usually accompanied by a native helper or evangelist, one must put up at the church, or at the house of the leader of the company. If accommodations are too small, which many times is the case, one must seek a native boarding and lodging house or a hotel. The name "hotel" sounds as big as in the homeland, and some may think that we ought to fare pretty well with such accommodations. But—well, things are not always what they seem.

Usually the foreign missionary will go to a Japanese hotel if there is one in the place. These are clean and come nearer his idea of a hotel. At the Korean inn, however, with the price of a meal, which is five, seven and a half, or ten cents, lodging is included. That means sleeping in a small, crowded room, six by six or eight by eight feet square. The foreigner will rarely touch the food provided, unless his own has given out, but will order a clean, well-cooked bowl of rice. Nor will he sleep with a crowd of smoking, drinking men in the little air-tight room.

It has been my custom always to find "suitable" accommodation at the native inns. If I did not find it at one place, I sought another. I would make arrangements with the keeper of the place for a room for my helper and me, usually paying a small additional sum for the exclusive use of the room.

Having secured the room, the first work is to clean up. I ask for a native broom, and have a general sweep, brush down the cobwebs, and chase out the flies. Sometimes I use a moist cloth to gather up the dust. Then we have our meal, and go out for the afternoon or evening meeting.

Coming back, we unroll our bedding and prepare for the night. The beds made, we use a generous supply of insect powder in the corners and crevices of the room, and with the paper doors or windows wide or partly open, we get what rest we can.

Sometimes my helper deserts me, leaving me to enjoy the entire "suite" to myself. He prefers going into the crowded, stuffy room with his fellows, saying that he cannot sleep with the stars staring him in the face; he also fears taking cold.

We may go to three, five, or a dozen places on our itinerary, and it is the same experience over and over again, with the exception that sometimes we find among our older companies and believers some inviting conditions.

The work done and the journey ended, we reach home to enjoy for a season good food, good water, and refreshing baths, and to lay plans for the next campaign.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Assisted by Miss Lora E. Clement

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.

Surrender

ELIZA ROSE

LORD, bow my knees; my body take as thine,
And in thy service use my hands and feet;
And make them swift to do thy will divine;
O, may their ministry be full, complete!

Lord, bow my head; my science and my song,
O, let them be the story of the cross!
All else for which the human heart may long,
Let it henceforth be counted only dross.

Lord, bow my heart; O, cleanse it from all
sin!

Its every chamber with thy Spirit fill.
Bid self depart; come, thou, and reign within;
In every tempest whisper, "Peace! be
still!"

Children and the Movies

MRS. I. H. EVANS

WHOEVER has watched a little child when he begins to "notice everything," as we say, and has seen the delicate fingers reach out to grasp, and the little fist making a bee line for the mouth, knows very well the relation that the senses of sight and touch and taste bear to one another at this stage of his educational development. As he grows older, he learns that it is not necessary to test every unknown object by the sense of taste, the perils of touch have also impressed themselves upon his mind to some degree, but the sense of sight remains the chief means of becoming acquainted with the world in which he lives. Eye-Gate is the largest and fairest portal to the child mind, and it ought to be most sacredly guarded.

But it is not guarded. More and more, and to a startling degree within very recent years, the children of the world have had placed before them a means of amusement most alluring and appealing to them. Passing over the advisability of this form of entertainment for adults, and its general trend, let us consider its influence on the child. Everywhere men and women of thoughtful minds, especially educators, have recognized the real peril to children and youth that lurks in the ordinary "moving picture show," and have united their strength to lessen it by censorship, age restrictions, and in various other ways.

At the present time there are said to be in the United States upwards of twenty thousand moving picture theaters, having an attendance every year of more than three billion persons. That means an average yearly attendance of

thirty picture shows for every man, woman, and child in the country. One fourth of these spectators, so it is claimed, are children. Accordingly, as Dr. Hugo Munsterberg, professor of psychology in Harvard University, points out in the February number of the *Mother's Magazine*, about two million American boys and girls visit the movies every day, often those of the lowest class and under very unfavorable surroundings, and sit for hours in dark halls looking at the sensational reels flashing on the screen.

The following paragraphs on "The Child and the Movies" are taken from the Home and School department of the *Mother's Magazine*, conducted by Prof. M. V. O'Shea, superintendent of education of Wisconsin. They give the observations of one who has had personal relations with thousands of children, and who is well qualified to speak on this subject:—

"Why have the 'movies' taken such a hold on the interests of children of all ages?—Mainly because they gratify the passion for stirring, exciting, daring, hazardous adventures; also because they minister to the love of the comic, which is strong in every normal child. Further, they often fascinate youth through presenting scenes that are gruesome, fearful, and shocking. Last but not least, they usually portray situations involving sex relations, and the complications, struggles, and tragedies that arise out of them.

"Young people have a profound interest in primitive, adventurous, and even sensual experience. Now the moving pictures give an opportunity to indulge these elemental passions by proxy. One can observe a love scene, and, in a way, he can project himself into it, and live in it. He can observe an act of heroism, and, for the time being, contemplate himself as the hero. And so with every stirring scene he observes; he lives it, and so enjoys it. He does not appreciate that it is all make-believe, and that he is simply an onlooker. He is right in the midst of things. When there is foul work going on, he is not sitting back at a safe distance, and watching the scene. He hears the groans of the victim, and he has very active and positive feelings toward the slayer. Tears flow down his cheeks in compassion for the unfortunate, and he rejoices with the hero and the heroine.

"Those who make moving pictures are expert students of primitive impulses. They appreciate that the scenes that will make the strongest appeal to the young must be built around one or another of the elemental passions. The moving picture managers know they can bring crowds into their theaters if they will display scenes which the law would not tolerate in the home, on the street, or in the schoolroom or the church. Since these primitive impulses can find indulgence only in the theater, that is where people will go for emotional orgy.

"If one goes into a school, he will see that everything is planned to help the child to subdue his animal instincts and develop self-restraint. The teacher tries to shut out all suggestions or appeals which will arouse primitive passion or desire.

"Yet, when it is suggested that there should be public control of the scenes which are presented in moving picture shows, one can hear people say: 'Let the individual do whatever he chooses. It is his concern alone what he will witness.'

"The people who advance such arguments do not believe in them when their own children are involved. They would not tolerate obscenity in their neighborhood, because they would not wish their children to be affected by it. In many ways they would control the acts of indecent or immoral persons so that their faults might not be spread.

"For its own protection, society ought to prohibit the display of scenes in public places (which are open to all the people and patronized mainly by the young), which would not be tolerated on the street or in the home.

"The most serious problem in American life today relates to this matter of suggestion of vicious conduct. Everything possible is done in the schools to shield the young from such suggestion, and to turn their thoughts from lewdness and sensuality to romance and chivalry and decency; but the moving picture theater can in one evening fill the mind of a boy with visual imagery which will last for weeks, and which will undo the work of the school for months."

When educators who look at the moving picture only from the viewpoint of the world, arraign it so severely, surely Seventh-day Adventist fathers and mothers should seek in every legitimate way to shield their children from its temptations and pitfalls. Pictures of travels in foreign lands, and other educational films, seen under proper conditions and in suitable company, may be a source of real benefit; but surely the children should be as carefully guarded from the sensational stories told by the reel as they are from the "penny dreadful" and its horrors.

EVERY day is a new day for us. Every sunrise brings opportunity. The wrongdoing of yesterday is gone with yesterday. Today is come, wherein we may do right.—*The Classmate*.

Our Friends of 1917

MRS. WALTON C. JOHN

WE have already passed the first days of the new year. It is a year of wonderful possibilities; it may be a year of advancement or of retrogression. Each new year is like a crucible; we dip in, and bring out—victories, defeats, many broken trusts, and, let us hope, many more fulfilled promises.

The year 1917 will also see the beginning of new friendships. As each year passes, we add to our list of friends, and sometimes we lose from it. Often one who before had been but an acquaintance becomes, by some turn of the heart and sympathies, a dear friend.

We shall form many new acquaintances, but it is better to gain one loyal friend than a host of acquaintances who are swayed by your popularity, or lack of it. David may have had many acquaintances, but it was his bosom friend Jonathan who saved his life when he was in dire peril. There is nothing so rare and so worthy as a loyal friend. He does not always feed you honeyed phrases,—“faithful are the wounds of a friend.” There is nothing that distinguishes between a spurious friend and a true one more than the mark of the wounds you receive. No true friend would hurt you by saying, “What a pretty dress! You bought it at the bargain counter, didn’t you?” “Those wrinkles do show your age.” “Losing all the form you had, aren’t you, Betty?” No, the wounds of a friend are far different. They are the kind that will help you to overcome that which retards your onward march, that which is a pullback to you in the battle of life. A friend, even while inflicting pain, “loveth at all times.”

It is a wonderful thing to win a friend. It proves that you possess charm, generosity, unselfishness, and thoughtfulness for others. But it is more wonderful to keep friends, to bind them closely to you, and allow no burst of temper, no gossip, no misunderstanding, no indifference, to separate you.

Emerson wrote: “Only be admonished not to strike leagues of friendship with cheap persons, where no friendship can be. Our impatience betrays us into rash and foolish alliances where no God attends.” Nothing requires more wise discrimination than the choice of friends. How they influence the molding of our lives! There are those who may profess friendship because you have a little better house than your neighbors, because you entertain royally, because you set a good table (“Let’s stop at Belle’s while in town today; I don’t care so much about her, but she does set a good table”); but such “friends” do not help you upward. They deteriorate your talents and undermine your will-power.

Try to associate with persons who will help you, not drag you down. There is time for self-improvement with true friends. Let us see that our friends are those who uplift us, and furnish our minds with beautiful thoughts, just as

we choose beautiful pictures to hang on our walls; we want nothing common or vulgar there, but something that holds for us charm and beauty and uplift and inspiration. We pass this way but once; the thoughts we garner today we have tomorrow, and those we garner in our lifetime help to determine our character for this world and the next.

We can buy beautiful embroideries and hand-made garments, but we cannot buy beautiful thoughts. We receive them largely through our friends and through the books we read. Our friendships should be built on solid foundations, not on the newest embroidery pattern, not on the latest idea in entertaining, not on the cut of a gown, but on what we see when we look beyond these exterior qualifications, and what we know will ennoble our own lives and help us to do the same for some one else.

“Aunt Harriet lived in a plain, austere little house. She was plain and austere herself. But just as the book-lined walls of her sparsely-furnished living-room might have revealed beauty to him who took down the books from the shelves and read them, so did Aunt Harriet gradually reveal her beauty to Ada. Her time and money had been spent in beautifying her mind, and the result showed less in the cut of her rough brown suits than in her intelligent eyes, inspiring conversation, and the atmosphere of good taste that permeated her chaste little house.”

What can take the place of a friend when our hearts are sore, when the torch of life is flickering, and the darkness of sorrow envelops the soul? It is said that in ancient Athens it was a capital offense for a man having a torch to refuse to light his neighbor’s candle or fagot thereat. And to give us a light when our lamp of faith and courage burns dim or has gone out,—what more wonderful thing can any friend do for us than this?

How Edna was Taught to Mind

MARTHA E. WARNER

A TWO-YEAR-OLD girl was playing with a box of knitting needles in her father’s shop. After amusing herself with them for about five minutes, she spilled them on the floor, and went outdoors to play.

When her father saw the needles on the floor, he called, “Edna, come here.” Edna obeyed.

“Pick the needles up, Edna,” said he.

“No,” said the baby.

“Yes, pick them up. Papa says so.”

For answer, baby began to pound papa with her tiny fists.

Then papa said, very sternly, “Pick up the needles, or papa will get the stick, stick, stick! Mind now.”

Then he went back to his work, and Edna went outdoors. “I suppose I’ll have to pick them up myself,” he said to a man who stood near.

In the meantime Edna went across the street to the house. In the yard was a large piece of tin, and immediately she began to dance on it. Her mother came to the door. “Edna,” she called. “get

off that tin.” No answer. “Do you hear me? Get off that tin!”

The twinkling little feet never paused.

“Edna, mamma will spank. Get off that tin, or mamma will call papa.” Then, “If you don’t mind, mamma will go ’way off. You want mamma to go ’way off?”

Evidently Edna was not at all alarmed, for the mother went into the house and baby kept up her dancing. Soon mamma called, “O Edna, come here, and see what mamma has for you!” Baby responded to that call, and went into the house.

Why was it that Edna did not mind the first time she was spoken to? It was because her father and mother had waited just two years too long before beginning her training. The training of children should begin while they are in their little bassinets, and oh, it is so much easier for both parents and child!

Clintonville, Conn.

Paper Animals

WHEN you are at your wit’s end for something with which to amuse the children, try making hinge-backed paper animals. They never fail to entertain; for, unlike most paper animals, they will stand alone. You can make Noah’s ark processions, menageries, farmers’ horses, cows, sheep, chickens, and pigs that will please the children better even than toy animals from the shops.

Choose pictures of standing animals, and by means of tissue paper, trace the outlines. The tissue models, cut out, serve as patterns. Fold double the paper from which you intend to cut an animal, and lay the pattern on it in such a way that the highest point of the design comes against the fold. In cutting the animal from the paper follow the model until you come to the middle of the animal’s back; there leave a connecting piece on the fold. The cut-out animal will then stand, as the connecting strip, folded in, will hold the two parts together. Let the children put in the eyes, and otherwise improve the animals as you cut them out.

In one family the paper animals appear on Sabbath afternoon. The two small children play Bible stories with them. Their favorite play is the story of the lost sheep. Getting the ninety and nine into the fold is to them as important as sending the paper shepherd after the lost one. There are many stories in the Old Testament that lend themselves admirably to the paper-animal game.—*Selected.*

Do You Know That —

THE full dinner pail is the enemy of tuberculosis?

Procrastination in sanitary reform is the thief of health?

America’s typhoid fever bill is more than two hundred and seventy million dollars a year?

Not everybody can achieve greatness, but everybody can be clean?



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Touring in the West Indies — No. 2

OUT of Port of Spain, into the Gulf of Paria, and on through the Dragon's Mouth, our boat made its way around the island of Trinidad and southeast to British Guiana, a journey of nearly two days. Our port of landing was Georgetown, the capital and chief port of entry, situated at the mouth of the Demerara River.

From the steamer the traveler does not get a very favorable impression of Georgetown; but once in the city, with its broad streets and avenues of palms and luxuriant tropical vegetation on every hand, he is more favorably impressed. The city was built by the Dutch, and according to the Dutch plan is about four feet below the sea. By means of a wall and canals drained by the outgoing tide, the sea is kept out.

Georgetown is a city of nearly sixty thousand inhabitants, and is well provided with street cars and electric lights. The houses, mostly of wood, are raised on brick pillars six to eight feet above the ground, to keep them dry. The population is cosmopolitan, made up of Europeans, Portuguese from Madeira, Chinese, East Indians, aboriginal Indians, and Negroes, and a colored or mixed element.

The sea captain, thirty years ago or more, did not realize the possible results as his ship steamed into Georgetown and he threw out on the wharf a bundle of papers he had reluctantly promised Brother William J. Boynton he would carry to that port. A woman carefully read a copy of the *Signs of the Times*, began to keep the Sabbath, and others soon followed her example. Urgent requests for help were sent to the General Conference, and in 1886 a worker was sent, who remained a few months and baptized thirty persons. Six years afterward Elder W. G. Kneeland and his wife began labor in Georgetown.

There is now a church of one hundred and fifty-nine members, with a comfortable church building well located, though too small for the growing membership. During the past summer a tent effort was conducted by Elders M. B. Butterfield and I. G. Knight. A good attendance was maintained throughout, and as a result a baptismal class of sixty-four was formed. Some of these have already been baptized, and most of the others will be ready for the ordinance in a short time. It is then expected that the membership of the church will be fully two hundred.

Brother and Sister Knight, recently from the States, are taking charge of the work in Georgetown, and have entered heartily into it. An encouraging and needy field is before them. The church is active in missionary work, selling papers and small books, visiting the sick and the poor. A class is soon to be formed to teach members how to give Bible readings. The small books,

"The World's Crisis," "Armageddon," and "The Shadow of the Bottle," meet with a ready sale, not only in British Guiana, but also in other parts of the West Indies, where there are large numbers of people too poor to buy larger books, but who are interested in the truth for these times.

Let us take a glance at British Guiana as a whole. Its area is about equal to that of Great Britain, and its southern extremity reaches nearly to the equator. It is summer all the time in the Guianas. A delightful sea breeze is ever present, caused by the northeast trade wind, which blows continuously, modifying the humid heat which otherwise would be quite oppressive. Four rivers drain a large section of the country. On one of these, the Potaro River, are the famous Kaieteur Falls, seven hundred and forty-one feet high, nearly

three are of South American Indians. At Tapakruma, where Brother William Lewis is conducting a mission school, there is a church of forty Indian members. At Bootooba there is a church of sixty. Brother and Sister Nathan Payne are laboring here. Sister Payne carries on the mission school. At Kimbia there are thirteen Sabbath keepers. Here an old Indian sister lives who saw the falling of the stars in 1833. She is blind now, but the event made a lasting impression on her mind, and when she was taught from the Scriptures that the falling of the stars was a sign of Christ's coming, it was not difficult for her to believe. There are several thousand of these simple Indian people waiting for the light.

Brother Henry Beck is working at New Amsterdam, on the coast, where there is a church of fifty members. At Queenstown, on the Essequibo River, where Brother A. E. Riley labors, there is a church of forty.

Brother Fred Hope is on Pigeon Island. The people have given him land and money to build a church. Once he was a miner digging for gold. The conviction of sin came over him, and being troubled in mind, he told his fellow miners. Some laughed, but one man said



BELIEVERS AT GEORGETOWN, BRITISH GUIANA

The company includes a baptismal class of fifty-six. Elder and Mrs. I. G. Knight stand at the left.

five times the height of Niagara Falls, though not so wide, being only from three hundred and fifty to four hundred feet in width.

British Guiana is the home of the cane sugar industry. Here cane sugar is king. Seventy thousand acres of the fertile coast lands are under cultivation. This staple crop, with its by-products, rum and molasses, constitute almost seventy-five per cent of the total exports. A large section of the country has proved to be eminently suited to the growth of Para rubber, and some progress is being made in developing this industry. Gold is one of the principal exports, and diamonds have been found in several localities.

At fifteen different places in British Guiana the truth has taken root. Some of these are on the coast, while others are back in the interior and can be reached only by slow boats. Of these churches and companies of believers,

he believed he had a book in the bottom of his trunk which told something about religion. It proved to be a Seventh-day Adventist book. Brother Hope read it eagerly, and at once set out for Georgetown to learn more of the message. Since then he has been selling books and teaching the truth.

Twenty-three miles from Georgetown there is a leper asylum, where there are twenty-one lepers who are Seventh-day Adventists. They have a good Sabbath school and conduct regular Sabbath services. The government allows each inmate a certain amount for tobacco, and these leper brethren of ours use their allowance for Sabbath school offerings and to purchase supplies and periodicals. The most active worker among them is a man who heard the message but refused to obey until he was stricken with leprosy.

So the message presses on in this corner of South America. There are now

about six hundred believers in British Guiana as the outgrowth of a bundle of papers scattered on the wharf at Georgetown a little over a quarter of a century ago.

In the next article I will tell of the return to Trinidad for the week of prayer, and of the West Indian Union Committee meeting at Riversdale, Jamaica.

J. L. SHAW.

Korea

I HAVE just been spending a few weeks on the east coast. After Brother Wangerin left southern Korea, Brother Smith went there. I am now looking after the work on the east side. The railroad makes it easy of access from Seoul. I had a good time while there. One of the native workers who was with me said that he had never seen such victories gained and so much of the Spirit of God manifested to save souls. Among those interested in present truth was a man who had been keeping the Sabbath for some years, but, having two wives, he had not been baptized. He had been living with the second wife for nearly twenty years, but he put her away, providing for her support, and both of them were baptized. It was hard for them to separate, but God gave them strength to do what they knew to be right.

On the trip I rode a bicycle a little over two hundred miles. I baptized eleven new members, performed a marriage ceremony, and assisted in the election and ordination of church officers at one place.

I am going out among the churches again, and shall spend most of my time from now until the end of the year in that work. Since Brother B. R. Owen is the treasurer and has charge of the printing, he looks after things at headquarters, and it is not necessary for me to be at home nearly as much as formerly.

C. L. BUTTERFIELD.

Baltimore, Md.

I AM glad to be able to report that our company of city workers and the First Seventh-day Adventist church of Baltimore begin the new year with courage and enthusiasm. The past six months were filled with hard work and blessing. One hundred and eleven tent and theater meetings were held. The attendance at these services varied from one hundred persons in the tent on rainy nights to fifteen hundred at the largest theater meeting. The offerings ran from one or two dollars to fifty dollars a night. We came out more than \$100 ahead on the expense of our tent meetings, aside from the salaries of the workers; but owing to high rents, the theater meetings were behind. During the meetings seventy-five signed a covenant to keep the Sabbath, forty of whom have united with the church, and others will follow later.

The newspapers did well by us. The five papers printed one hundred and fifty articles, varying from one- or two-inch news items to an article a column and a half in length. The circulation of these five city papers is more than 500,000 copies daily. Interested people came from all parts of the city to the meetings, and some who are now keeping the Sabbath, and others who have

come into the church, first heard of the services through the papers. The financial editor of one of the papers had a display advertisement on the Sabbath question placed in his paper at his own expense.

Brother and Sister M. Pettibone and Miss Norma Ackerman were with the company of workers during the time of the meetings. Elder S. T. Shadel labored until the close of the tent season, when Brother Glen Medairy took his place as Bible worker and music director. Miss Edith Kimber labored until the first of October, when she returned to Washington to take the nurses' course. Her place was filled by Mrs. Laura E. Miller. These workers were kept very busy calling on the more than eight hundred persons who had handed in their names for literature and Bible studies.

The First Church of Baltimore is doing faithful work in various lines, and during the time of the meetings distributed to the homes of the people one hundred and seventy-five thousand announcements of the services. The membership is one hundred and eighty-nine, including forty new members added from time to time.

We were able to make a payment on the church building debt of \$500, including interest to the amount of \$90, besides making our goal of \$500 on the Harvest Ingathering Fund. The tithe of the First Church for the past month (December) amounted to \$574. The total of all the funds received for the same time was \$1,090.

The church is now divided into bands, that all may do something toward reaching a goal of a \$1,250 payment on the church debt, in addition to the interest, by the first of May. This will mean hard work, considering the fact that the church building originally cost \$13,000 and the members have been working for some years to reduce it to the present indebtedness of \$4,950.

January 7 we began another series of meetings in a hall. We trust, by the Lord's blessing, to be able not only to establish more fully those who have united with the church, but to interest others, who will also unite with us.

Besides the work that has been done by the First Church, the work for the Germans and for the colored people has prospered. Elder J. H. Wierts reports eight additions to the German church, and Elder G. P. Rodgers, who is in charge of the colored work, reports thirty-three new members, making eighty-one who have united with the Adventist churches of Baltimore the past six months.

We earnestly ask the prayers of our people for the work in this place.

A. S. BOOTH.

An Excellent Report

FROM a personal letter received from Brother H. F. Kirk, field secretary of the West Virginia Conference, we are pleased to pass on to our readers some interesting items.

Brother Kirk sends to us a report of eight colporteurs who worked 7,041 hours, and took orders to the value of \$10,107.27, an average of \$1.59 an hour. Five student colporteurs worked 1,940 hours, and took orders to the value of \$2,974.40, or an average of \$1.53 an hour. Besides this there are various

others who have worked some during the year, selling \$5,976.25 worth of our literature. This makes a total of \$19,075.92 worth of orders taken. Of this amount, books to the value of \$18,500 were delivered, or 98½ per cent of all orders taken.

This is an excellent report. We have known of some colporteurs who in a single delivery would deliver 100 per cent, or every order taken; but for a whole conference during an entire year to secure this number of orders and lose only 1½ per cent of the year's deliveries, is surely a remarkable report.

Another very interesting feature in Brother Kirk's letter is this: "Not one of our colporteurs owes the book society. We are choosing our men and sifting out all the unreliaables. The results show in the report."

Such a record as this is certainly worthy of imitation. It shows what can be accomplished by careful selection of workers and thorough training.

I. A. FORD.

Our Foreign-Born Neighbors — No. 3

IN this closing article on "Our Foreign-Born Neighbors," we shall very briefly set forth what has been accomplished during the year just passed, and also refer to some of the prospects that lie before us in the immediate future in our work for these people of the new immigration.

One Year's Progress

During 1916, one hundred and eighty-five new members were added to our foreign churches by baptism. This is the largest number added in any one year. These members represent twelve different nationalities, Germans and Scandinavians not being included, but only those whose home was formerly in southern or eastern Europe.

It has been a source of great encouragement to us to notice a steady and healthy growth in our membership among these nationalities. While, as already mentioned, in 1910 only nine new members were added, nearly two hundred joined us during the present year. The year 1916 was the banner year in the history of our work for these people, four churches having been organized, and three new Sabbath schools added. During the summer, four foreign tents were in the field; and as a result of these efforts more than fifty persons accepted the truth. Our total membership among these nationalities of the newer immigration has passed the one-thousand mark, being at the present writing 1,015.

Our force of laborers consists of seven ordained ministers, five licentiates, seven Bible workers, and three other workers, or one laborer to every 350,000 people of foreign birth.

Educational

While a strong educational work has been carried on for many years among the Germans and Scandinavians, but very little has been done among the other nationalities, with the exception of the Russians and the French. These have their educational departments in the Sheyenne River Academy, at Harvey, N. Dak., and in the Eastern Canadian Missionary Seminary (formerly Buena Vista Academy), at Oshawa, Ontario, respectively. From time to time young

men and women who give promise of becoming efficient workers among their own nationality, accept the truth. In most cases their education is very limited, and but few of them possess the means with which to secure an education. We have at the present time at least twelve strong young men and women who, with some training, could be put to work for their own people.

Several of those already in the field received their education in the Bible training schools conducted in New York City and Chicago. The last year four of the workers who entered the field received most of their training in the Chicago Bible Training School, conducted by the Northern Illinois Conference. All of them are doing very acceptable work in the field.

We hope, however, that the recommendations passed at the time of the last Autumn Council in regard to our foreign educational work will result in the establishment of some strong departments in connection with some of our schools. A committee which is working on this problem will report at a later date, and we shall be pleased to pass on to the readers of the REVIEW the results of its work, as soon as plans further mature. Other denominations are doing a splendid work in training the youth of these backward nations of the Old World. Should we do less, who have an everlasting message to all nations, kindreds, tongues, and peoples?

Literature

Undoubtedly the most powerful of all agencies for the extension of the work among the foreigners is the printed page, for it will do its work where we have no preacher or Bible worker to send. We need a decided awakening on this matter all through the field. It is not so important to get out more literature as to circulate what we have.

The actions taken at the last Autumn Council and the arrangements perfected with the Pacific Press Publishing Association to supply a variety of papers, magazines, tracts, and pamphlets in several of these foreign tongues, are omens of progress in the right direction. The arrangements which have been made provide for the issuing regularly of five twenty-eight-page quarterly magazines, in Italian, Bohemian, French, Roumanian, and Yiddish; also for an eight-page monthly in Russian. Other periodicals in Hungarian, Polish, and Serbian will follow as soon as there is a demand for them. Besides the periodicals, regular Sabbath School Quarterlies are issued in Russian, Roumanian, Italian, Serbian, and Bohemian. Harvest Ingathering papers for 1917 have been provided in the following languages: Russian, Italian, Bohemian, and Hungarian.

We trust that those of our readers who have neighbors of these nationalities will take note of this list of periodicals, and endeavor during this present year to scatter some of these silent messengers among them. Your local tract society will be glad to furnish you with a club of these papers. The next issue of our Yiddish magazine will be an edition of ten or fifteen thousand.

We believe that with this list of magazines and periodicals, and the tracts that will be added in the near future, we ought to see greater things accomplished for the Lord among our foreign-

born neighbors. The effort we are making to get out this great variety of foreign literature, is the greatest undertaking, we believe, that has been made in the history of our foreign literature work. It is, however, but the beginning; greater things will follow. We feel confident that it will not only mean success for our foreign publishing work, but will usher in a new era in our general work for these teeming millions of the Old World.

We are persuaded that this home foreign missionary work, if taken hold of in earnest, will also directly affect and strengthen the work abroad. An English missionary to India says: "The future success of missions will be largely effected by the success of the church in dealing with the problems that lie at her very door." By working together, and pushing together, we have no doubt but that this tremendous load will move so rapidly that we shall have to lengthen considerably our steps to keep pace with its development. We are glad to see that some of our local and Union Conferences are taking hold in real earnest and are pushing this home foreign work as never before.

The heart of the foreigner is by no means barren soil. Wherever earnest effort has been put forth, we find that results compare well with the best. These people are liberal in supporting the church. The splendid church edifices of Roman Catholics and others give witness to this fact. We find, too, that these people, when they get hold of this precious truth, are no less liberal in their support.

What of the Future?

A foundation has been laid for our foreign work, but we are at the point where we must raise strong walls for a work that shall house a company of believers to be gathered out of every nation on our shores. The conditions for working this foreign field here at home could hardly be more favorable than they are today. While most of the world is engaged in a desperate life-and-death struggle, our country enjoys peace and unlimited prosperity. What we expect to do, must be done now, and done quickly. There is no doubt but that the simple truths of the lowly Nazarene, if divested of ecclesiastical drapery, will solve many of the problems that we are facing among these peoples.

The foreign work needs the continued and hearty coöperation of all our brethren in the field. It needs your prayers, brethren and sisters; it also needs your financial support. The outlook was never brighter. Our belief in its final triumph was never stronger, because we see in these children of the backward nations of Europe a host of God's remnant people. They respond to the message for today, and will give as liberally to its support as they give to the production of our country's material wealth.

The writer would be glad to hear from such of our brethren and sisters as have a burden to give the message in some way or in some form to these people, and will be glad to give any information desired in regard to their locality, their peculiarities, the best methods of working for them, etc. Address Foreign Department, Brookfield, Ill.

STEEN RASMUSSEN.

I was Made Happy

WHAT made me happy? I received a long letter from Elder J. N. Loughborough, a dear old friend whom I have known since 1856. Knowing that he was feeble, I had scarcely expected he would be able to answer my letters. And here was a lengthy letter written by his own hand, saying his health had been improving of late. Of course I was made happy, and I felt sure this news would make his multitude of friends happy also.

Another point of deep interest to me is this: Elder Loughborough is one of the pioneers in this cause. He came into this truth very soon after the third angel's message began to be proclaimed, and began his public labors when a very young man. The original pioneers in this cause were Elder Joseph Bates, Elder and Mrs. James White, Elders J. N. Andrews, Uriah Smith, J. H. Waggoner, and J. N. Loughborough. There were a few others who acted a minor part, but these were the most prominent. Elder Loughborough is the only one of these living. Sometimes our brethren call Elder S. N. Haskell and myself pioneers, but this is a mistake. I was a poor skeptic for years after these men began their labors. Elder Haskell and I belong to what might be called a second crop. The men now bearing leading responsibilities might be considered third in order.

For about seventy years Elder Loughborough has been an earnest laborer in this cause, some of the time serving on the General Conference Committee. Elder Loughborough and the late Elder D. T. Bourdeau were the laborers first sent to preach the message on the Pacific Coast. They laid the foundation of the good work that has been done in California. Elder Bourdeau did not remain long, but returned East. Elder Loughborough was the first worker sent to Great Britain, where he laid a good foundation for the work.

He has written much for our periodicals. His pamphlet, "The Saints' Inheritance," was for a long time our standard pamphlet on that subject, and had a very large circulation. His "Rise and Progress of the Seventh-day Adventists" was an excellent book, greatly needed. Many copies were sold. His later revision of this important volume, under the name, "The Great Second Advent Movement," is now being sold, and is no doubt the most important book he ever wrote. We know of no other printed volume which gives so great an amount of information on this important subject. The information it contains of prominent men in the religious world who were intensely interested in the second advent of Christ long before William Miller's time, is of great value. Every Seventh-day Adventist ought to have it; the price is very low.

I must not fail to speak of a small pamphlet of forty-seven pages on the "Sealing Message," the very last of his printed works. I recently read it with great pleasure and profit. Nearly two thousand copies have been sold. He has recently published another edition of one thousand copies. When these are sold, it will be out of print. The price is ten cents. Those desiring a copy should address him personally, at Lodi, Cal., R. F. D. 4, Box 13. I feel sure his many friends will want this his most recent production.

What a grand work has been done by this brother, the last of our dear old pioneers! We cannot doubt that it will be said of him at last, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." We know very well it is customary to read such facts as these in a public service when the person lies in a casket in front of the pulpit. The writer has often thought it would be better if some such good things were said while life still lasts. When the weakness of old age is coming on and the vigor of life is departing, as one looks over life's record and thinks possibly of mistakes such as we all make, some kind expressions of appreciation might cheer the latter hours full more than any tribute paid when unconscious in death; hence these words.

GEORGE I. BUTLER.

A Case of Blood Poisoning

WHILE attending a Protestant missionary camp meeting at Chin Lee, Ariz., I had a little experience which proved an entering wedge. An Indian schoolboy of about ten years had injured his hand, and it was in a serious condition, blood poisoning having set in. The government superintendent asked me to take charge of the case. After a few treatments I lanced the hand, and in a few days, when the father came to take the boy away, it was almost well. I have not seen them since, but the news has spread far and near, and Indians have come as far as seventy-five miles for medical assistance. When I can secure the proper equipment, doubtless I shall have more work of that nature than I can do.

ORNO FOLLETT.

Our Literature Work in Australia

WHEN the Lord's "judgments are in the earth, the inhabitants of the world will learn righteousness." The outbreak of the present dreadful war has created a general spirit of inquiry as to the meaning of the things that are coming on the earth. This has placed before believers in the advent message an open door of opportunity, of which many have endeavored to avail themselves. During the year 1916 our people throughout the Australasian Union Conference have worked earnestly to circulate our papers and magazines.

The *Signs of the Times* circulation has been substantially increased. Two years ago it was something over 8,000. When in February, 1915, an effort was made with a special series of the paper, the circulation increased to about 11,250. The last quarter of 1915, Pastor Robert Hare's articles on "Earth's Last Generation" appeared, and the circulation of the paper increased to almost 12,000. In May, 1916, another effort was begun in the interest of a twelve months' series of the *Signs*, comprising fifty-two special issues on tent meeting subjects. This has proved eminently successful, and the circulation of the paper now stands at 14,720.

A good interest also has been shown in the circulation of our magazines. The war has made a favorable opening for temperance work. We have published our first Australasian temperance magazine. Editions totaling 60,500 have been printed, very few of which are now left on hand. Progress has also been

made during the year with the circulation of *Life and Health*, which has increased from 10,600 to 16,750.

Our statistical report shows a substantial increase in the subscriptions taken for our papers and magazines, and for magazines sold, but a decrease in the circulation of tracts and papers. This decrease is probably to be accounted for by the fact that during the preceding year we published a special war number of the *Signs*, a *Signs Extra* with a colored map that was supplied to our people at two shillings six pence (62½ cents) a hundred, and an edition of Brother L. A. Smith's tract, "Is It Armageddon?" The editions of these three publications totaled well over 300,000. We have issued nothing of a similar nature during the year ending June 30, 1916. We hope that the future will see frequent issues of this class of literature, which lends itself so readily to church missionary work. W. W. FLETCHER.

Medical Missionary Department

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

Medical Missionary Work in India

FROM a letter from Sister Mary Gibbs, of Kamamaung, via Shwegun, Salween District, Burma, we quote the following interesting paragraphs:—

"The very next day after we arrived, people came begging for medicine, and as soon as our boxes came and were opened, the work began. There has been hardly a day since that some one has not had treatment or medicine. The country here is not thickly settled, so we do not average so high a number of patients a month as do many other dispensaries, but we have so many very bad cases to treat that it takes up our time. Only the worst cases come to us as yet, but already they come from forty miles in every direction.

"A few weeks ago a call came for us to go to a case in a village about three miles down the river. Brother and Sister Eric Hare, our Karen helper, and I started out. The river was high, and it was still the rainy season, so we made the boat trip down the river in a few minutes. We landed, and were told that the patient's house was back from the river bank a little distance, but that it would be easy to walk, though the way might be muddy, as it had rained that forenoon. Passing through the village, which was on the bank, we found that the only road was formed by the ridges that divide one rice field from another. These narrow lines of earth were overgrown at the sides with grass, and the middle was slippery with mud, but by going single file we got on very well until there was a breach in the path, and we went into mud over our boot tops, but soon afterward we waded a stream of clear water, and so washed off the worst of the mud.

"When we reached the house, we stripped off our boots and stockings, and put them near the fire. Then we went to see what could be done for the patient. And such a sight as met our eyes! It

was well we had brought with us a good lantern, for light was scarce in that inner room. The poor woman lay on a mat on the bamboo floor, so emaciated and weak she could not turn. All her joints were covered with bed sores, and her abdomen was one reeking, foul-smelling mass of burns, where they had burned her with firebrands to induce the devils that were supposed to be causing the sickness to come out. It made our hearts ache to see that poor woman the victim of such cruelty, and to know that this treatment is customary in such cases. She was too near death for us to hope to do much, as we could see her only once, and her people had so little idea of caring for her. We made her as comfortable as possible, and started home.

"It was now dark and had been raining hard for some time. The paths in the village were swift rivulets, and the little stream we waded on our way out was now deep enough to swim; but there was a bridge, two hewn planks side by side supported by crotched logs. At one point there was a place where the planks were missing, so we clambered down into water waist-deep and waded a long distance. Then came a little space of firmer mud. Here our guide seemed to lose the way, and led us through a long stretch of mire that seemed to be a wallowing place for water buffalo, judging by the consistency and smell. It was almost knee-deep, so thick you could hardly pull your foot out, and so thin that you sank to the knees at every step. We dared not stop lest we be unable to go on. All things come to an end; so did this, and we reached the boat wet, muddy, and steaming.

"There was no moonlight, and the men were afraid of the river after dark, but we insisted on making the return trip. On the way home it rained again, and as we were sitting quietly with the cool rain and the wind beating on us, we became chilled through. When we landed, we were shivering and our teeth were chattering. It is seldom that one is so cold in Burma. However, a good warm bath and a hot drink made us ready for bed, and we were none the worse off the next day.

"It is wonderful how the Lord protects us from the dangers incident to life in such a place as this. A few days ago I, with my Karen girl, Leh Kin, had been called to a village down the river to give a treatment. As we were returning, the men were keeping the canoe near the bank to avoid the swifter current of midstream. It was pleasant riding along in the shade of the bank and trees. Suddenly a snake dropped from a branch overhead, and just missed the side of the boat. The rowers beat the water so he made off to the bank.

"We have no sheaves yet, but we are planting seeds in many hearts, and we begin to see the first signs of growth. The Karen girl previously mentioned comes from a heathen village where there is not one Christian. Her mother says she never had heard the story of creation until she came here. The girl has been with us five months, and during that time has learned to read her own language, and has read more than half way through a very complete book of Bible stories, and she understands much more than the average village girl of the meaning of what she reads. She read Burmese before.

"A few days ago a man had come forty miles for medicine for his child, and was anxious to get an early start on his return trip the next day, but wanted to hear about God and heaven, so we told him as much as we could in one evening. After I had finished talking, he began to question this Karen girl about what she thought of what I had said. She told him that she was going to be a Christian, and would not worship the devils any more, and didn't want anything to do with Buddhism. Her mother is also deeply interested."

Home Missionary Department

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

Missionary Correspondence

THERE is a very great work to be done, and it is the duty of each one to do his part. Not every one can leave home, at least for very long at a time, to work among his neighbors. Some may not be physically able to do this. Such was the condition of Sister Priest, of South Lancaster, Mass.; but before her death she was able to say that she knew of at least one hundred persons who had accepted present truth through her labors.

"How did she do it?" you ask. She did it through correspondence and the *Signs of the Times*. When she became too feeble to write, she enlisted the young people to help her, dictating her letters to them. Her experience demonstrates the value of missionary correspondence and the judicious use of our literature in connection with it.

There are at least four classes of people with whom one can correspond,—relatives, friends, interested strangers, and prisoners. Names and addresses of interested persons may be obtained from our ministers, colporteurs, Bible workers, and general laborers. These names would represent people who already have some idea of the truth. They have bought and read some of our books, have heard some sermons preached, or in some way have learned of us and of our message.

"Few people realize how much Christian work can be accomplished by letter writing. In some cases a letter is even better than words, for it can be read and reread, and pondered at one's leisure. Henry Clay Trumbull says that he was led to Christ by a personal appeal in a letter from a friend. What preaching and the ordinary forms of church work had not accomplished for him, was done by a few sentences in a note.

"Why should not Christians aim to make their correspondence count for the Master, as well as their conversation? A business man was writing a letter one day when he saw a tract on his table. He inclosed it and mailed the letter without much thought. Then the devil whispered to him, 'You have made a fool of yourself. What do you suppose that man will think of you for putting a tract in a business letter?' Being a Christian, he lifted his heart in prayer to God, saying, 'Lord, did I make a mistake?'

"Back came the answer, 'What is to hinder you from putting a tract in every letter you write?'

"By the grace of God I will,' he replied, and for the remainder of his life he followed this practice. He saw so much good coming from this kind of effort that he finally withdrew from business, and devoted his life to writing letters and sending out Christian literature of various kinds.

"I know a lady who, to help a drinking man, took him into her family as a boarder. Soon he committed some misdemeanor and was sent to prison. She did not forsake him in his disgrace, but remembering the Master's words, 'I was . . . in prison, and ye visited me,' she endeavored to help him by writing encouraging letters. Soon other prisoners requested that she write to them, and by degrees this work increased until finally she was writing between two and three hundred letters a year to the inmates of different prisons. Many of her correspondents became teachers of the Bible, and some of them had large classes in their respective prisons. Some of these prisoners, when their term of service expired, devoted their lives to Christian work, eight becoming pastors of churches. Murderers, infidels, and hardened men of all kinds, have been led to Christ by this humble woman through her prayers and letters. She is a farmer's wife, has only an ordinary education, and has taken in sewing and washing in order to earn money to pay the postage."

Dear shut-in brother and sister, can you, will you, consecrate the remainder of your life to such service as this, thus saving others as well as yourself to live forever in the kingdom of God?

There is a leaflet published by the Home Missionary Department, entitled "Missionary Correspondence." You can secure this from your tract society. This pamphlet will prove a help to any who have a burden for this work.

Every hand is needed to finish the work of God. Will you give your hand to do this work for the Man whose hands were nailed to the tree for you?

C. J. TOLF.

Educational Department

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

School Work in the Bahamas

THE following extracts from a recent letter from Prof. Clifford G. Howell, who is engaged in school and other missionary work in Nassau, Bahama Islands, breathes a strong note of encouragement and inspiration. He says:—

"Nassau is a city of some fifteen thousand inhabitants, about one thousand of whom are white. Our church is made up of native members, some of them quite light, but all with more or less color.

"Our school is composed of thirty pupils not of our faith and six children of our own people. The schoolroom is large, built of stone, and is cool enough at all times, as there is a breeze from the sea most of the time. It is fairly well equipped with blackboards, maps,

globe, dictionaries, etc. Just at present we reside in airy rooms only a block from the school. School hours are from 9:30 to 3:30, which are more favorable for us than from 9 to 4. I do not know why this school is not just as good a missionary field as is missionary work carried on in Africa or India. Our textbooks are used; also the Bible, Bible books, Bible Nature, and the like. There is only one pupil old enough to do so, who does not take Bible. Some are certainly learning the truth for this time. One young man asked me last week how soon I thought the Lord would come, and a young woman told me today that she would like to attend our meetings. . . .

"Our faith has been strongly tested several times. It seemed for a while that the heat would overcome Mrs. Howell. We had to pray very earnestly that she might be strengthened. The weather is cooler now and is quite pleasant. . . . We have not felt that we made a mistake in coming, but that whatever may happen, it was the hand of the Lord that led us here; and the happiest place in the world for his children is where he wants them."

Among the Schools

It is gratifying to know that in our system of Christian schools separate provision is made for six different nationalities of foreign birth or origin. These are as follows:—

For the Germans, at the Clinton German Seminary, Clinton, Mo., with an auxiliary department at Sheyenne River Academy.

For the Danes and Norwegians, at the Danish-Norwegian Seminary, Hutchinson, Minn.

For the Swedes, at the Broadview Swedish Seminary, La Grange, Ill.

For the Russians, at the Sheyenne River Academy, Harvey, N. Dak., with an auxiliary class at Battleford Academy.

For the French, at the Eastern Canadian Missionary Seminary, Oshawa, Canada.

These are all developing toward the training-school type, with grades ranging at present from twelve to sixteen, according to their ability to do the work. Since these schools deal largely with the younger generation, there is some difficulty in holding students to preparation for service for their own nationalities. There are several reasons for this. Naturally it is easier, in several respects, to carry on English work in an English country. Labor for the foreign nationality does not hold out so many inducements or opportunities for advancement to the younger worker. Besides this, it tends to keep up a distinction in nationality that is not always satisfactory to the younger generation, who prefer to become Americanized.

On the other hand, there are in this country at least 13,000,000 people of actual foreign birth, and 4,000,000 more of American birth who are not familiar with the English language. Put with this the fact that religious appeal can invariably be made stronger to any one in his native language, and a situation becomes apparent that deserves our earnest attention. It must be kept before our youth of foreign origin that labor for their own nationality in this country is missionary endeavor of the highest

order — equal to that which calls one to China or Zululand. It may not have all the attraction that work for the English has, or that work for the heathen across the waters has, but who can labor so effectually for these millions of foreign-speaking peoples in America as those of their own nationality?

In view of this situation, it is to be hoped that the managers of our English schools will be considerate of the interests of this foreign work in America, and do all they consistently can to turn students of foreign nationality to our foreign seminaries and departments, even if it costs some sacrifice of their own attendance. The work is all one. The managers and teachers in our foreign seminaries work at some disadvantage in not having any segregated territory of their own, as our other schools have. They are sometimes looked at askance when they appear at our camp meetings and churches in search of their own. They ought to be made welcome, and to be given our moral support in their more difficult but very noble task of developing workers for the large foreign population at our very doors. We ought to feel thankful that these people are brought to us instead of our having to go to them, even if there may not be quite such a halo about taking the message to them.

Our Swedish Seminary

This institution was established in 1907, at the same time as the German and Danish-Norwegian Seminaries. It is near La Grange, Ill., some twenty miles west of Chicago, and about two miles from our new International Branch of the Pacific Press Publishing Association at Brookfield. That it is well situated may be seen from the fact that in the city of Chicago alone there are eighty-six Swedish churches of other denominations, conducting their services in Swedish.

This seminary is steadily building up its plant and curriculum. Not long ago it sang its jubilee song of freedom from debt, and on the same occasion raised one thousand dollars for putting in electric lights. Prof. G. E. Nord, who, like Prof. M. L. Andreassen of the Danish-Norwegian Seminary, has been at the head of the school from the beginning, now has an able assistant in Prof. H. O. Olson. These men do not spare themselves in labor, but join in the industrial as well as the intellectual and spiritual work of the school. With the other teachers, they have the satisfaction of knowing that their graduates are making good in the field. Extension work in Chicago should be considered, and provided for as early as possible.

Emmanuel Missionary College

This successor to our first college continues to hold a place in the front rank of efficiency. Incidentally it is in the same Union with the Swedish Seminary, and has for the solicitation of college students the province of Ontario, in which the Eastern Canadian Seminary is located. It is natural to expect of it, therefore, sympathetic coöperation in the recruiting of Swedish and French students, though it has no more responsibility in this matter than do our other colleges and academies.

Aside from an increasing student body and a healthy spiritual tone in the school, two features of the curriculum are worthy of note: A strengthening of the industrial work; and the placing of

physical culture on a systematic basis. This college has always been one of our leaders in industrial education; but now, in harmony with recommendations made at our St. Helena council, it has put the carpentry and printing trades on a better basis, giving instruction in the theory and providing practice by building one cottage a year and by setting off part of the printing plant for class work. Agriculture, cooking, and other trades are conducted on a similar plan. On our colleges rests the responsibility of developing teachers and principals for our lower schools, who will be both enthusiastic and competent to build up the industrial side of education. Such a training is equally valuable to the foreign missionary.

Classes in physical training are conducted regularly, for the gentlemen and ladies separately, under the leadership of Brother Garcia, who has had training in Y. M. C. A. work. Manual labor does not fill every need for physical development, especially in the case of students who are yet growing, and who come from a more active, outdoor occupation into the sedentary life of a school. Faithful instruction and drill in physical culture will save our Mission Board thousands of dollars in providing for broken-down missionaries, not to mention greater efficiency in the home field.

South Lancaster Academy

This thriving school was the second to be established by the denomination, and has now reached second place in enrolment, having three hundred and fifteen students above the eighth grade, and being surpassed in number by Union College only. Improvements have been made in the chapel so that it presents a very pleasing appearance, and provides seating for two hundred and fifty. The rest must occupy chairs around the walls. The dormitories are overflowing, with twelve students at one table and ten at each of the others. A joint meeting of gentlemen and ladies living in the home, resembles the chapel of some schools.

It is easy to see that the successful conduct of such a school requires the maintenance of a high tone of spirituality among the students and good team work on the faculty. Rich experiences during the week of prayer have strengthened both. Because of the call of Prof. B. F. Machlan to the presidency of Washington Missionary College, Prof. W. G. Wirth was invited to the principalship and business management of the academy, and with the coöperation of the faculty, he is devoting himself untiringly to the success of the school. Strong work is being done in the school-room, and so far as the academy has facilities, in the industrial work also.

A notable feature of strength is a separate normal building, thoroughly equipped throughout with the most modern facilities for normal work and training in domestic science. Unfortunately, Mrs. Bourdeau was obliged to give up her work as normal director, on account of the serious illness of her mother, whose only child she is; but Prof. L. O. Machlan has taken up her work without any serious interruption. He is a normal graduate of South Lancaster Academy, and has had several years' experience in teaching and principal's work, as well as in educational field work. There will be six graduates from this department this year, and there are fif-

teen enrolled in the junior class. We may continue to look to South Lancaster Academy to furnish her quota of efficient laborers, as in the past.

Our Field Secretaries

Equally worthy of mention with our school faculties and their work, are our faithful educational officers in the field. It was my fortune on this tour to meet six of our Union secretaries and eleven of our local conference superintendents. The privilege of counseling with these men and women, who have many perplexing problems to solve, was very much valued. At College View, Prof. W. W. Ruble and three of his superintendents spent two days with me; Prof. C. A. Russell with three of his superintendents spent one day at Berrien Springs; and Prof. M. B. Van Kirk and one superintendent met me at Harvey, N. Dak. It is hardly necessary, but nevertheless it is a privilege, to say that the work of the Division Department of Education will benefit much from these counsels.

There are yet more than ten thousand youth of school age in North America to be brought into our own schools. Some of these are in reach of our schools, but do not attend them, but thousands have no access to a Christian school. On our secretaries and teachers rests a large responsibility to provide schools and to gather the young people into them. On the faculties of our training schools rests the obligation to develop more, far more, teachers than heretofore, to man these schools and to meet the annual shortage in the schools we have. To every reader of this article is open the high privilege of lifting to the extent of his ability and influence in the accomplishment of these worthy ends. There is no place for rest till this work is done.

W. E. HOWELL.

Missionary Volunteer Department

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

The Senior Bible Year

Assignment

Jan. 28. Ex.	32-33: Idolatry; punishment.
Jan. 29. Ex.	34-36: Commandments rewritten; willing service.
Jan. 30. Ex.	37-38: Furniture of the tabernacle.
Jan. 31. Ex.	39-40: The tabernacle finished and dedicated.
Feb. 1. Lev.	1-4: Offerings.
Feb. 2. Lev.	5-7: Trespass offerings.
Feb. 3. Lev.	8-10: Consecration; desecration.

George Muller's Directions for Reading the Bible

George Müller, the great man of faith and prayer, is said to have read the Bible reverently and with profit every day. His suggestions for reading are well worth considering:—

“Read the Scriptures regularly through. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

“Read with prayer. You cannot by your own wisdom understand the Word of God. In all your reading of the

Scriptures, seek carefully the help of the Holy Spirit. Ask, for Jesus' sake, that he will enlighten you.

"Read with meditation. Ponder over what you read; the truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

"Read with reference to yourself. Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, 'How does this affect me?'

"Read with faith—not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you.

"Read in order to carry into practice. We must accept his word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be 'obedient children.'"

Physical Phenomena at Sinai

The greater part of Exodus and all of Leviticus relate to the sojourn at Sinai. The giving of the law was a mountain peak in Jewish history and in the history of the world. Some of the reasons for the material manifestations of God at Sinai are well set forth by Rawlinson in the following:—

"No revelation that God has made of himself has ever been so terrible in its material accompaniments as that at Sinai, and no occasion can ever be conceived of as more needing the employment of solemn, startling, and impressive circumstances. Here was a people gross of heart, delighting in fleshpots, debased by slavery, careless of freedom, immoral, inclined to idolatry, which had to be elevated into God's living witness among the nations, the depository of his truth, the teacher of the rest of mankind for ages. Given the object of impressing such a nation permanently with the convictions that it had received a divine revelation, and that very dreadful consequences would follow the neglect of it, and the need of the thunders and other terrors of Sinai becomes manifest."

M. E. KERN.

News and Miscellany

Notes and clippings from the daily and weekly press

—The entire population of the United States and its territorial possessions is approximately 112,444,620, according to a table of estimates given out in December by the Government Census Bureau. The United States proper has 102,017,312.

—One of the principal industries of Bulgaria is the production of the renowned attar of roses perfume, so prominent in tales of the Orient. About twenty thousand acres in that country are devoted to rose culture. The annual harvest is from 35,000,000 to 45,000,000 pounds, or about 8,000,000,000 roses. It takes from 180 to 200 pounds to produce one ounce of attar. The total production of attar in Bulgaria averages 175,000 ounces per annum. The average price before the war was \$12 an ounce.

—During November last, soldiers on the Texas border were fed on an allowance of twenty-seven cents a day for each man. In December this allowance was increased to thirty cents, which is five cents over that of a year ago.

—A colporteur traveling in the Philippine Islands, learning that "a man in the mountains had gone insane and made all his village insane," sought the accused, and found that, having purchased a New Testament six years before, he and about fifty of his neighbors had become Christians without the help of a minister or other instructor.

—As a means toward relieving the car shortage in Detroit, in order that shipments of food and fuel might be handled more expeditiously, the Ford Motor Co. closed its doors for seven days recently. The suspension meant a wage loss of about \$1,400,000 to employees of the plant, and also a production loss of about 17,500 cars.

—A railway extending from New York City to Buenos Aires, the capital of the Argentine Republic in South America, is strongly urged in the report of the International High Commission recently made public. The commission points out that this would not be difficult of accomplishment, because many existing stretches of railway in both North and South America could be connected to make a continuous intercontinental line.

—The District of Columbia Board of Education has just taken action, after long and thorough consideration, to prohibit fraternities and sororities in the public schools of the national capital. The practically unanimous testimony was that these secret societies have a demoralizing effect. They have no place in public schools, if they have a place anywhere. They breed exclusiveness and snobbishness, and foster frivolity and extravagance.

—It costs more to load a box on a car in Chicago, according to a writer in *System*, than it does to transport it from Chicago to New York when it is loaded. It costs more to put a barrel into a steamship in New York, than it does to transport it all the way to Liverpool. It costs more to get a barrel of potatoes from the corner grocery to a city home, than it does to bring it five hundred miles from where it was grown to the corner grocery store.

—A firm of architects in Paris has built a seven-story apartment house, which is claimed to embody all the advantages of hillside dwelling—light, air, and a good view. It is called a "house of steps," because each floor is set back several feet from the one below, and thus gives the front of the apartment a decided slope. The house was constructed by a company composed of persons who were willing to live together, and each shareholder owns his own apartment. If a man has subscribed \$10,000, he will have a reduction in his rent of about \$500 a year. He will, in reality, have his apartment rent free, and also receive a dividend on his investment, if the venture proves as profitable as is anticipated. By having an owner-tenant for every apartment, the yearly income is greatly increased, as the architect calculates that the loss through empty apartments in ordinary houses reaches twenty per cent.

—The coldest city in the world is Yakutsk, eastern Siberia, in the empire of the czar and the Russians. There the soil is frozen to a great depth. The hottest place on earth is said to be one of the Aval Islands, which cover a fairly extensive area of the Persian Gulf, lying off the southwest coast of Persia. The mean temperature of Bahrein for the entire year is 99°, and during July, August, and September the heat is unendurable to any one except the natives. Night after night, as midnight comes, the thermometer shows 100°. By seven in the morning it is 107° or 108°, and by three in the afternoon 140°.

OBITUARIES

KOPITZKE.—Edna May Kopitzke was born May 30, 1913, near Underhill, Wis., and died Dec. 21, 1916. Little Edna was never a strong child, and she fell an easy prey to disease. Her parents, three brothers, and five sisters mourn, but they hope to meet her again in the resurrection morning. E. F. FERRIS.

PARKER.—Loula O. Chisholm was born in Chambers County, Alabama, and there spent most of her early years. She was married to E. A. Parker about 1884. When a child she accepted Christ as her Saviour, and in 1913 was led to recognize the claims of God's law, and united with the Seventh-day Adventist church at Jacksonville, Fla. Her consecrated life was an inspiration to friends and acquaintances. She is survived by her husband and an adopted son. W. H. SMITH.

CHANNING.—Died in Oakville, Wash., Dec. 13, 1916, Mrs. Josephine Campbell Channing, aged 55 years. She was born in Scott County, Minnesota, and at the age of thirteen was baptized and united with the Seventh-day Adventist church. She was married to Charles Channing in May, 1880. An aged father and four grandchildren are left of her immediate relatives. Sister Channing lived a life of faithful Christian service, and was held in high esteem by all who knew her.

C. A. WYMAN

RINE.—Helen Hesta Rine, daughter of Prof. G. W. Rine, passed away at her home near Pacific Union College, Cal., just as the sun was setting Sabbath, Sept. 23, 1916. She bravely fought the battle with the dread disease, consumption, and sweetly fell asleep in Jesus, beloved by all who knew her. She was buried in beautiful Oakmound cemetery at Healdsburg, by the side of her sister, Luzerne, who died two years before at about the same age. Helen was nineteen years and seven months old. These girls sleep by the side of their mother, who passed away nearly four years ago. Her father, stepmother, one brother, and two sisters survive her.

E. W. FARNSWORTH

Elder R. C. Horton

ELDER ROSWELL C. HORTON was born near Norwalk, Ohio, March 4, 1844, and passed away Nov. 16, 1916, as the result of injuries received November 3, when an automobile crashed into his vehicle while he was passing through Kalamazoo, on his way home.

Elder Horton was converted at the age of sixteen years, under the labors of Elder Strong. His mother was connected with the 1844 movement, and through her faithful care and leading, her son finally became a minister of the gospel, being ordained when twenty-three years of age, by Elder Cranmer. He began to labor for the young people at his own charges, but later went into general evangelical work, raising up churches and building meetinghouses. He labored in different parts of Michigan and Ontario. April 4, 1866, he was united in marriage with Miss Lucinda Young, who survives him. To them were born two children, one dying in infancy, the other, Mrs. B. E. Benton, surviving. Besides these, a sister, a niece, and other relatives are left to mourn their loss.

Elder Horton, though advanced in years, was active, and notwithstanding his retirement from active conference work, he held a series of meetings in Barryton in the early part of last year, which resulted in the organization of a strong church company and the securing of a home for its meetings.

Memorial services were conducted in the Kalamazoo church on December 16, in which Elder J. C. Harris, of Richland; Brother Frank, of Allegan; Brother John Wilson, of Otsego; and the writer took part. Elder R. E. Harter, of Washington, D. C., who formerly labored with Elder Horton, wrote the following eulogy, which was read:—

"Elder Horton was a man whom I respected and loved. His deep piety and knowledge of the Word of God impressed me long before I knew him personally. Afterward, when I became associated with him in the work, I found him to be all that I had thought him to be—a man of God.

"I feel indebted to him for his wise counsel and for the Bible instruction and his many contributions of love to me in my early ministry. The memory of his life leaves a sweet fragrance behind, and inclines my heart to follow his example. I mourn with you his sad death, but rejoice in the hope of the glad reunion in the sweet by and by. To his bereaved ones I express my profound sympathy."

Elder Horton was laid to rest in Covert, where much of his labor was wrought, November 18, services being conducted by the writer.
S. B. HORTON.

Appointments and Notices

Nurses' Training School

THE St. Helena Sanitarium and Hospital Training School for nurses is now organizing its annual class, to enter training April 1, 1917.

With our growing work and added facilities, we desire to enter a larger and stronger class than ever before. We solicit correspondence with thoroughly consecrated Adventist young people of mature age who are interested in this line of missionary service. Applicants should have completed at least ten grades of school work. Address correspondence to Helen N. Rice, R. N., Superintendent of Nurses, Sanitarium, Cal.

Change of Address

THE present address of Elder C. A. Hansen is 433 Machray Ave., Winnipeg, Manitoba, Canada.

Publications Wanted

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

S. L. Stafford, R. F. D. 3, Statesville, N. C. Continuous supply.

W. T. Sandborn, Tofield, Alberta, Canada. *Signs* (weekly and monthly), *Instructor*, *Watchman*, *Life and Health*, *Little Friend*, *Liberty*, and tracts. Continuous supply.

Requests for Prayer

THOUGH widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the

apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests:—

An anxious sister in Montana asks our united prayers that trouble which threatens her family may be averted.

The Order is Good

ONE of our ministers of long experience in conducting tent efforts, on closing up the year's work, writes as follows as to the help the Present Truth Series is in tent work:—

"I have used the Present Truth Series in three tent efforts during the past year, and I am satisfied that the nearer the minister conforms his lectures to the subjects as presented in the series as to matter and order, the better will be the results."

This speaks well for the arrangement of the topics in the series, but the real service of the series is in supplementing the lectures in any form presented, each of the twenty-four subjects being treated separately and in a clear, yet condensed form for frequent reference in familiarizing one with the argument presented. *Present Truth* never fails in being a strong support in tent efforts. In form, price, and contents, it affords one of the most practical means of presenting the truth by our church members that we have ever had. It is giving most excellent and gratifying results wherever used.

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WASHINGTON, D. C., JANUARY 25, 1917

LAST week Mr. and Mrs. J. G. Petty left New Orleans for Kingston, Jamaica, going by way of Cuba. Brother Petty goes to Jamaica as secretary and treasurer of that conference. This office has been vacant since the return of Brother C. B. Degering to the States last summer, and the workers there will extend to Brother and Sister Petty a warm welcome. They go out from Texas.

In a letter written November 23, Elder W. B. White informs the Mission Board of the sailing from Cape Town, South Africa, of Mr. and Mrs. J. R. Campbell and their two little girls. These returning missionaries are coming by way of Malaysia, Shanghai, and Japan. They desire to visit these missions, and to do so Brother Campbell is willing to pay the extra traveling expense above the Australia route. They have been in South Africa nine years, during which time Brother Campbell has suffered several severe attacks of malarial fever.

In reply to an inquiry of the Mission Board as to what the "Port Hardy" had aboard for the Pitcairn islanders on leaving the New York port, Brother J. D. Snider says: "Before the ship left port, the captain and crew had almost more goods marked 'For Pitcairn' than they knew what to do with. They must have had five or six tons all told, for one oil company alone sent two hundred and fifty gallons of oil. We sent fifty gallons before we knew this, and other companies sent lesser amounts. They received many cash donations with the request that they purchase whatever they thought was needed most. We believe the Pitcairn islanders will have all the supplies they will need for two or three years, and presume they will be as surprised at the size of this shipment as were Captain Griffiths and his officers."

THE following word comes in a personal letter from Elder E. K. Slade, president of the Ohio Conference: "I thought it would be interesting to you to know that we have nearly reached the goal toward which we have been working in the REVIEW campaign. We very much appreciate the weekly visits of our church paper to the different families in our field, and I think it is true that those who read the REVIEW are the most wide-awake." We hope to keep the subscription list up to its present maximum, and if possible increase it. Our work last year was most encouraging. The goal we had set for tithe was \$50,000, and it reached \$53,000, an increase of \$9,000 over the preceding year. Our members gave \$26,059 to foreign missions, passing our mission goal by \$3,000. The book work in Ohio has exceeded our expectations, the record for 1916 being far beyond that of the previous year. We can also report encouraging evangelical work, and feel truly thankful for the many evidences of God's prospering hand."

ON January 4, Mr. and Mrs. R. W. Smith, of the Central California Conference, sailed from San Francisco for Hawaii, where they will engage in school work in Honolulu.

To Workers Who Cannot Obtain Fresh Vegetables

ORDINARY dried fruits and vegetables undergo certain chemical changes which give them an inferior flavor. Canned foods are expensive, and not always satisfactory. An American company has sent us samples of evaporated fruits and vegetables, which, it is claimed, being unchanged except in the removal of water, retain their original flavor.

It is also claimed that they are prepared under perfectly sanitary conditions and packed in wax-lined paraffined cartons, thus insuring a wholesome product, and that they are furnished to the consumer at one quarter the price of canned fruits and vegetables.

We shall be pleased to have samples and prices sent to any of our foreign workers who are interested. Address Seventh-day Adventist Central Purchasing Bureau, Takoma Park, D. C.

A Travesty of Truth

How unfortunate it is in these days when there is such alertness of the public mind, and men and women everywhere are inquiring as to the meaning and significance of the events taking place around us, that they should not have opportunity of listening to a true representation of fulfilling prophecy! We were impressed with this recently in attending a lecture which had for its object the explanation of the meaning of the present European war.

The lecturer stated that in church affiliation he was Presbyterian, but was lecturing wholly on his own initiative and authority. He presented a curious mixture of truth and error, without argument, logic, or consistency. If his vivid imagination could find any shadow of correspondence between the events now taking place on earth and the predictions of the sacred writers, he felt justified in calling such predictions to his aid without any attempt at proof that the prophecy applied to the last days. He made the lion of Daniel 7 a symbol of Great Britain, the bear of Russia, the leopard of France, the great and terrible beast of Germany, the Ancient of days the United States. A man's heart being given to the lion meant that England was to be humbled in the present conflict. The bear changing its position and raising itself up on one side meant that Russia was to desert the entente powers and join the central powers. The leopard beast having dominion given to it meant that France was to emerge from the conflict victorious.

Afterward the nations of Europe and Asia were to unite and invade the United States as a punishment for the sins of this nation, in fulfillment of Ezekiel 37 and 38. In humiliation this country would turn to God, and the Lord would rain great hailstones, mentioned in Revelation 16, upon the Asiatic-European armies. The twenty-three hundred days, ending in 1947, would mark the binding of Satan.

After making these astonishing and

ridiculous interpretations for nearly two hours to an audience of more than one thousand persons, including, it was said, a number of Congressmen, the lecturer asked for an expression as to how many believed he had given a true Scriptural interpretation of the times. Perhaps the entire audience, with the exception of twenty-five or thirty persons, raised their hands in the affirmative.

We were impressed with the readiness of the people to listen to anything which purports to explain the times in which we live, and felt deeply to regret that in response to the inquiry existing in their minds they could not be given a true interpretation of the meaning of the present conflict. It emphasized anew to our minds the great need that our brethren throughout the field should take advantage of the present attitude of the public mind to present to the people the truth for this time. Men and women as never before are ready to listen. Some who have never been willing to consider questions of serious import are now awakened. Surely we shall be recreant to our duty if we fail to improve the opportunities now afforded us.

We wish it were possible for every large city in the United States to be given an opportunity to listen to the plain setting forth of the prophecy of the Word as related to the present hour. We have reached new times in the history of the world. New conditions confront us. They make upon us as a denomination new demands. We must enlarge our conceptions of our responsibility, open our eyes to see the great opportunities which await us, and by our readiness, our adaptability, and our faithfulness, demonstrate that in this hour of crisis we are true to the charge committed to us.

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