

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

Sometime, Somewhere

Unanswered yet? — the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Mrs. Ophelia G. Adams.

INSTRUCTION FOR DRAFTED NON-COMBATANTS

QUITE a number of our young men who are noncombatants have entered the army camps and the military service of the nation without their exemption certificates as noncombatants. This is a wrong procedure, and often means serious trouble for them. Several governmental and army officials have criticized our boys in strong terms for this course of procedure. "Why don't your boys," said one officer to the writer, "stand up for their rights under the statutes, and insist on their certificates of noncombatancy before the local and district boards as a prerequisite to mobilization?" This is exactly what every noncombatant drafted man should do who has not been furnished with such a certificate. If the evidence which entitles a drafted man to noncombatancy is clear, the local and district boards have no option in the final disposition of the case, though they may override the statute for a time. The drafted man should insist upon being given a proper certification of noncombatancy before he mobilizes. He should stand firm for his rights until his proper status has been recognized under the statute, or legitimate reasons given by the local authorities as to why such exemption does not come under the statute. The local and district boards cannot ignore the immunities granted by the statute, unless for a just cause. They are not the masters of the statute, but its servants.

While our young men should stand firmly for principle and their rights under the statutes, yet we caution them to present their just claims with the utmost courtesy and respect for those in authority.

It is extremely difficult to obtain these exemption certificates after our boys have been mobilized, as we have found on attempting to obtain them for some of our young men who have entered the service without them. The officials here at Washington, and the camp army officials, tell us that it is not their business to furnish these certificates of exemption, and that our boys must push their claims before the local and district boards before mobilization on their part. Since this is the Government's mode of proper procedure, every man is within his rights when he insists on the issuance of his necessary papers, and that they be furnished to him by the proper authorities before he is mobilized.

The local authorities are supposed to fill out a copy of the following (Form 1008), and furnish it to each noncombatant:

"Section 280. Certificate of exemption from combatant service.

"Local Board for

"Date

"This is to certify that Order No., Serial No., has been found to be exempt from combatant service and is eligible only to such military service as may be declared noncombatant by the President of the United States.

".....

"Member of Local Board.

"Form 1008.—P. M. G. O.

(See Sec. 80, S. S. R.)

"[This is the same as Form 174 under old regulations.]"

Every drafted man who is entitled to noncombatancy should secure this certification before he is mobilized, according to the new war regulations which were adopted when the Questionnaire went into effect. Our men should insist on the proper mode of procedure as a prerequisite to mobilization. Unless this is done, the troubles of our boys will be greatly multiplied before their legal rights are secured. C. S. LONGACRE,

Secretary for Military Commission.

THE WAR-RISK INSURANCE

CONGRESS has enacted legislation affording special protection to soldiers disabled by war, and their dependents. Instead of the old pension laws, which were subject to abuse, and which often worked preferentially, Congress has provided protection, as follows:

"ARTICLE III

"Compensation for Death or Disability

"Section 300. That for death or disability resulting from personal injury suffered or disease contracted in the line of duty, by any commissioned officer or enlisted man or by any member of the Army Nurse Corps (female) or of the Navy Nurse Corps (female) when employed in the active service under the War Department or Navy Department, the United States shall pay compensation as hereinafter provided; but no compensation shall be paid if the injury or disease has been caused by his own wilful misconduct.

"Sec. 301. That if death results from injury—

"If the deceased leaves a widow or child, or if he leaves a widowed mother dependent upon him for support, the monthly compensation shall be the following amounts:

"(a) For a widow alone, \$25.

"(b) For a widow and one child, \$35.

"(c) For a widow and two children, \$47.50, with \$5 for each additional child up to two.

"(d) If there be no widow, then for one child, \$20.

"(e) For two children, \$30.

"(f) For three children, \$40, with \$5 for each additional child up to two.

"(g) For a widowed mother, \$20. The amount payable under this subdivision shall not be greater than a sum which, when added to the total amount payable to the widow and children, does not exceed \$75. This compensation shall be payable for the death of but one child, and no compensation for the death of a child shall be payable if

such widowed mother is in receipt of compensation under the provisions of this article for the death of her husband. Such compensation shall be payable whether her widowhood arises before or after the death of the person and whenever her condition is such that if the person were living the widowed mother would have been dependent upon him for support.

"If the death occur before discharge or resignation from service, the United States shall pay for burial expenses and the return of body to his home a sum not to exceed \$100, as may be fixed by regulations.

"The payment of compensation to a widow or widowed mother shall continue until her death or remarriage.

"The payment of compensation to or for a child shall continue until such child reaches the age of eighteen years or marries, or if such child be incapable, because of insanity, idiocy, or being otherwise permanently helpless, then during such incapacity.

"Whenever the compensation payable to or for the benefit of any person under the provisions of this section is terminated by the happening of the contingency upon which it is limited, the compensation thereafter for the remaining beneficiary or beneficiaries, if any, shall be the amount which would have been payable to them if they had been the sole original beneficiaries.

"As between the widow and the children not in her custody, and as between children, the amount of the compensation shall be apportioned as may be prescribed by regulations. The word 'widow' as used in this section shall not include one who shall have married the deceased later than ten years after the time of injury.

"Sec. 302. That if disability results from the injury—

"(1) If and while the disability is total, the monthly compensation shall be the following amounts:

"(a) If he has neither wife nor child living, \$30.

"(b) If he has a wife but no child living, \$45.

"(c) If he has a wife and one child living, \$55.

"(d) If he has a wife and two children living, \$65.

"(e) If he has a wife and three or more children living, \$75.

"(f) If he has no wife but one child living, \$40, with \$10 for each additional child up to two.

"(g) If he has a widowed mother dependent on him for support, then, in addition to the above amounts, \$10.

"To an injured person who is totally disabled and in addition so helpless as to be in constant need of a nurse or attendant, such additional sum shall be paid, but not exceeding \$20 per month, as the director may deem reasonable: *Provided, however,* That for the loss of both feet or both hands or both eyes, or for becoming totally blind or helpless and permanently bedridden from causes occurring in the line of duty in the service of the United States, the rate of compensation shall be \$100 per month: *Provided further,* That no allowance shall be made for nurse or attendant.

"(2) If and while the disability is partial, the monthly compensation shall be a percentage of the compensation that would be payable for his total disability, equal to the degree of the reduction in earning capacity resulting from the disability, but no compensation shall be payable for a reduction in earning capacity rated at less than ten per centum.

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The Advent REVIEW And Sabbath HERALD

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

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EDITORIAL

SHALL WE HEED THE WARNINGS?

THE history of Israel of old has been recorded in the Scriptures of truth as a great object lesson to the church of God in every age. The apostle Paul, after briefly reviewing their history, telling how they fell through unbelief, and how God sought to bring them back to himself, declares:

"All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 11, 12.

It was hard for Israel to learn the way of the Lord. It was only through much tribulation, through forty years of wilderness wandering, that they were prepared to bring their lives into harmony with his divine purpose. At last they reached that place in their experience where God wrought for them wonderful deliverances. Jordan was dried up before their victorious advance. The walled cities of Canaan fell before their conquering arms. And at the death of Joshua, the successor of Moses, they were made secure in their promised possession.

But sad indeed is the record that in the abundance of their blessing they again forgot the Lord.

"Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." Joshua 24: 31.

When these restraining human influences were removed, then the people of God began to take on the mold and the character of the nations round about them. In consequence they were driven again into captivity, and their enemies were allowed to triumph over them until, remembering whence they had fallen, they turned again to God and sought him for forgiveness and deliverance.

How many times in the history of the church has this experience been duplicated through the ages! Again and again God has called his children

to take an advanced step; to raise the standard of righteousness in the midst of prevailing iniquity. For a little time, usually during the lifetime of the pioneer leaders in the movement, the standard has been maintained; but with the passing of these pioneers, apostasy from God has resulted.

This was true of the church of the first century. It was true of the church of the Reformation period. It has been true of the history of Methodism. The remnant church needs to heed these lessons from the experiences of the church of the past.

Many solemn messages have been given to this people by the servant of the Lord. Again and again during the long years of her ministry, by voice and pen she warned Seventh-day Adventists against the dangers which would threaten their Christian experience amid the perils of the last days. As we read the instruction which has been given through the years, we are impressed with its general and far-reaching character. This instruction might be classed under two heads: (1) Instruction to the church at large; (2) instruction regarding special phases of church work.

The general warnings deal with the great errors and delusions of the last days, and the danger that these will become snares and pitfalls to the members of the church of Christ unless every life is fortified by the indwelling power of Christ's righteousness. Repeatedly is the church admonished to search the Scriptures, to find in them that instruction in righteousness which will give them spiritual discernment and strength to stand for the truth against all the assaults of error.

The spiritual declension which will be found in the great Christian church is clearly pointed out, and we are admonished that even among us will men arise to draw away disciples after them, and will prove to be thorns in the side of the church, even as Hazael was a scourge to Israel; that men with brilliant intellect will turn from the truth of God and be-

come its opposers; that many lives, in which we might naturally expect to find sound wheat, will prove only worthless chaff. Already we have seen a fulfilment of this warning. Undoubtedly we shall see a much greater fulfilment in the future. We cannot expect that in the days before us all will be peace and security. It will seem to us many times, from the human standpoint, that everything is going to pieces. But we must learn to be loyal when others are untrue, to be brave and strong when they are weak and vacillating.

How many warnings are contained in the Testimonies against the manifestation of pride, against the indulgence of appetite, against following the foibles and fashions and pleasures of this world! The church of Christ is admonished to maintain simplicity of faith and Christian living. Its members are incited to greater diligence in missionary endeavor. The church is urged to remember the vast heathen world, and to recognize the claims which the great centers of population in civilized lands have upon those who possess a knowledge of the truth for this time. The church is warned against fanaticism, against extreme positions, and the members are exhorted to work harmoniously in the carrying forward of the work of God in the earth.

Special warnings have likewise been given regarding various phases of denominational activity. The believers are admonished not to build up the work in a few places, establishing great centers of influence, and leaving other places equally needy without suitable recognition or support. In the great development which this work will take on in the future, we need to review this instruction carefully. Our publishing houses have been warned against the exercise of a commercial spirit, and of the need of maintaining a high standard of consecration on the part of the workers. They were established, not to do commercial work for the world, but to prepare and publish literature containing the living message for this time.

Our sanitariums have been admonished to maintain their missionary character, and to recognize always the object of their establishment as auxiliaries in the giving of the third angel's message to the world. They are to remember in their ministry the poor and needy. They are to guard against allowing a worldly mold to be placed upon the institutions or upon the family of workers by worldly patients who visit the institution.

Our schools have been repeatedly admonished to remember the place which they are to occupy in this closing work. They have been established to educate young men and women, not for worldly careers, but as workers in the cause of Christ. Much instruction has been given regarding worldly standards, the using of worldly textbooks, the danger of encouraging the students to pursue too long courses of study, the need of the true higher education which has its source in divine wisdom.

The warnings which have been sounded by the servant of the Lord regarding these and many other vital questions are worthy of careful consideration. These warnings should be frequently reviewed. We should measure our experience by the standards which have been set for us. It is not enough to say that we believe this instruction, and then go on regardless of its practical application. Nor is it enough for us to relieve ourselves of the responsibility by saying that this instruction belongs to the ministry, to the church officers, to the teachers in our schools, or to the managers of our sanitariums and publishing houses. The instruction belongs to the church. We as members of the church should study it and see to it, to the best of our ability, that the standard is maintained. Failing in this, we shall indeed be recreant to our trust.

The tongue which has sounded this instruction through the years is now silent in the grave. This throws upon us a greater responsibility to carry forward the work which the servant of the Lord has pointed out. These warnings are available to us. They may be read by every one in the printed works of Sister White. Regard for this instruction has enabled the church to pass through many crises in the past. The church will weather the crises of the future only as these warnings are studied and the instruction heeded.

We thank God for his many providences in connection with this movement. We thank him with all our hearts that we are associated with a loyal people, thousands of whom are sacrificing their all upon the altar of

service. God regards the spirit of this consecration. But only as diligent heed is given to the instruction which he has mercifully sent to us will this consecration prove perfect in his sight and the sacrifice acceptable. Our only safety is in obedience to the precious lessons of truth revealed to us in the Word of God and in the special instruction which he has sent us through his servant. F. M. W.

THE POWER OF THE WORD

"He spake, and it was done; he commanded, and it stood fast." Ps. 33: 9.

These simple words give the history of the stupendous and incomprehensible work of creation. God spoke; and terrestrial spheres, whose sublimity and grandeur far transcend the conception of man, filled the ethereal regions of space. What irresistible power and greatness are displayed in this work of creation! Our limited faculties are awed and overwhelmed in its contemplation. Then again, these shining orbs are driven with astonishing velocity through trackless space with the utmost regularity. How almighty the power that brings planetary systems into existence, and moves vast globes, some of them many times greater in size than our sun, in their orbit, bringing them around on time to the fraction of a second! Our mind is bewildered in its efforts to comprehend such magnificent operations. This is God's power manifested in created worlds.

"If any man be in Christ, he is a new creature." 2 Cor. 5: 17.

The same power which is displayed in the creation of the starry heavens, or in the microscopic creatures in the world about us, is seen in the conversion of a sinner. The taking away of the stony heart of one of the lost sons of Adam, and giving him a heart of flesh; the taking away of the carnal mind, and giving instead the new mind, requires the same power that it did to bring Jupiter, with her moons, into existence. Finite man could do the one as easily as the other. How blessed the thought that God promises to puny man, enslaved by sin, the same power for his deliverance that brought into being the celestial bodies which swing and move in space! There is no excuse for failure: there is sustaining power in abundance.

Conversion is a new creation. We need it. We must be born the second time if we ever enter the kingdom of God. Living a Christian life is not attained by following some refined code of ethics. It is a new life, an entire transformation of nature, so that we hate what we once loved and

love what we once hated. It is not the developing of good in us, but it is the putting of good into the human heart where sin has been throned. It takes God to do this. It requires creative power—the same power that brought luminous bodies of great size into existence and marshals them in order through space.

We are to be kept by the power of God. Once we fully yield to this power revealed in the gospel, the God who made the world out of nothing will create us anew in Christ Jesus and fashion us indeed into his very image. G. B. T.

ESTIMATES OF THE SABBATH INSTITUTION

A RECENT number of the *Churchman's Magazine*, an English publication, contains the following statements from leading men regarding the high estimate they placed upon the Sabbath institution:

"A corruption of morals usually follows a profanation of the Sabbath."—*Blackstone*.

"Of all divine institutions the most divine is that which secures a day of rest for man."—*Lord Beaconsfield*.

"The stream of religion runs either deep or shallow, as the banks of the Sabbath are kept up or neglected."—*Matthew Henry*.

"There is no freedom without religion, no religion without worship, and no worship without the Sabbath."—*Count Montalembert*.

"Give the world half of the Sabbath, and you will find religion has no strong hold on the other half."—*Sir Walter Scott*.

"Sabbath is a day of account, and a candid account every seventh day is the best preparation for the great day of account."—*Lord Kames*.

"The more faithfully I apply myself to the duties of the Lord's day, the more happy and successful is my business during the week."—*Sir Matthew Hale*.

"They who always labor can have no true judgment; they exhaust their attention, burn out their candles, and are left in the dark."—*Edmund Burke*.

"Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot long be sustained."—*Justice McLean*.

"The longer I live the more highly do I esteem the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community."—*Daniel Webster*.

"If the Sabbath had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are."—*Lord Macaulay*.

These men, of course, regarded the first day of the week as the Lord's day. Their statements deal with the Sabbath institution rather than with the particular day which they regarded as holy time. We must recognize, of course, that apart from the day which the Lord has sanctified, there can be no true recognition of the Sabbath institution.

Many good and many great men in ages past have kept the first day of the week as the Sabbath of the Lord. They did this ignorantly, following the best light they had. Heaven accepted the spirit which actuated their hearts, even as many today in the great Christian world who worship God on the first day of the week are counted as true children of his. It may be that some of these who know not the Sabbath truth are living in greater consecration to God than those of us who have light on this subject. It is not the theoretical possession of light that constitutes one a child of God. It is walking in the light as that light is revealed. Rejoicing in the light which has come to us, we will seek through our lives and influence to shed it upon the pathway of others.

The very fact that many good men and women of past ages have conscientiously observed the first day of the week as the Sabbath, is the best evidence in the world that if they had had a knowledge of the true Sabbath they would have walked in the light of the Lord. The test of loyalty to God is a consistent obedience to his will in following light as it is revealed.

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A SUPPOSED CONVERSATION

ADAM and Eve were placed in the Garden of Eden, and were told by God himself that they should not eat of the fruit of the tree of knowledge of good and evil, though free permission was granted them to eat of the fruit of every other tree in the garden. And God said that the punishment for eating of the forbidden tree would be death.

If Adam and Eve had held the un-Biblical views which some hold now, they might have talked the matter over somewhat like this:

EVE: "My dear husband, what can God mean by threatening us with death for disobedience in so trivial a matter? Besides, our souls are immortal, and therefore cannot die. The only part of us that can die is the body. What if that should die? It would not matter much. Our souls would then be free from these bodies which imprison them, and could enter upon a higher, less trammelled life. God is an omnipresent spirit and has no form; and if by the death of the body, we can become spirits and escape the limitations of our physical form, we shall be more like God."

ADAM: "Your reasoning, my dear wife, is excellent, and I am convinced that if God should inflict death upon us, it would be only a blessing in disguise. But I also doubt whether God

would send death upon us for so trivial a disobedience. Besides, I think we can eat of the fruit of the tree of knowledge of good and evil, and still not really disobey God. Let us consider what the underlying purpose of God is in forbidding us to eat of this one tree while permitting us to eat freely of all the others. His design evidently is for us to recognize thereby God's ownership of all by refraining from eating of one. Now this tree of knowledge of good and evil is just one tree among many and not intrinsically different from any other tree. So inasmuch as the tree of knowledge of good and evil is so located in the garden that it is very convenient for us to eat of its fruit, let us choose some one tree in some other part of the garden and carefully refrain from eating of its fruit. This will serve as an acknowledgment on our part of God's ownership. Indeed, I think that God will recognize that we are obeying the spirit of his command. And if we keep the spirit, we need not worry about the letter."

So Adam and Eve ate of the fruit of the forbidden tree. If when God came to ask them about the matter, they had acknowledged that they had eaten of that specific tree, but had said that they had consecrated to God another tree in its place and had carefully refrained from eating of this other tree, do you think, dear reader, that God would have considered that they were disobeying even the spirit of his command?

The reasoning of this supposed conversation is altogether fallacious. When Saul thought to save for sacrifice to God some of the sheep and oxen which he had said should be utterly destroyed, God said (through the prophet Samuel): "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. Also death is not a friend in disguise; for the apostle Paul, speaking by divine inspiration of the establishment of Christ's kingdom of glory, says: "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Man's soul is not immortal, for the Scriptures say God only has immortality. 1 Tim. 6:16. And the God of the Bible is not a pantheistic deity, equally present everywhere, but a personal being dwelling in heaven.

If we are urged by some to consecrate to God a day which he has never reserved for himself, and to use for ourselves the day which he did reserve, let us remember that Christ himself said of those who substitute human tradition for divine command, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. L. L. C.

A TELLTALE TITLE

THE remarkable similarity in the meaning of the two words "vicegerent" and "antichrist" is not usually noted, due to the fact that, in our modern usage, the prefix "anti" has come to mean "against," or "opposed to."

But this was not its sole meaning, nor perhaps even its common meaning, in the times when the prophetic warning against the antichrist was written. We see the New Testament usage in Acts 13:7, 8, 12, and 18:12. Sergius Paulus was "deputy" in Cyprus, and Gallio "deputy" of Achaia. That is, they were deputed to act for another. The Revised Version renders the title "proconsul," meaning that each acted as consul for or in place of the Roman consuls.

The title as given in the New Testament text is literally, "anticonsul." That clearly illustrates the meaning of the prefix "anti" in New Testament usage. It meant, not "against," but in the place of.

When the warning of the coming antichrist was uttered, then, it was a warning against a power that should presume to speak and act in the place of Christ. It was not to be a power professedly and openly opposed to Christ. Those who heard the warning, in the language current at the time, would understand that they were to be on guard against any power setting itself forth with authority in place of Christ.

This was the common use of the prefix "anti" in later times by the Greek historical writers. Thus, the "Chronicle of Zachariah, of Mytilene," written in the sixth century, in the days of Justinian, tells how the emperor Justin made Justinian his deputy, giving him authority to act as Cæsar in his place in the last months of his life. The old chronicler says:

"In the year 5, when Justin was king, that old man of whom we related above, that he came from the country of Illyricum, he made his sister's son, who was general, anti-Cæsar; and Justinian became anti-Cæsar on the fifth day of the week in the last week of the fast. And, after he had governed for three months, his uncle died, at the end of July, and he became emperor." — Chapter I, paragraph 1 (Bury's "Byzantine Texts").

Anti-Cæsar meant one ruling in place of Cæsar. This was the Greek usage. The Latin usage would have called Justinian vice-Cæsar. "Vice" is the Latin prefix corresponding to "anti." In English we have borrowed the Latin word. We say "vice-president," "vice-chairman," etc. It means the same as "anti" meant in New Testament usage. The vice-officer acts in place of another.

So, the antichrist would be a vice-Christ, setting himself forth in Christ's place on earth.

And this is exactly what the Papacy assumes for the Pope. One of the titles most commonly given the Pope is, "Vicar of Christ," or vice-Christ. Another common title is, "Vicegerent of Christ." A vicegerent is one who acts in the place of another, a deputy. This was the very meaning of antichrist.

Referring to the assumption of this title by the Pope, Dr. Hales, the old English writer, says:

"The 'Vicegerent of Jesus Christ,' which, by a singular concurrence, meant the same as the obnoxious term *Antichristus*, 'Antichrist' originally signifying a 'pro-Christ,' or 'deputy Christ,' . . . or 'a false Christ,' who assumed his authority and acted in his stead."—*"Chronology," Vol. II, part 1, p. 550.*

The prophetic warning was uttered; the centuries passed, and lo, the power that in every other detail answered to the prophetic description of the apostasy that was to arise, assumed also the very title foretold, only in another language; for clear it is that a vice-Christ, or a "Vicegerent of Christ," is none other than an "Antichrist," according to the New Testament use of the term. W. A. S.

THE WAR-RISK INSURANCE

(Continued from page 2)

"A schedule of ratings of reductions in earning capacity from specific injuries or combinations of injuries of a permanent nature shall be adopted and applied by the bureau. Ratings may be as high as one hundred per centum. The ratings shall be based, as far as practicable, upon the average impairments of earning capacity resulting from such injuries in civil occupations and not upon the impairment in earning capacity in each individual case, so that there shall be no reduction in the rate of compensation for individual success in overcoming the handicap of a permanent injury. The bureau shall from time to time readjust this schedule of ratings in accordance with actual experience.

"(3) In addition to the compensation above provided, the injured person shall be furnished by the United States such reasonable governmental medical, surgical, and hospital services and with such supplies, including artificial limbs, trusses, and similar appliances, as the director may determine to be useful and reasonably necessary: *Provided*, That nothing in this Act shall be construed to affect the necessary military control over any member of the military or naval establishments before he shall have been discharged from the military or naval service.

"(4) The amount of each monthly payment shall be determined according to the family conditions then existing.

"Sec. 303. That every person applying for or in receipt of compensation for disability under the provisions of this article shall, as frequently and at such times and places as may be reasonably required, submit himself to examination by a medical officer of the United States or by a duly qual-

ified physician designated or approved by the director. He may have a duly qualified physician designated and paid by him present to participate in such examination. For all examinations he shall, in the discretion of the director, be paid his reasonable traveling and other expenses and also loss of wages incurred in order to submit to such examination. If he refuses to submit himself for, or in any way obstructs, any examination, his right to claim compensation under this article shall be suspended until such refusal or obstruction ceases. No compensation shall be payable while such refusal or obstruction continues, and no compensation shall be payable for the intervening period.

"Every person in receipt of compensation for disability shall submit to any reasonable medical or surgical treatment furnished by the bureau whenever requested by the bureau; and the consequences of unreasonable refusal to submit to any such treatment shall not be deemed to result from the injury compensated for. . . .

"Sec. 306. That no compensation shall be payable for death or disability which does not occur prior to or within one year after discharge or resignation from the service, except that where, after a medical examination made pursuant to regulations, at the time of discharge or resignation from the service, or within such reasonable time thereafter, not exceeding one year, as may be allowed by regulations, a certificate has been obtained from the director to the effect that the injured person at the time of his discharge or resignation was suffering from injury likely to result in death or disability, compensation shall be payable for death or disability, whenever occurring, proximately resulting from such injury.

"Sec. 307. That compensation shall not be payable for death in the course of the service until the death be officially recorded in the department under which he may be serving. No compensation shall be payable for a period during which the man has been reported 'missing' and a family allowance has been paid for him under the provisions of Article II.

"Sec. 308. That no compensation shall be payable for death inflicted as a lawful punishment for a crime or military offense except when inflicted by the enemy. A dismissal or dishonorable or bad conduct discharge from the service shall bar and terminate all right to any compensation under the provisions of this article.

"Sec. 309. That no compensation shall be payable unless a claim therefor be filed, in case of disability, within five years after discharge or resignation from the service, or, in case of death during the service, within five years after such death is officially recorded in the department under which he may be serving: *Provided, however*, That where compensation is payable for death or disability occurring after discharge or resignation from the service, claim must be made within five years after such death or the beginning of such disability. . . .

"Sec. 310. That no compensation shall be payable for any period more than two years prior to the date of claim therefor, nor shall increased compensation be awarded to revert back more than one year prior to the date of claim therefor.

"Sec. 311. That compensation under this article shall not be assignable, and shall be exempt from attachment and execution and from all taxation. . . .

"Sec. 314. That from and after the passage of this Act the rate of pension for a widow of an officer or enlisted man of the army, navy, or marine corps of the United

States who served in the Civil War, the war with Spain, or the Philippine insurrection, now on the pension roll or hereafter to be placed on the pension roll, and entitled to receive a less rate than hereinafter provided, shall be \$25 per month; and nothing herein shall be construed to affect the additional allowance provided by existing pension laws on account of a helpless child or child under sixteen years of age: *Provided, however*, That this Act shall not be so construed as to reduce any pension under any Act, public or private: *And provided further*, That the provisions of this section shall be administered, executed, and enforced by the commissioner of pensions."

Any one called to defend his country, or to take part in this war, should not fail to obtain proper blanks specifying his dependents. If our church members would carefully endeavor to have those of our people who have been drafted or who are subject to draft read this War-Risk Insurance Act, it would secure to some the protection their dependents greatly need.

Men should be careful of these little things, for they mean much to their families who are obliged to struggle against fearful odds when left alone.

If anything is not plain, seek information. Do not be satisfied with your ignorance. The Government is doing all it knows how to do to protect those called to sacrifice in behalf of the country, but it is necessary that each soldier give attention to the proper filling out of blanks.

I. H. EVANS.

ONE of the grandest opportunities in Christian service is that of placing in the hands of men in the trenches the living Word of God. The Young Men's Christian Association workers report that "the Bible is the most popular book in the trenches, and that the demand far outdistances the present supply. The trials and temptations of war make a demand on the spiritual stamina of men, and everywhere there is a turning toward old values and old virtues. Men facing danger and death feel no flippancy about religion. Instead, there is everywhere a groping toward light, a demand for further understanding of life's paradoxes and sacrifices. If the church can meet that demand, it will perform a service second to nothing which satisfies physical needs."

A SOLDIER in the Civil War had lost his place in his company, and rather timidly said to General Sherman as he came up behind the line: "Where shall I step in?" "Step in?" said the general, "step in? Step in anywhere. There is fighting all along this line." And that is precisely true of the great battle field to which you and I belong.—*Record of Christian Work.*



BIBLE STUDIES

THE COMING OF THE LORD — NO. 4

WILL THE WORLD BE CONVERTED?

GEORGE B. THOMPSON

THE doctrine preached from many pulpits that before the Lord comes the whole world will be converted, is very attractive. It appeals to the heart of every Christian, presenting the hope of a condition of things in the world about us which would be most desirable,—sin purged from the earth; war, with all its suffering and horror, no more; no more armies locked in a death grapple; righteousness filling the earth; the voice of prayer and adoration to God heard from every individual and every home; no more munition factories turning out instruments of mutilation and death; no more jails or penitentiaries. Truly this would be a heaven on earth!

But much as we should like to see such a mighty world transformation brought about through the power of the gospel, we are not warranted in looking for any such period of bliss until after the second advent of the Saviour and the destruction of the present world by fire. And the Scriptures do not teach that all men will be converted. While through all the centuries since the fall of man, the gospel has gathered out of all nations and tongues a people for his name, sin has dragged millions down into Christless graves. The Bible nowhere intimates that these conditions will be different so long as this world shall last.

Dr. Adam Clarke, commenting on Revelation 20:2, truly says:

"Probably no such time shall ever appear, in which the evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them."

The doctrine of the world's conversion and a temporal millennium before the coming of Christ tends to produce baneful fruit. It is of a sedative nature. Instead of arousing sinners and warning them to flee from the oncoming wrath of God, it tends to drowsiness, to make men slumber in carnal security. That there is no immediate prospect of the world's conversion, all must admit. There can therefore be no hope of the Saviour's soon return, if the conversion of all the world is to precede his advent. Such teaching, therefore, destroys the realization of the blessed hope of the soon appearing of Christ and practically postpones this glorious event indefinitely, if not forever.

But let us study the question from the Bible. Does the Word of God

foretell the world's conversion, and a reign of peace and righteousness for a period of a thousand years before the return of Christ? By no means. It warns us, instead, of the dangers of such unscriptural teaching,—against saying, "Peace, peace; when there is no peace" (Jer. 6:14); and it positively states that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). When the Saviour returns, instead of all the inhabitants of the earth being righteous and longing for his coming, we are told that "then shall all the tribes of the earth mourn." Matt. 24:30. The apostle John says that when Christ is seen coming in the clouds of heaven "all kindreds of the earth shall wail because of him." Rev. 1:7.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

This is a terrible picture of despair, and shows unmistakably that there will be no millennial reign of righteousness prevailing on the earth when the Saviour returns the second time.

The seer of Patmos beheld scenes reaching till the close of the world's history, when the kingdoms of this world become the kingdoms of our Lord and Saviour. He saw the beast, or papal power, and foretold its history. He saw upon its head "the name of blasphemy." Rev. 13:1. He heard the awful blasphemies against God, against his name and his temple, of this anti-Christian power. There can be no millennium of righteousness while this godless system of iniquity is in existence. The prophet saw this "desolater" make war against the saints of God, and become drunken with the blood of the "martyrs of Jesus." Then he tells us that this power will continue till the end, and finally be "cast alive into a lake of fire burning with brimstone." Rev. 19:20. Daniel, too, saw this persecuting power "given to the burning flame." Dan. 7:11, 25, 26. Of course, righteousness cannot fill the earth as the waters cover the sea, so long as this synagogue of Satan is in existence.

Paul bears similar testimony. He speaks of the development of the "man of sin," this "mystery of iniquity," which was working even in his day. Then he says:

"And then shall that Wicked be revealed, whom the Lord shall consume with

the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:8-10.

This does not foreshadow a period of righteousness for a thousand years before the Saviour comes, when righteousness will fill the earth. It shows that just prior to the return of the Son of God, will be seen the mightiest manifestation of satanic power seen since Lucifer and his sympathizers were banished from heaven, and that this awful wickedness will be destroyed with the consuming brightness which attends the advent of the Saviour.

Some of the pictures given us of the last days are among the darkest in the Bible. Here is one:

"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." Luke 17:26-29.

We are told that in the days of Noah, "all flesh had corrupted his way upon the earth," that "every imagination of the thoughts of his heart was only evil continually." Violence filled the earth. See Gen. 6:1-13. The wickedness was so great that the Lord saw fit to cleanse the filth away with a flood of water. Dark as this picture is, the Saviour tells us it will find its parallel in the last days.

Of the wickedness in the days of Lot also we read:

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

We greatly marvel how men who profess to teach the Word of God to the people, can talk of a temporal millennium of righteousness in the face of such statements from the inspired penmen as the foregoing. Such ignorance, or perversion of the Word, seems inexcusable.

Instead of the church going forth "fair as the moon, clear as the sun, and terrible as an army with banners," as is her privilege, we are told that "a form of godliness," without power, will be seen. 2 Tim. 3:1-5. It causes the heart to be sad to record that this condition prevails today in many churches. The spirit of the world has come in. Pride is seen in the church of the humble Nazarene to an alarming extent. Members of the church frequent the theater and the dance oftener than the prayer meeting. Thousands never attend church.

A prominent religious worker some time ago was reported as follows:

"Miss Helen Clark, director of the Mott Street Evangel Band, this city [New York], told a startling story at the Methodist ministers' meeting a few days ago, and has since supplemented it with an interview in a morning paper. If the half of what Miss Clark says is fact, the city of New York is the best field in the world for missionary work. Sixty-five per cent of the inhabitants of the city, it is claimed, are entirely without religion. That does not mean they are without the Protestant religion only, but that they are neither Christians, Buddhists, Jews, nor Mohammedans. The city of Tokio is mentioned by way of comparison, that being a heathen metropolis of considerable extent; but if the figures are accurate, the pagan population of this metropolis of New York exceeds by 100,000 that of Tokio—that is to say, in this city there are 1,300,000 people who never bow the knee to Jehovah, no, not even to Baal or Ashtaroth."

But, we are told, all war is to cease in the earth, for the Word assures us that swords are to be beaten into plowshares, and men are to learn war no more. Scholars and statesmen are continually talking of such a time as this, and many are deluded with the idea that the Bible really teaches such a doctrine. The following is the Scripture upon which this theory is based:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 1-3.

But we should notice in Scripture who is speaking. Instead of this being a declaration from the Lord of what is to be, it is an inspired quotation of what the people, or nations, are to say. The nations are to say that swords are to be beaten into plowshares, and spears into pruninghooks, and that nations are to lift up the sword against each other no more. It seems to be a prophecy of a great international peace move, when not only individuals, but nations, will enter into some kind of an agreement to settle matters by arbitration rather than by slaughtering each other on the field of blood.

But while the nations are saying, "Peace and safety," here is what Jehovah himself says will be seen in the world:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble your-

selves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

The Lord proclaims just the reverse of what men are saying. Instead of peace replacing war, war is to absorb agriculture, and swords are to be made from plowshares and pruninghooks. "Prepare war," says the Lord, and today we hear on every hand the cry that we must make preparations for war. Peaceful nations deplore the fact that they are not prepared for war and are unable to cope with other nations armed to the teeth and ready for slaughter. The mighty men today are indeed waking up. Great Gibaltars of heathendom are shaking off the stupor of centuries and are training for an inevitable conflict. About us on every hand we see the fulfilment of this awful prediction. The present war may cease, and covenants and compacts be made among nations, and some supreme tribunal, or world's court, be formed to which national differences are to be referred. But national jealousies, hatred, and race prejudices will still exist, and *Armageddon is still ahead of us*—a cataclysm of war such as the world has never seen before. All nations will be drawn into this fearful vortex of ruin and slaughter.

This bloody feast of nations will be brought to an end by the opening of heaven, and the One who is true and faithful, and whose eyes are as a flame of fire, will ride forth, followed by all the armies which are in heaven. Read the sublime, yet awful, description of the end of nations and the end of war, from the pen of a prophet who lived long ago.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that

worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 14-21.

Next week we will study the millennial period which immediately follows this destruction of men and nations by the presence of the Lord.

G. B. THOMPSON.

QUESTIONS

1. Do the Scriptures anywhere say that the world will be converted?
2. What was Adam Clarke's view of this question?
3. Why is the doctrine of a world conversion a dangerous error?
4. Give some of the statements from the Bible which show that the world will not be converted.
5. What will be the attitude of the nations toward the Saviour when he returns as King of kings?
6. How long will the beast power remain?
7. What does this prove regarding a temporal millennium?
8. What special periods in the history of the world are said to resemble the last days?
9. What condition will be seen in the religious world?
10. What will the nations say before the Lord comes?
11. What does the Lord say regarding the warlike condition of the world in the last days?
12. What description is given of the final overthrow of all nations?

THE TIME IS SHORT

MRS. D. A. FITCH

THE Lord has said that he will make a quick work, and cut it short in righteousness. Therefore it behooves us to work diligently in the midst of the opposing forces of earth, for we are informed that Satan understands he has but a short time in which to accomplish his designs against the human race, and what he would like to do in his antagonism to the heavenly hosts. How does he know he has only a short time in which to work? He knows that his time expires when Jesus comes to release from his grasp those whom he would retain as captives. The Lord has spoken, and his word never fails.

It is not in a man's creed, but in his deeds; not in his knowledge, but in his wisdom; not in his power, but in his sympathy, that there lies the essence of what is good and what will last in human life.—Powell.

NOBODY has a right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.—Charles Elliott.

STUDIES IN THE TESTIMONIES

THE THIRD ANGEL'S MESSAGE

EDITH M. GRAHAM

1. AFTER the disappointment of 1844, what prepared the advent believers to receive the third angel's message?

"The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and following him by faith, they were led to see also the closing work of the church. They had a clear understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14."—*"The Great Controversy," pp. 431, 432.*

2. Did the full meaning and purpose of the third angel's message become clear at once?

"When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14: 9-12. The burden of our testimony as we came before the people was, that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position."—*"Testimonies for the Church," Vol. I, pp. 78, 79.*

3. What was required in order to search out the full truths of the message?

"God by his Holy Spirit let light shine forth upon his servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world."—*"Testimonies for the Church," Vol. I, p. 79.*

4. As these students considered God's Word, of what were they convicted?

"The Spirit of God impressed the hearts of those students of his Word. The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Creator's rest day. They began to examine the reasons for observing

the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; now as they saw themselves transgressors of his law, sorrow filled their hearts, and they manifested their loyalty to God by keeping his Sabbath holy."—*"The Great Controversy," pp. 434, 435.*

5. To what were the minds of those who embraced the third angel's message directed?

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts."—*"Early Writings," p. 254.*

6. What is necessary for a correct understanding of this message?

"In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.' A correct interpretation of the symbols employed is necessary to an understanding of this message."—*"The Great Controversy," p. 438.*

7. What is the beast and what is the image to the beast?

"The 'beast' mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,—the Papacy. The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas."—*"The Great Controversy," p. 445.*

8. What will be the chief distinction between those who worship God and those who worship the beast?

"After the warning against the worship of the beast and his image, the prophecy declares, 'Here are they that keep the commandments of God, and the faith of Jesus.' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast."—*"The Great Controversy," pp. 445, 446.*

9. In regard to what particular commandment of God's law is this difference seen?

"While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of his creative power, and the witness to his claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's day.' But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, 'The Son of man is Lord also of the Sabbath.' The fourth commandment declares, 'The seventh day is the Sabbath of the Lord.' And by the prophet Isaiah the Lord designates it, 'My holy day.'"—*"The Great Controversy," pp. 446, 447.*

10. In what respect have Protestants practically acknowledged the supremacy of the Papacy?

"The Roman church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that 'the Bible, and the Bible only, is the religion of Protestants.' The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome."—*"The Great Controversy," p. 448.*

11. When does the keeping of Sunday become the mark of the beast?

"But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'"—*"The Great Controversy," p. 449.*

12. Who are to set this issue before the people and give this third angel's message?

"The light that God has given his people is not to be shut up within the churches that already know the truth. It is to be shed abroad into the dark places of the earth. Those who walk in the light as Christ is in the light will co-operate with the Saviour by revealing to others what he has revealed to them. It is God's purpose that the truth for this time shall be made known to every kindred, and nation, and tongue, and people."—*Testimonies for the Church*, Vol. IX, p. 24.

13. How is the truth to be presented?

"The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source."—*Testimonies for the Church*, Vol. VI, p. 400.

THE POWER OF FAITH

S. E. JACKSON

"It is perhaps not known that any person who believed on Christ in health, and prosperity, and through life, ever abandoned the faith of Christ on the approach of death, or that the faith ever became weaker at the approach of death. Faith never fails in the hour of trial, in the midst of danger, or at the approach of death, if it existed before. On the contrary, it becomes stronger, bolder, and more invincible as it nears the other world. It was never known to fail in the breast of the dying man in whom it resided before up till the approach of death. Firmly it holds its grasp until the last breath. He who believes in life and health does not give up faith in sickness and death. Faith is a settled conviction in the honest soul that remains and grows stronger and stronger until the last."

It is refreshing indeed to read words like the above from such a man as Benjamin Franklin in such an age of skepticism as this; a time when men are scoffing at many portions of the Sacred Word; a time when the deityship of Christ, even, is disbelieved, and prayer, with the strength of character which it brings, is a minus quantity. With this thought agree the words of the apostle Paul as found in the Twentieth Century New Testament (Heb. 6:19, 20): "This hope is a very anchor for our souls, secure and strong, and 'it reaches into the sanctuary that lies behind the curtain,' where Jesus, our Forerunner, has entered in our behalf, after being made for all time a High Priest of the order of Melchizedek."

"He is the best reformer who most reminds men of God."

GENERAL ARTICLES

THE DAY OF THE LORD — NO. 2 THE NECESSARY PREPARATION FOR THE GREAT DAY OF GOD

J. L. SHULER

"ALAS! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

In this text the Lord points out how we can be saved in the awful day of visitation, which is so soon to burst upon the world. "It is even the time of Jacob's trouble; but he shall be saved out of it."

How was Jacob saved out of his time of trouble? He was delivered out of his troubles by getting complete victory over his sins. Jacob was a good man. He loved God. He kept the Sabbath, and he paid his tithe. But his entire Christian experience had been warped by his one besetting sin, that of cheating and scheming. Jacob was a trickster. When the news came to him that his brother Esau, with four hundred men, was seeking to kill him, Jacob was led to cry to God for help. He carefully examined his life. He saw his true condition as he never had before. He knew that with this besetting sin in his heart he could not expect God to protect him. He was not prepared to meet the issue that lay before him. And so he spent the night at the river Jabbok wrestling with the Angel of God. Then and there he got the victory over his scheming disposition, and this message was sent to him from heaven: "Thy name shall be called no more Jacob,"—a schemer, a deceiver,—"but Israel," a prince of God, one who has overcome his sins, an Israelite indeed in whom there is no guile. This experience enabled him to meet Esau in peace. Thus he was prepared to meet the issue before him, and he was saved out of his time of trouble, by getting a complete victory over his sins.

This points out the way of escape for us today. The Lord says that we are coming up to a time like Jacob's trouble. We can be prepared to stand during the seven last plagues, and be saved in the awful day of visitation, only by getting a complete victory over our sins. We cannot get rid of a single sin after the plagues begin to fall.

Now, it matters not what our besetting sin may be. It may be impatience, evil-speaking, uncontrolled temper, the indulgence of doubt, or some desire contrary to God's Word. But whatever our besetments may be, we must overcome them if we would be prepared for that great day that lies just before us. In "Early Writings," page 71, we find the following:

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord."

We can get the victory over our sins and conquer our faults only by earnest prayer. It was that night at the river Jabbok that gave Jacob victory over his besetting sins, and by this experience he was saved out of his time of trouble. So God is calling upon Seventh-day Adventists today to get rid of their sins, to overcome their besetments, that they may be able to stand during the awful day of visitation.

In Psalm 24:3, 4, we are told who will be able to stand when Christ comes:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

If we would stand in the awful day of God's wrath, we must have clean hands and a pure heart. We must be free from every sin. Our hands must be free from the blemish of every wrong deed or action. Our hearts must be purified from every defilement of sin. Our outward life day by day before man must be clean, and our inward life pure before God.

When Christ comes in all his glory, the wicked will be stricken dead. Why will the glory of his presence strike the wicked dead, while the same glory will transfigure the righteous and cause them to shine as the sun? The answer is, The glory of God consumes sin. The reason the wicked will be slain by his glory is because sin will be in their hearts. The only reason the righteous will be able to stand amid this flood of glory, is because they will be free from sin. The sin and dross will have been burned from their lives beforehand. If there should be one little sin in their lives at that time, they would be consumed with the wicked. So our only hope of being able to stand in that great day is to let the Lord by his Holy Spirit burn out all sin from our lives, that we may be pure and clean before him. This work must be finished before the plagues begin to fall.

In Psalm 32:5, 6, we read these words:

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou

mayest be found: surely in the floods of great waters they shall not come nigh unto him."

Notice that the righteous, "every one that is godly," are exhorted to pray for the forgiveness of every sin in the time when the Lord can be found. During the last year, while the plagues are falling, it will be useless to pray for the forgiveness of sins. So we are exhorted, "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6. Not a single sin can be pardoned after the door of mercy is shut. So we are to pray for victory over our sins in a time when the Lord may be found, and if we will do this we have the promise, "Surely in the floods of great waters they shall not come nigh unto him." If we get the victory over every sin, we will be protected when the flood of God's wrath sweeps over the earth.

In Ezekiel 9: 4-6, the prophet makes plain who will be exempt from the plagues of God's wrath:

"The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Every one will be cut down by the plagues except those who have the mark of God in their foreheads. According to the present law of warfare, women and children are exempt from being slain by the opposing forces. Under the present draft law in the United States, men under certain conditions are exempt from military service. But notice in this scripture that the command is given, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark." Everybody is to be cut down by these plagues, and no one will be exempt in this day of visitation except those who have the mark in the forehead.

What is this mark which will guarantee protection to us in that day? Primarily speaking, the mark, or sign, of God is the seventh-day Sabbath. Eze. 20: 20. But in the fullest sense of the term, the mark, or seal, of God is his character. In Revelation 7: 4, a special company of one hundred forty-four thousand are brought to view with the seal of God in their foreheads. In Revelation 14: 1, this same company is described as having the Father's name in the forehead. So the Father's seal is the Father's name, and the Father's name is the Father's character. Ex. 34: 5-7. To receive the seal, or mark, of God in the forehead means something more

than a mere cessation of labor on Saturday. To receive the seal of God in the forehead means to have the divine character stamped upon the mind and heart. It means to be like Jesus. Thus, in "Early Writings" we are told that none of us will ever receive the seal of God until we reflect the image of Jesus fully. In Volume V of the Testimonies, page 214, we read the following statement:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement."

The only thing that will guarantee us protection in the coming day of wrath is to have the mark of God in the forehead. In order for us to receive that mark we are called upon to be pure like Christ. This is the necessary preparation on our part if we would stand in the awful day of visitation. Today God is calling upon us to perfect our characters by his grace and power, so that he may place upon us the mark of protection in the coming storm.

Those who will be translated at the coming of the Lord will be pure and holy. They will be without spot, or wrinkle, or blemish. They will be without fault. They will be Enochs; for they will walk with God. If ever you and I are translated we must be just like Enoch. We must be so completely in harmony with God that he can take us up to live in his presence. We need to live day by day so that we will have this testimony in our hearts, that our ways please God. The Holy Spirit will never give us this testimony when we are living in sin. May the Lord help us to so live every day that we will have the consciousness of his presence, and know that we are living as he would have us live.

In Isaiah 33: 14-17, the prophet sets forth the necessary preparation on our part if we would stand in the awful day of God's wrath:

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

May God help each Adventist today to seek earnestly complete victory over every sin, that his character may be like the divine pattern, so that God may place upon him his mark of protection in the awful day of visitation.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2: 28.

POWER FOR WITNESSING

OUR GREATEST NEED

ALLEN WALKER

"THEN opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be induced with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 45-51.

Thus closes Luke's record of the noblest life that has ever been lived among men. No life has ever contributed so much to the moral and spiritual uplift of the world as has the life of Jesus. The influence of that most wonderful life lived two thousand years ago is felt over all the world today. No other influence in the world today can compare with it in the uplift of humanity from the depths of sin. So long as the world shall stand, the influence of that unselfish life will be felt.

It was the great, power-coveting Napoleon who said:

"Alexander, Caesar, Charlemagne, and myself have founded empires; but upon what did we rest the creations of our genius?—Upon force. Christ Jesus alone founded his empire upon love; and at this moment millions of men would die for him. I die before my time, and my body will be given back to worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extended over the whole earth!"—*Abbott's "Napoleon," Vol. I, chap. 14.*

Can we by searching find what it was that made the life of Christ such a power for good? Many centuries before he came to this world the prophet Isaiah had a glimpse of that unselfish life which was to be poured out in service for humanity. In this prophetic utterance we find the secret of his power for good:

"The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

It will be noticed that the anointing with the Holy Spirit preceded this life of service for sinners. It will be noticed as we study further that the life of Christ was in close unity with the Holy Spirit, and this is the secret of his power for good.

For hundreds of years after the voice of the prophet had foretold his mission to the world, the faithful waited and watched for the coming One. Finally, "when the fulness of the time was come, God sent forth his

Son," and he approached John for the baptism which was the token of his entire consecration to the will of his Father.

"And praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." Luke 3: 21, 22.

Anointed with the Holy Spirit, before his active service began, he sought the wilderness, that he might be in communion with his Father. After this season in the desert—

"Jesus returned in the power of the Spirit into Galilee." Luke 4: 14.

Then follows Luke's record of that Spirit-filled life. With what care does the inspired historian mention that this power-filled life was preceded by the anointing of the Holy Spirit! In the Acts he has occasion to refer to the activities of that life, and again he especially emphasizes this truth:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 38.

Before Jesus left the earth for heaven, he made abundant provision for the continuation of the good work which he had been doing. His parting instruction to the disciples shows that although he was going back to heaven, his interest and sympathy would still be with his followers here in the world of sin. These apostles were chosen witnesses of his life. They were to live a life of unselfish service that would be a reproduction of his life to the world. Nor was the work to cease with the death of the apostles.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13: 34.

Every one that hearkens to the call of God is duty bound to live that life of consecration and power for good that Jesus lived.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18.

Never in the history of the world was there such an urgent need of Spirit-filled lives to witness for the Master as there is today. The prophetic voice descriptive of our time reads:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 2, 1.

Our greatest need today is power for witnessing. Before the Lord of glory could shed forth the bright beams of his light in a world of moral darkness, he must first be anointed with the Holy Spirit. His last words of instruction to the disciples were: "Tarry ye in the city of Jerusalem, until ye be endued with power from

on high." They were sent by the Master to be his witnesses, but before they began their work they must first be anointed with the Holy Spirit. He could not use their service until this blessing had been bestowed upon them. They could not cope with the powers of error, darkness, and opposition that would be waged against their unpopular message, without the power of the Holy Spirit resting upon them. Jesus could not use them while they were destitute of this power. Are we called to be witnesses of the truth today? Do we feel a desire to exert in our lives the power for good that was shed forth from the life of Jesus? Then we too must wait for the promise of the Father before such an experience can be ours. Destitute of the Holy Spirit we are powerless. Jesus could not use the disciples until they were endued with power from on high. Can he use us in his service before we receive this power?

There is no evading the fact that the church today is largely lacking in this power. When we contrast the work of the church in New Testament times with the work of the church today, we must admit that there is something wanting. The manifestation of the same degree of power is not seen. Where is the trouble? It must be that we are undertaking the sacred work of witnessing for the truth before we have been endued with power from on high. As we contrast the mighty victories and the exhibitions of Holy Spirit power of the early church with our tame experiences, we cry out, "Give me also this power."

Do we as individuals and as the remnant church long for this power? Do we inquire, What will bring this blessing? In Acts 1: 8 we find a solution to this important question:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

We place special stress on the little word "after." This power will never be displayed in the lives of truth lovers before the Holy Spirit comes upon them. It is "after" they are anointed with the Holy Spirit that they can be used of Jesus as power-filled witnesses. Since this power is not seen today as it was in the early church, it must be that truth lovers have not had their Pentecost.

The early disciples gathered from the parting instruction of Jesus the importance of the gift of the Holy Spirit. They were convinced that they could not bear witness to that power-filled life until they had received the promise of the Father. They returned to Jerusalem realizing as never before the greatness of the work before them and their unpreparedness for it. They began to see their imperative need of divine power and began to pray earnestly for it. Their earnest prayers were answered, for the Record states:

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

It will be noticed that immediately after being filled with the Holy Spirit they began to speak and bear witness to the truth. The result of receiving the Holy Spirit by these men is interestingly stated in Acts 4: 31-33:

"When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus."

The witnessing of these Spirit-filled lives resulted in thousands embracing an unpopular truth in a very unpromising field.

The church today is destitute of this Pentecostal power because the individuals which compose its membership are attempting to witness for the truth without first being anointed with the power of the Holy Spirit. Many efforts of the messengers of truth today are fruitless because human power is unequal to the task and the power of the Holy Spirit is lacking.

As we study the Scriptures upon this subject, we are convinced that there is no excuse for this lack of power in the church. The Lord Jesus is just as much concerned about his church today as he was immediately after he ascended to heaven. It is not necessary that we live another day without this power.

The Lord's willingness to bestow this gift is shown in the language of Luke 11: 13:

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The illustration here used is too familiar to human nature to need explanation. No language could have been employed that would have impressed us more forcibly of the Father's desire to impart this gift. These gracious words are confirmed by the language of Peter, as recorded in Acts 2: 38, 39:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

There is no one excluded in this language. With these promises in mind the question which Paul put to certain disciples at Ephesus comes home to us with great force:

"He said unto them, Have ye received the Holy Ghost since ye believed?" Acts 19: 1, 2.

Some of us have believed this message for a long time. Others have believed only a short time. But to all who are believers, the question is addressed, "Have ye received the Holy Ghost since ye believed?" Remember, "the promise is unto *you* and to your children."

We learn from Paul's straightforward question that the early church dealt with this question in a very definite manner. It was the all-important question in those days. Their work of witnessing for the truth with power depended upon the anointing with the Holy Spirit, and they realized they were powerless without it. Like many of the believers of today, these men addressed thus by the apostle Paul were uncertain as to whether they had received the gift or not. But with Paul, Peter, and other of the early believers, it was not a matter of doubt. They were fully assured that the gift had been bestowed. But they were not puffed up, boastful, and full of pride over the matter. They were humble, dependent, penitent men.

Since we do not see the degree of Holy Spirit power manifested in the church today that was displayed in the early church, it must be that there is something in the way that is hindering the Lord from bestowing this gift. As we notice some things that deprive people of this gracious gift, let us carefully examine ourselves to see if we are prepared for this outpouring.

In Acts 5:32 we read:

"We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

This gift will never be bestowed upon the disobedient. As long as there is a ray of light or a revealed duty to which we refuse to respond, we will be destitute of the Holy Spirit. Suppose that a brother or a sister should refuse to pay an honest tithe, and it was known to the church, if the Lord should anoint such a one with the Holy Spirit he would by that blessing stamp his seal of approval upon dishonest conduct. The Lord can never do this. Strict obedience from the heart is one of the conditions required to fit one for the anointing.

So long as there is strife, criticism, evil surmising, and lack of unity, the people of God must remain without the gift of the Holy Spirit. When the disciples received the gift they were of "one accord." "And the multitude of them that believed were of one heart and of one soul." See Acts 2:1, 2; 4:32. If the devil can succeed in keeping strife and discord among brethren, by this means he is robbing them of their greatest need. During the tarrying time at Jerusalem there was deep heart searching and confession on the part of the

Lord's disciples. The church today must do this cleansing work before the blessing can come.

Another hindrance is the manifest lack of concern about this subject. The gift must be appreciated before we will seek for it as we ought. There must be a soul-longing thirst for the Holy Spirit. Said the Lord through the prophet:

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44:3.

Touching this, we read:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. . . . But this spake he of the Spirit, which they that believe on him should receive." John 7:37-39.

As a people we must become more concerned as to the importance of this gift. We must feel about it as did the early church. We must come to realize how powerless we are without it.

The results of the outpouring of the Spirit on the remnant church will be the manifestation of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. It will bring a spirit of liberality. Houses, lands, and properties of various kinds will be disposed of, and the money freely given to finish the work. "And sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:45.

The following will then be true:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.

O that we were willing without further delay to submit to that inward and outward cleansing that would fit us for the anointing of the Holy Spirit! Soon would the work be finished and the Lord of glory come to take his people from this present evil world.

Palatka, Fla.

THE finest music of the greatest orchestras on earth cannot help a heart along to happiness as the songs do that the heart sings to itself—songs of cheer, of patience, of trust, of unselfish love. These make the melody of life, and grow stronger and sweeter by practice, year by year.—*Great Thoughts*.

THE PRIVILEGE OF SONG—NO. 1

C. P. WHITFORD

MUSIC is of heavenly origin. For this reason it should have a prominent place in all our religious exercises. The character of music is beautifully expressed by the poet:

"Music the fiercest grief can charm,
And fate's severest rage disarm;
Music can change pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above."

Such being the character of music, we should regard it as a great privilege to cultivate the gift of song. We hear David, the sweet singer of Israel, saying:

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Ps. 104:33.

Again we hear him saying:

"The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 28:7.

The people of Israel praised God in sacred song as they journeyed through the wilderness. The commandments and promises of God were set to music, and all along the journey they were sung by the pilgrim travelers. In "Education," page 167, we read:

"At their deliverance from Pharaoh's army, the whole host of Israel had joined in the song of triumph. Far over desert and sea rang the joyous refrain, and the mountains re-echoed the accents of praise, 'Sing ye to Jehovah, for he hath triumphed gloriously.' Often on the journey was this song repeated, cheering the hearts and kindling the faith of the pilgrim travelers."

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children today gladden their pilgrim life."

If God bids us sing and thus gladden our hearts as we journey on to our eternal home, we should esteem it a great privilege to cultivate the gift of song which he has given us. There are few means more effective for fixing the words of God in our memories than by repeating them in song. If we would all learn to sing God's words, and remember them, they would be to us a wonderful power for the accomplishment of good.

It is work that keeps faith sweet and strong; and though we leave the mount of vision, we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to lose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill, he would have found himself alone.—*J. D. Jones*.

A LITTLE learning is a dangerous thing, but it's not half so risky as none at all.—*Elliott*.

IN MISSION LANDS

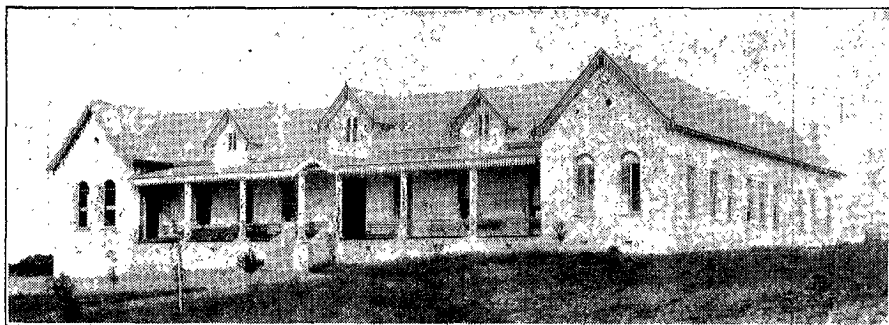
THE BRAZIL TRAINING SCHOOL

F. W. SPIES

"O SEMINARIO" (the seminary) is the term under which the Brazil training school is known by the natives living near it. "Well, I declare," some one may think, "they must imagine that they have a big thing down there in Brazil!" And surely we have. It is a big thing for Brazil to have fifty-six bright, earnest young people digging away at their

tributed means to make possible the establishing of this school. I would also like to tell you that you never invested your money to better advantage than in our training school, and you can rest assured that it will bring a rich dividend in souls won for the kingdom of God.

We are just completing our lighting plant, which will be run by water power. We also expect to install other industries, which we hope will enable students to provide means to



MAIN BUILDING BRAZIL TRAINING SCHOOL, RECENTLY COMPLETED

books and lessons, getting ready for a place in this closing work. It promises a harvest of much-needed workers in the near future.

And could you see them, you would think them a rather interesting combination: descendants of Americans, French, Italians, Spanish, Portuguese, Syrians, Germans, and then the natives, ranging in color from almost jet black to white,—a motley band, are they not?

Do they get along well together? you ask. Finely; they all work together splendidly. Every one is busy at the seminary from early until late getting ready for good lessons at class recitation. And then music in some form enlists the interest of most of the students. Lessons on the organ, violin, and other musical instruments, as well as vocal music, contribute to make school life attractive and fill out the moments not occupied by other studies.

It was my privilege to spend a Sabbath there quite recently. We celebrated the Lord's Supper in the forenoon, and had a blessed season together. In the afternoon it was my privilege to speak to the students again at their young people's meeting.

While listening to some of their brief remarks that afternoon, I could but feel that we had indeed some very good and promising material there, and I thanked the Lord again for the school and for the opportunity it gives our young people to obtain a preparation for the work.

I wish to express once more our sincere gratitude to all who have con-

tributed means to make possible the establishing of this school. I would also like to tell you that you never invested your money to better advantage than in our training school, and you can rest assured that it will bring a rich dividend in souls won for the kingdom of God.

We are just completing our lighting plant, which will be run by water power. We also expect to install other industries, which we hope will enable students to provide means to

gain an education. We are still only in the beginning, as it were, and much yet remains to be done. But we thank the Lord for his guidance and help heretofore, and are full of courage for the future, knowing that he is abundantly able to provide for all our needs.

REPORT OF THE INDIA UNION COMMITTEE MEETING

J. E. FULTON

THE India Union Committee met at Lucknow, Nov. 8-18, 1917, for its annual council. The many items of local interest connected with the work

in this great union, which embraces the Indian Empire, occupied considerable time. Problems concerning the evangelical, medical, and educational branches, all of which have for their aim the self-support and self-propagation of our work in India, were carefully and prayerfully studied. A disposition to make funds go as far as possible—to use them wisely and effectively—was very evident on the part of the leaders of the work in this field. Our responsibility in regard to the many millions of India yet in darkness and unwarned, was the great topic before the council.

The first meeting of the committee was a devotional one, in which Elder W. W. Fletcher, president of the union, led out, and all members of the committee took part. There was such a note of courage and good cheer struck by the president and sounded by each member of the committee that it occurred to the writer that the readers of the REVIEW would be glad to know something of what was said. One remarked:

"It is clear that a new intensity is taking hold of God's people in this part of the Asiatic Division to finish quickly this great work. Much has been done, and will continue to be done, by our brethren in other lands; but now has certainly come the time when the people of these lands must take on their responsibility and bear their heavy part. I thank God that his people are beginning to realize their burden."

Elder L. J. Burgess, speaking from a long experience in India, said:

"We have now more work in any one of the five divisions of India than we had altogether sixteen years ago. The work seems to have moved slowly, but when we look back over the years we find that God has been working, and the cause has grown more rapidly than we have realized. It is only recently that we have taken up vernacular work to any extent in India. The years have been years of preparation, and I look now for more rapid advancement."

Several of the brethren spoke of remarkable answers to prayer, especially during the present year. One



CUTTING HAY AT THE BRAZIL TRAINING SCHOOL



INDIA UNION CONFERENCE EXECUTIVE COMMITTEE

brother said that he had taken God at his word as never before, and that God had worked for him beyond his expectations. He had had personal victories for which he thanked God. Mention was made of how God had worked in behalf of our brethren, workers and laymen, first, in granting freedom from military service on the part of the missionaries, and again in giving Sabbath privileges where military training is being required.

Another brother said:

"When this war broke out we made all sorts of conjectures as to what would happen to us in India, but it is a marvel what God has done for us. We thought it was quite possible that in India the missionaries would be cut down to half pay or less, or perhaps sent home altogether. We thought it impossible that the work could be carried on in the regular way. But our fears have not been realized. We thank God we can remain at our posts of duty. Fears have been allayed and faith strengthened."

Elder G. G. Lowry, speaking of the cause in South India, told of the good work that the native evangelists are doing. Five stations in South India are manned by native brethren. One brother in Pondicherry has been instrumental in developing an active missionary church. At Nazareth, the brethren had caught the idea of self-support, and Brother Lowry thought that brethren in other places would imbibe the same spirit. In the Malayalam field excellent progress is being made, and great possibilities are before us there. The work in Madras, under Brother P. C. Poley, is going forward well; an English church has been organized, and the Tamil evangelist is getting hold of the interested.

Elder M. M. Mattison, reporting for North India, said that there was much to encourage one. He appreciated the help given by the brethren at Simla and Mussoorie. He was glad for the spirit of co-operation manifested both by the native and European workers. North India is a great field, and he said that he felt the need of special help from God. All of his collaborators also expressed a desire for divine help. He was thankful to report the first

baptism in the Punjab. A start had been made, and he was sure that God would give results.

Elder G. W. Pettit, in charge of the work in the Bombay Presidency, spoke encouragingly of the work in his field. This also is an extensive territory, and there is urgent need for more laborers, but he was thankful for what God had done. There was not a Sabbath keeper in that district when he was called to the field. Now the work is growing so that the tithe there is now equal to that paid by all Sabbath keepers in India, aside from workers, at the time he went to the field. Special mention was made of the increasing demand for vernacular literature in that district.

Elder C. F. Lowry, superintendent of the Burma field, said that the workers there were of good courage, and as some of them were getting the language, he hoped in the future for more rapid results. He said that the work in Rangoon, among the English-speaking people, gave good promise. He was also sure that when the canvassing work became established large returns would be shown in Burma. It is taking a little time to get up steam, and it takes a good deal of steam to start a load, but he was sure that

when the steam was raised and the load started, rapid progress could be expected in Burma.

A number of the brethren spoke of their endeavors to co-operate in working toward self-support. A stupendous task is to be faced by the church in Asia, and God expects his people to arise and shine. A number testified to the power of God to co-operate with humble means. Gideon's band did not do much more than shout, "The sword of the Lord, and of Gideon," and break the pitchers. So God will work through us if we trust his power and co-operate with him.

At the close of the meeting Brother A. H. Williams, treasurer of the India Union, and Brother M. M. Mattison, superintendent of North India Mission, were both ordained to the gospel ministry, and a vote was passed by the council arranging for the ordination of Brother P. C. Poley also, who is in charge of the work in Madras, but who was not present at this meeting. The meeting was a good one from beginning to end, and a sweet spirit of harmony prevailed.

THERE is an idea abroad among moral people that they must make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by the saying that I have to make him happy, if I may.
—Robert Louis Stevenson.



ELDER W. W. FLETCHER AND FAMILY



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

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

BECAUSE FATHER SAYS SO

WORTHIE HARRIS HOLDEN

"BECAUSE my father says 'tis so!"

The child replied as final word;
No argument nor proof held sway
O'er him whose utterance was heard.

Because our Father says 'tis true,
The child of faith walks not amiss;
On heaven alone our souls depend
In such a fickle world as this.

As earthly guide, shall I efface
The trust sublime to parents given?
O may each word and homely grace
But mirror truthfulness of heaven!

A PROMISE TO A CHILD

SIX-YEAR-OLD legs had not been reckoned with in planning the big stone steps. The boy's panting progress was ticked off like seconds by the click of the backward heel as it met its mate on each step. It was a hard climb, but Howard's urgent haste would not let him stop until he had crossed the vestibule floor and toiled up the thick carpeted stairs to "home," which was the second floor to the right. The latch was off. He hastened down the long, dark hall to his own tiny room at the end.

It was Friday, and mother would be needing him to help pass the tea—he could hear her low voice from the parlor—but it was nice to be able to sit down and hurry at the same time, which the changing of shoes and stockings permitted.

The outside layer was peeled off in a jiffy, but it was slower work to put on things, especially stockings, for underwear *would* get humpy, and while mother didn't mind holes being there, since she so seldom replaced them with darns, she didn't like them to show. So he twisted the knee holes around until his legs looked somewhat as barber poles would if the stripes were ribs instead of colors. Knotted shoe strings were a nuisance, too. Trousers, blouse—oh, dear, two buttons gone! He reached for the safety pins.

Fully dressed, he surveyed himself anxiously in the long mirror. Yes, he would do, even for Friday. He took a deep breath, and walked down the long passage to the last room of all.

Mother nodded brightly to him from her big, cushion-crowded chair. He went straight to her, and stood patiently while she laid her face against

his head, encircled his slight body with a charming gesture, and gave him a tender little squeeze. The callers murmured admiringly.

"Mrs. Tyler, Mrs. Smith, this is my son Howard."

She introduced him with pretty affectation of formality. The boy shook hands gravely and sat down on a little stool at her feet.

The women talked; dull matters which did not penetrate to his conscious thought. All the while he was watching for his mother's signal that it was time to set the blue flame leaping around the black circle under the shining yellow teapot. But suddenly he forgot all about the signal.

"Every month that Ted brings home a good report card," the nicer of the callers was saying, "his reward is a day at Bronx Park; and after the first visit he has never had any but good reports! The day's tramp is rather hard on his mother,"—she looked the least bit rueful,— "but his happiness is worth the effort."

The other lady looked her distaste. "You give up a whole day once a month to standing in front of those reeking cages?" she cried, incredulously.

"Oh, it's not all sacrifice, I assure you; I've grown to feel quite chummy with the beasts. And animals mean so much to a child," Mrs. Tyler added, as if in apology. "We take our luncheon, and on days when it's too cold for ice-cream cones we have hot chocolate in the little house by the owl cage—Howard knows where." She threw the boy a comradely look.

But all the eager light died out of Howard's face.

"No, Mrs. Tyler, I was never there."

His mother bent toward him.

"Would you like to go some day?"

The light kindled again, and he clenched his hands ardently.

"Oh, might I? When shall we go, mother? Tomorrow there isn't any school." "Tomorrow? What an impatient little boy! I'm afraid mother'll be too busy tomorrow. And hadn't we better decide some other time?" She lifted her eyebrows, caught her lower lip between her teeth, and with her eyes upon him nodded toward the two guests.

"Oh, no, now! Please, mother!"

"Suppose we say next Saturday then." She smiled at his impatience.

The boy sighed with happiness. Just then his mother folded her hands rather ostentatiously in her lap, and he sprang up to make the blue flame play in the black circle under the bright teapot. When the tea was ready, he passed the plates with special carefulness, so that mother should understand he was grateful.

The callers laid their plates on the tea-table, fastened their coats, and rose to go, murmuring little compliments.

"What a handsome boy!"

"And so sturdy, in spite of his poetic face," said Mrs. Tyler, warmly.

"Like his mother," supplemented Mrs. Smith.

"Yes, in body; we are all of us blest with splendid health," replied the mother, modestly appropriating only the less flattering half of her guest's sincere compliment.

The door closed, and she dropped limply into her cushioned chair.

"Oh, mother's weary!" she sighed. "And all these things will have to be cleared up before supper!"

"Oh, let me! I won't break them." He looked devotedly into her face, handsome but somewhat heavy, which the visitors' departure had left languid and bored.

"Very well, but be careful," she answered, indifferently.

"Yes'm—yes, mother," he corrected himself.

"And when you're done just scrub some potatoes for supper, big ones, to bake."

"Yes, mother."

Usually he did not care to scrub potatoes; it was so hard to do it without incurring disfavor on the score of a spattered blouse. But with his mother's promise before him, he would have scrubbed a porcupine. Perhaps he would see one at Bronx Park; Clemento Tamasiello had. He stood still, with a cup and saucer in each hand, seeing the porcupine very clearly—it was just like the one in his natural history book—and hoping it would shed a quill for him to take home.

"What's the matter, Howard?"

His mother's raised voice brought him back with a start.

"I was just thinking," he told her, with the intimate pleasure of a secret shared. He trotted back and forth to the kitchen with the tea things, and piled them as she had taught him. When the potatoes were in the oven, he called, "Shall I light the gas?"

"No, I suppose I shall have to do that," sighed his mother, rustling into the kitchen, an aggrieved droop on her full lips. "Your father thinks you aren't old enough. But you might get the paper."

"Oh, yes'm—mother, I mean." He hurried into the hall, remembering to close the door gently.

On the stairs he had the splendid fortune to meet Mrs. Dietz. Mrs. Dietz lived upstairs, and was his particular friend; somehow she knew just how boys feel about things, and

that was all the queerer because she had no boys of her own.

"Guess what!" he challenged. She played the game delightfully, so that he could give a half dozen triumphant No's before yielding the tremendous secret, his dearest possession.

"Fine!" she ejaculated with satisfying enthusiasm and a sympathetic squeeze of the hand.

"Now, by good luck, what do you suppose I have upstairs?" She paused dramatically while he shook his head in delicious indecision. "A whole bookful of pictures of just the very animals you'll see in the park! Want to see it?"

Did he! He flew for permission, grudgingly given, since mother didn't think Mrs. Dietz or any other of the flat dwellers in the house quite nice—some of them even did their own washing!—and was back in a flash.

He had never noticed that Mrs. Dietz's apartment was not nearly so handsomely furnished as his mother's; it had only struck him as odd that he could never write his initials on her parlor table with his right forefinger. Now as he burst into the room, he saw nothing but the little chair, kept for visiting boys, drawn up to the table before the open book.

"Now you take care of the animals," Mrs. Dietz charged him seriously "while I try to get a wee little spot out of your jacket; your mother probably didn't notice it." As she spoke she undid the buttons and threw an afghan over his shoulders. Behind his back she held his jacket up to the light; her nostrils quivered. "Some people don't deserve children," she whispered resentfully.

The fumes of ammonia and the sound of scrubbing came from the kitchen, but the boy looked up only when Mrs. Dietz slipped his arm into the clean jacket, still warm from the pressing.

"Look at the anteater's nose; he's a sort of relation to the elephant, I guess; don't you think probably he could get the penny I lost down the crack? And look at the tapir!" He turned the pages rapidly until he had pointed out the salient features of all the zoo inmates distinguished by having their pictures in the wonder book.

"Well, I suppose I must be going; mother might want me," said he at last, sighing deeply. "There isn't anything as interesting as animals, is there?" It was not a question, but a creed.

"Unless it's little humans," said Mrs. Dietz, looking at him until a mist came between them. But he was patient with her answer. She didn't often talk over a boy's head.

He went downstairs treasuring the book in his blouse, to hide it in what he had found to be a perfectly undisturbed repository between the mattress and springs of his little iron bed.

Monday morning he took the long stone flight, one foot to a stair, with-

out knowing it. Exaltation had wrought in him the change from babyhood to boy's estate. He thought only how glad teacher would be to hear of the great adventure coming.

He passed Maritana and Clemento Tamasiello on the road, and he no longer experienced a sense of inferiority in the presence of these habitués of Bronx Park. He even pitied the Tamasiellos when he thought of Mrs. Tamasiello's beady eyes and squat figure, and the malodor of Mr. Tamasiello's place of business, then of his own pretty mother, whom people always stared at, and his fine, straight daddy, who, unfortunately, had much less time with his family than did Mr. Tamasiello.

At noon the coveted chance came. He stood beside teacher when they played "Mulberry Bush," and the game waited while he told her. Teacher was very young. She dropped on her knees to bring her face level with his, and laid her hands on his shoulders.

"What a happy little boy you must be!" she said, smiling into his eyes. "And oh, what a proud little boy, too, with such a fresh new suit!"

She must have noticed the spot then.

"No, Miss Meacham, it's only cleaned," he said, quite low, so that the others might not hear.

He heard his beloved teacher confide to a fellow laborer: "It's shameful the way she neglects that lovely boy of hers. But she was always insufferably indolent—my sister knew her before she was married." It sounded as if she meant his mother, but that couldn't be, because his mother was going to take him to Bronx Park, and that was answer to any charge whatever.

At noon one had to scamper home briskly, for the board of education gave one just fifty minutes to go and gobble and return. So it was worrisome to have to stand on the steps and wait a long time for the click which meant that mother had pressed the button. But it was still more disturbing to find mother in just a nightgown with a kimono over it, her finger marking a place in a book, and hear her say:

"Why, chick, you home already? Dear me, and not a thing on the table! I lay down after breakfast to read, and didn't realize how time was getting away."

"I don't care a bit, mother, really, truly. I'd just as soon have bread and milk for lunch every day this week, so you won't be tired—you know why." He laid a knife and spoon carefully at his place, and looked up at her with dark eyes shining and lips apart; it was enchanting to invoke the soul of their secret without imprisoning it in words.

"All right, that's a very sensible boy. Bread and milk is the best food you could eat," agreed his mother with relief. When she came back with a

milk bottle and a plate of bread, he tried again.

"Do you suppose a baby bear drinks a whole quart of milk at a meal?"

"Probably two," she answered at random. "What a boy you are for talking about animals!"

"And do you think they eat on Saturdays?" A foolish question, he knew,—babies ate all the time,—but it was happiness just to play about the beautiful fact.

"Of course, just as you do." Was she hinting at the luncheon—with hot chocolate—which they were to eat in the little house by the owl cages? Oh, dear, she was picking up her book!

"And won't we be hungry after all that walking?" he asked eagerly, striving to keep her interest.

"What?—Yes, I suppose so. Don't bother mother."

After all, it was time to hurry back to school.

Friday came, even bedtime of Friday. It had almost seemed as if it never would. Sitting on the floor of the living room, his cheeks sucked in so that his lips pouted, the boy unlaced his shoes.

"Father'll be home for supper tomorrow night," said mother.

"Oh, good! And we can tell him!"

"Everything that's happened these two long weeks."

"And about tomorrow?"

"Why, yes, he'll be interested in every day. Come, run to your room and finish undressing. Good-night." She kissed him. "Don't forget to say your prayers and brush your teeth."

"No'm—no, mother." He lingered, a shoe in each hand. "Couldn't you come for half a jiffy—just tonight? We could talk—"

"Oh, I'm afraid not; mother's tired. And there's so much to do tomorrow."

"I thought you could sit on my bed and rest." He waited an instant, and his eyes pleaded, but he saw his answer in her slight frown and went on hastily: "But 'course it's a long way down the hall, and 'course we'll walk a lot tomorrow—I'm glad father's coming, so's we can tell him." He smiled beautifully back at her from the doorway.

"Yes," she said.

Somehow morning came at once.

For the space of a thought he wondered what delightful thing—and then he sat up quickly. It was as marvelous that the day had come at all as that it could have been so slow in coming. And this was the last time he would sit on the edge of the bed without knowing all about the park. He must hurry and dress so as to help mother. There was lots to do, 'specially if they were to take lunch. He pattered in his bed slippers to her room and touched her shoulder gently.

"Shall I put on my best suit?"

She turned over and complained sleepily, "It seems to me it's always

time to get up. Why, no, of course not," she answered his question; "it's Saturday, isn't it?"

"Yes, but —"

"But what? Do you ever wear your best suit Saturdays?"

"Only when I'm going somewhere." He waited for the fact to break through the daze of her waking. Why, he himself hadn't been able to think, first-off, what made the day so wonderful!

"But surely mother's little helper isn't going to leave her today, when there is so much to do before father comes?"

It did take her a long time to wake up truly. Or was she playing with him? His face wore a puzzled little smile.

"You know, mother, we're going to Bronx Park." The last words came on wings.

"Bronx Park?" Her voice rose as if he had mentioned for destination those seven little clustered stars that father called the Pleiades.

"And we're going to have luncheon, p'raps, in the little house up by the owl cages and —"

The mother raised herself on one elbow and looked tired. "What are you talking about?"

"Why, you promised to take me, mother, — don't you remember? — that day Mrs. Tyler was here?"

"Did I? Maybe — I'd forgotten all about it." She yawned. "But little boys must understand that when older people make them promises, they have a right to break them if it seems best. Mother hasn't a single minute to spare today."

"Not even if I helped lots and we didn't take lunch?" He swallowed hard.

"Not possibly; some other Saturday — perhaps — certainly not today. Now run and dress or you'll catch cold. Just call me in an hour if I should fall asleep again. And draw the shades before you go, please."

It was the middle of the afternoon before the boy sat down, his errands and services done, alone in his little room. On his knees he laid the book, and he turned the pages slowly, gazing at each picture.

He heard his father's familiar double ring and soon his hearty voice mingling in greeting with his mother's and then demanding the son of the house. But he sat still. His father didn't approve of tears, and a word of sympathy would bring them afresh, he knew. Father didn't seem very much interested in him, anyway, he thought wearily, as minutes passed, and only the deep murmur of his father's questions and his mother's low answers came back to him. Then suddenly there were the big strides down the hall, and he was held close against the rough fabric of his father's coat. He drew a great sobbing breath; his father looked down on him compassionately.

"Feel pretty bad about it still, old chap?"

The child nodded; his lip quivered, and two big tears rolled down his cheeks.

"And you didn't see why you shouldn't have gone? Big people sometimes have that sort of wonderment, too. But, I'll tell you what I think: it's so *you'll* want never to make any one feel as you do now because you are too careless or too lazy to keep a promise." The man's voice grew harsh, and there was a curious whiteness around his distended nostrils. The boy looked up with a question which was answered before it was spoken; and the man's voice was very smooth and very sharp as he looked at the flushed face of the mother at the doorway.

"But, of course — *of course* we know that mother's reason must be better than these."

And then, as the mother put her handkerchief to her eyes, the father bent and whispered in his son's ear. — *Reprinted from the Delineator.*

TELLING THE CHILD THE TRUTH

IN writing last month about teaching our children good manners, says Laura Spencer Porter in the *March Mother's Magazine*, we noted that there are a good many persons who assume that good manners are bound up somehow with a lack of truth; and that very good manners can never be attained without some sacrifice of sincerity.

There are many parents so bent on "liberating" their children that they go to extremes in this matter. "I would rather have my children honest than well mannered," says one of these. "If my little boy dislikes a guest in my house," said another to me, "he is at perfect liberty to show that dislike. I would infinitely rather have him honest than polite."

This has always seemed to me a strange and narrow conception of truth; namely, that truth consists in showing and expressing one's feelings and one's likings and distastes. Surely this is to take a very small and extremely egotistical view of truth. One might as well say that beauty consists of what we think is beautiful in a particular instance; or that justice is of necessity what we think is just in a certain circumstance.

Surely a real love of truth is not a mere love of some particular truth; surely to be truthful is not merely to express our own opinions and feelings in a perfectly downright manner, whether they happen to be wise or kind or appropriate or not! Surely a real love of truth is not so petty and so personal a thing as that! Surely really to love truth is rather to recognize and respect all truth, wherever it may be found, and not simply that which lies in the little circle of our likes and dislikes.

TO THE END

IN a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With a Saviour for a friend,
He will keep me to the end."

Just a trifle lonesome she,
Just as poor as poor could be,
But her spirits always rose,
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone
Of a Saviour and a Friend
Who would keep her to the end.

— "Ironquill."

NOTICE

SOME months ago we printed a little notice to the effect that we had on hand a few hundred copies of Sister S. M. I. Henry's leaflet entitled "A Woman's Ministry," and offering to send a limited number of copies to those who would pay the postage on the same. The response to this offer was surprising; a great many readers of *Our Homes* sent for copies for themselves and for their friends, and we were glad to see the little leaflets so widely scattered.

We still have a few copies of the leaflet left, and as long as they last will be glad to send *two copies* to every woman who will send her name and address, and a *three-cent stamp* to pay the cost of mailing. Send your requests to the editor of this department, care General Conference Office, Takoma Park, D. C.

THE OLD MAN AND HIS BOWL

AN old man sat by himself eating his food out of a wooden bowl. Once he had had a place at the dining table, but his hands had grown so shaky he spilled his food, and his son and daughter declared they could no longer endure his presence at the table with them. At first he had been given an earthen dish, but after he let that fall, his food was always given him in the wooden bowl.

The five-year-old grandson was busily hacking away at a piece of wood, for he had finished his meal before the others, and had rushed to this interrupted occupation.

"What are you making there so fine?" asked the father.

"I'm making a bowl," the boy promptly answered, "for you and mother to eat out of when I am big."

The parents looked at each other, then rose without a word, and began preparing a place at the table, and the father led the old man back to his rightful place, from which he was never again moved. The parents had seen themselves in their father's place, and had been made to realize they did not love him as they loved themselves. — *Selected.*



THE WORLD-WIDE FIELD

THE COOK ISLANDS

WHEN the gospel was brought to the east-ern Pacific by the early missionaries of the London Missionary Society, the date line did not enter into their reckoning of time, and consequently they went wrong, giving the name of Sunday to what should have been Saturday. This state of things continued to exist for many years, or until Christmas Day, 1899, when by act of parliament of New Zealand, two Christmas days were declared for the Cook Islands, thus correcting the error.

It will be recognized that before this change was made the people were keeping God's holy Sabbath, though the European population called it by the name of Sunday. The native populations of the islands were very loath to give up the Sabbath that had been taught them, some preferring rather to suffer persecution than to accept another sabbath. The greater part, however, soon yielded, and submitted to the change.

But one island, however, called Bukabuka, or Danger Island, with a population of about four hundred fifty, refused to accept the change. The island is far removed from civilization, and its people are regarded as inferior and unenlightened, yet they were blessed of God with a steadfast purpose to be loyal to the Sabbath. Time after time was the attempt made to induce them to accept the counterfeit sabbath, but to no avail.

These ceaseless efforts at last prevailed, the chiefs yielded, and the islands turned over to keep another day as the Sabbath. Not all accepted the change, however, and about twenty-five at once appealed to us here at Rarotonga for a leader, as they wished to keep the Sabbath of God and unite with the Adventist Church.

We sent them a native worker, who we have since learned was well received by them, but having had no late communication from that distant island, we are not at present able to report the progress the message is making there.

GEO. L. STERLING.

OKLAHOMA WORKERS' MEETING

THE workers' meeting in Oklahoma City was surely a profitable one. All the Oklahoma workers were present, together with J. W. Christian, C. E. Smith, A. F. Harrison, and W. L. Adams from the union, and the writer, from Missouri.

On Sabbath, the first day of the meeting, Elder Christian took up the subject of our work and calling as conference laborers, and it made a deep impression on those present. It brought home to us our responsibility as laborers, and the same sense of accountability pervaded the whole meeting.

As we studied the subject of prayer with Elder John Isaac, president of the conference, we were made to realize that we had not nearly attained the fulness of power it is our privilege to exercise. In "Early Writings" the servant of the Lord says she asked the angel why so little power was manifested among us, and the answer came back that it was because we let go of the arm of the Lord too soon. "Press your petitions

to the throne. . . . The promises are sure," are the words that impressed themselves upon the hearts of the workers.

A number of excellent papers on selected subjects were presented, and the workers seemed free to enter into the discussions. Many valuable suggestions were made which will no doubt enable those who were present to do better service for the Lord.

It was surely a great pleasure to meet old friends like Elder E. B. Hopkins, with whom I had labored in Texas, and Elder L. B. Schiek, who was with us in Missouri for a time, and Sister Almetta Garrett. How glad I was to see our young men, like Wm. A. Woodruff and Albert Priest, who were only boys when I left Texas, getting under the burden of the work in responsible places and giving their lives to the finishing of this message.

Brother A. F. Harrison furnished us a comfortable place in which to stay and made us feel as welcome as if we were at home.

Elder Isaac has the confidence of his fellow laborers and is doing a good work in the conference of Oklahoma. All left the meeting feeling benefited and with a new determination to press on in the work of rescuing souls for the kingdom during the coming year.

D. U. HALE.

EASTERN CANADIAN UNION CONFERENCE

THE Eastern Canadian Union Conference extends from Port Arthur, Ontario, on the west to and including Newfoundland on the east, and from the international border line on the south to the unknown fields of snow and ice on the north. It embraces the provinces of Ontario, Quebec, New Brunswick, and Nova Scotia, Cape Breton Island, Prince Edward Island, Newfoundland, and Labrador. It is a field of magnificent distances, being nearly three thousand miles long from east to west and more than one thousand miles from north to south. The distance from our union office here at Oshawa, Ontario, to St. John's, Newfoundland, is about two thousand miles, and the journey requires more time than it does to travel from Oshawa to San Francisco, Cal. Because of the immense size and scattered condition of its territory it is far more expensive and in some respects more difficult to administer the affairs of the conference than it would be were it smaller and more compact.

In the northern section the summers are short and the winters long and severe, but in the southern part, which is adjacent to the Great Lakes and lies within the same latitudes as does the northern half of Iowa, the winters are usually milder than in southern Wisconsin or in Iowa, and the summers are cooler and much more pleasant than in the Northern States. Along Lake Erie and Lake Ontario the country is devoted largely to fruit farming—peaches, pears, plums, apples, grapes, and a variety of berries being grown in abundance.

As long as forty years ago representatives of the third angel's message entered eastern Canada and opened up work in the province of Quebec. The other provinces were not

entered, however, until many years later. Those who pioneered the work in the different provinces met with success. Churches were raised up, conferences were organized, and prospects were bright for the rapid development of a strong work when there commenced an exodus of our people into the western Provinces and across the line into the States, with the result that churches were broken up, the membership of the conferences diminished, funds decreased, the laboring forces were weakened, a spirit of discouragement came in, and for a number of years the work seemed to be worse than at a standstill. But finally the tide turned. More laborers were sent into the field, the membership began to grow, the funds increased, and new life and courage came in. During the last five years the membership has increased about seventy-five per cent, finances have greatly improved, a junior college has been built up, and at least some progress has been made in other departments. For a number of years all the conferences in the union have succeeded in raising their twenty cents a week per member for missions, and more than once the Eastern Canadian Union has headed the list in the Harvest Ingathering campaign.

The year 1917 was in many respects one of the best in the history of the work in this field. The tithe receipts showed a gain of about thirty-eight per cent over those of the preceding year, and they were nearly ninety per cent greater than for the year 1915. All the conferences exceeded their apportionment on the Twenty-cent-a-Week Fund, the average for the union being a little more than twenty-eight and one-half cents, or \$14.84 per capita for the year, of which \$5.39, or more than one third of the whole, was obtained in the Ingathering campaign. Gallant little Newfoundland headed the list with nearly thirty-seven cents a week per member, or a total of \$19.14 per member, of which \$7.14 per member came in through the Ingathering work.

Advancement has also been made in the Missionary Volunteer and educational departments. The academy at Williamsdale, East Nova Scotia, and the junior college, or seminary as it is called here, situated at Oshawa, Ontario, are both filled to overflowing, the attendance at the latter being almost double that of last year. At the academy two new cottages—one for the principal, the other for the farm manager—were built last summer; and at the seminary a bungalow was erected for the principal. Other improvements were also made at both schools, and still others are planned for this coming summer. The crying need now in both of these institutions is for more room.

For many years both the union conference and all except one of the local conferences have endeavored to carry on their book work without employing field secretaries. As a result but little progress was made in this branch of the work, except in Ontario, where a strong man was in charge of it. This arrangement was far from satisfactory, but because of limited funds and other existing conditions it seemed to be the best that could be done. About a year ago it was felt by many, however, that the time had come for a change, and at a meeting of the union committee, action was taken to employ a field secretary. Brother J. W. Davis, field secretary of the Southern Union, was invited to fill the position. A few months later a similar action was taken by the Maritime conference committee, and Brother George Butler, a student in the seminary who had spent several years in the canvassing field, was asked to take charge of

the colporteur work in their conference. How much of the remarkable increase in business is to be attributed to the change in policy and to the efforts and influence of these workers we cannot say, but we do know that with the help and blessing of God the literature sales increased about one hundred twenty per cent during the year.

Recently the Quebec Conference also decided to place a man in charge of the book work in their field, and they have already secured Brother Duclos, one of Ontario's most successful canvassers, for the place. Brother Duclos, who is a native of Quebec, was educated in a Baptist college in that province. He speaks the French as fluently as he does the English, which is an essential qualification for a bookman in that French Catholic province. Plans have also been laid for developing this line of work in the Newfoundland Mission field. The Publishing Department at Washington has promised to send two experienced colporteurs to lead out, and the division conference has appropriated \$1,000 with which to provide a good, safe boat for their use along the two-thousand-mile coast, where most of the island population is found in little towns and villages that are inaccessible without a boat. With this department thus well organized and manned throughout the union, we hope to see greater progress made in the future.

At the time of this writing the reports are not all in from the conference secretaries, so we cannot give the number of baptisms and the increase in membership for the year, but we are glad to report that wherever efforts were held by our evangelistic workers a splendid hearing was secured and souls were brought into the truth. In several of our big cities efforts are being conducted this winter, either in large theaters or commodious halls. The attendance is good, and we hope that many souls will be won in these places.

We are grateful to God and give the glory to him for the accomplishments of the past year, and together we dedicate our lives anew for more faithful service during the year 1918.

A. V. OLSON.

Publishing Department

N. Z. TOWN General Secretary
W. W. EASTMAN N. Am. Div. Secretary

TWO COLPORTEURS WANTED FOR NEWFOUNDLAND

THE island of Newfoundland has a population of about 240,000, most of whom live around the coast in villages and subsist chiefly by fishing. Many of these villages are accessible only from the sea by boat. Excepting in St. Johns, the capital, and in a few smaller towns, nothing has ever been done to carry the message of the third angel to these people.

While visiting this interesting field last fall and studying over the situation with the brethren, our hearts became very much burdened that something more be done to reach these people with the message than had been done in the past.

For years our brethren who have been familiar with the situation have felt that but little could be done without a boat. This need was presented at the fall council, and \$1,000 was voted with which to purchase a small boat to be used for opening up the colporteur work under the direction of the Newfoundland Mission committee.

COLPORTEURS' SUMMARY FOR JANUARY, 1918

	Agents	Hours	BOOKS		No. copies	PERIODICALS	
			Value 1918	Value 1917		Value 1918	Value 1917
ATLANTIC							
E. New York	11	920	\$1008.05	\$1694.10	623	\$ 93.45	\$ 43.40
Greater New York	5	172	122.80	909.47	5650	847.50	351.20
Maine	4	207	531.70	756.00	1305	195.75	126.60
Massachusetts	4	266	765.55	1015.15	5812	871.80	317.10
N. New England	4	309	445.50	156.00	731	109.65	61.40
S. New England	10	492	1090.80	1303.65	1268	190.20	329.50
W. New York	4	371	556.53	1324.11	2150	322.50	117.70
Totals	42	2737	4520.93	7158.48	17539	2630.85	1246.90
CENTRAL							
Colorado	6	474	502.80	-----	160	24.00	7.00
Kansas	14	1334	1215.60	-----	1841	201.15	146.50
Missouri	5	632	908.25	-----	59	8.85	109.30
Nebraska	2	163	411.05	-----	195	29.25	17.20
Wyoming	2	136	286.25	-----	16	2.40	.50
Totals	29	2739	3323.95	-----	1771	265.65	280.50
COLUMBIA							
Chesapeake	3	213	520.90	480.50	260	39.00	66.20
Dist. of Columbia	6	157	378.30	810.00	200	30.00	50.00
E. Pennsylvania	12	1119	1445.25	735.65	1543	231.45	116.90
New Jersey	5	238	442.45	-----	1548	232.20	164.30
Ohio	14	859	1255.35	862.25	3286	492.90	229.60
Virginia	6	500	725.00	1019.50	480	72.00	40.20
W. Pennsylvania	6	473	708.50	1662.65	141	21.15	54.70
W. Virginia	13	793	1718.67	2347.95	1219	182.85	60.00
Totals	65	4362	7194.42	7918.50	8677	1301.55	781.90
EASTERN CANADIAN							
Maritime	1	30	164.00	113.85	120	18.00	22.50
Ontario	4	192	243.80	-----	1130	169.50	136.10
Quebec	---	---	-----	-----	-----	-----	6.50
Newfoundland	---	---	-----	-----	-----	-----	-----
Totals	5	222	407.80	113.85	1250	187.50	165.10
LAKE							
East Michigan	14	1001	1415.70	464.70	355	53.25	186.20
Indiana	12	720	1536.50	1054.37	937	140.55	63.50
N. Illinois	4	269	479.48	364.95	1716	257.40	113.40
N. Michigan	7	675	782.55	657.70	117	17.55	44.30
N. Wisconsin	3	219	694.25	240.20	230	34.50	9.70
S. Illinois	8	493	799.55	1534.55	920	138.00	98.70
S. Wisconsin	5	463	682.45	857.55	375	56.25	96.10
W. Michigan	10	550	598.10	131.70	450	67.50	44.70
Totals	63	4390	6988.58	5305.72	5100	765.00	656.60
NORTHERN							
Iowa	3	131	317.75	-----	1991	298.65	346.60
Minnesota	5	562	446.60	-----	1942	291.30	207.00
North Dakota	2	144	190.60	-----	386	57.90	55.00
South Dakota	---	---	-----	-----	2010	301.50	12.50
Totals	10	837	954.95	-----	6329	949.35	621.10
NORTH PACIFIC							
Montana	---	---	-----	-----	275	41.25	124.50
S. Idaho	---	---	-----	-----	110	16.50	19.60
S. Oregon	---	---	-----	-----	260	39.00	24.20
Upper Columbia	---	---	-----	-----	153	22.95	35.10
W. Oregon	---	---	-----	-----	1324	198.60	43.80
W. Washington	---	---	-----	-----	1739	260.85	108.70
Totals	---	---	-----	-----	3861	579.15	355.90
PACIFIC							
Arizona	4	258	499.41	-----	-----	-----	-----
California	7	184	520.85	198.00	2009	301.35	244.60
Central California	5	297	363.85	27.25	317	47.55	6.00
Inter-Mountain	5	487	879.80	1051.00	57	8.55	8.50
N. California-Nevada	3	367	362.25	307.35	576	86.40	275.60
N. W. California	---	---	-----	98.25	-----	-----	-----
S. California	2	158	234.45	382.50	2180	327.00	159.50
S. E. California	2	133	180.55	-----	316	47.40	20.00
Totals	28	1884	3041.16	2064.35	5455	818.25	714.20
SOUTHEASTERN							
Cumberland	6	392	668.35	827.10	3400	510.00	108.10
Florida	---	---	-----	585.70	2215	332.25	150.00
Georgia	15	969	1869.45	374.25	770	115.50	123.70
North Carolina	9	856	1798.85	348.70	3249	487.35	85.80
South Carolina	7	387	672.25	673.25	4063	609.45	20.50
Totals	37	2604	5008.90	2809.00	13697	2054.55	488.10

SOUTHERN							
Alabama	10	668	\$1007.45	\$-----	3713	\$ 556.95	\$ 56.00
Kentucky	9	190	451.70	-----	320	48.00	28.00
Louisiana	3	173	402.25	65.50	190	28.50	134.90
Mississippi	---	---	-----	-----	284	42.60	27.00
Tennessee River	4	303	249.75	-----	957	143.55	59.10
Totals	26	1334	2111.15	65.50	5464	819.60	305.00
SOUTHWESTERN							
Arkansas	6	218	414.00	1014.10	400	60.00	38.80
North Texas	9	362	698.10	578.26	2590	388.50	65.20
Oklahoma	11	525	1132.50	321.25	572	85.80	290.80
South Texas	4	316	601.15	2031.50	821	123.15	128.00
Texico	1	20	17.50	603.70	503	75.45	127.00
Totals	31	1441	2863.25	4548.81	4886	732.90	649.80
WESTERN CANADIAN							
Alberta	---	---	-----	-----	334	50.10	23.00
British Columbia	---	---	-----	73.00	255	38.25	18.50
Manitoba	---	---	-----	115.60	106	15.90	93.00
Saskatchewan	---	---	-----	-----	568	85.20	25.00
Totals	---	---	-----	188.60	1263	189.45	159.50
Foreign and miscellaneous	---	---	-----	-----	2282	342.30	941.00
Mailing lists	---	---	-----	-----	60149	9022.35	2980.10
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	87	5787	12532.77	4908.13	5963	1725.37	1376.87
British	15	1131	997.99	991.13	66410	2647.70	2168.90
Scandinavian	76	7126	5049.89	8263.11	14149	957.02	579.34
East German	---	---	-----	2169.15	-----	-----	2394.10
West German	---	---	-----	3564.14	-----	-----	1640.91
Danube	---	---	-----	675.64	-----	-----	-----
Central European	---	---	-----	2477.65	-----	-----	665.80
Latin	11	1466	1121.20	241.42	9492	282.38	54.00
South African	---	---	-----	1781.88	-----	-----	24.08
India	---	---	-----	1078.36	-----	-----	258.36
Japan	---	---	94.89	37.86	2613	130.65	94.58
Korean	---	---	-----	170.64	-----	-----	-----
South China	9	---	179.85	-----	951	206.93	-----
Philippine	34	3361	1715.01	1237.02	6400	320.00	-----
Cuban	15	830	1529.50	1399.70	-----	-----	-----
Porto Rican	9	303	1004.00	684.10	-----	43.10	-----
Hawaiian	1	144	346.75	108.00	-----	-----	-----
Guatemala	1	83	172.00	-----	-----	-----	-----
S. Honduras	1	85	219.00	453.50	-----	-----	2.50
N. Honduras	---	---	-----	416.55	-----	-----	20.00
Salvador	4	188	98.31	-----	-----	-----	-----
Jamaica	6	684	370.52	-----	-----	-----	-----
West Caribbean	---	---	-----	612.75	-----	-----	-----
Brazilian	---	---	-----	2567.57	-----	-----	-----
Austral	37	2514	6430.00	2033.89	-----	-----	89.11
Foreign totals	306	23702	\$31861.68	\$35872.19	105978	\$ 6313.15	\$ 9368.55
N. A. D. totals	336	22550	36415.09	30172.81	137723	20658.45	10445.70
Grand totals	642	46252	\$68276.77	\$66045.00	243701	\$26971.60	\$19814.25

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS							
	1916	1917	1918		1916	1917	1918
January	177107	104517	137723	July	151297	202270	
February	222470	129591		August	153309	237711	
March	154019	107703		September	111833	164438	
April	98217	201556		October	101997	122138	
May	117917	140580		November	97439	136271	
June	154701	141169		December	98488	63219	
Totals				1638794 1751163			

COMPARATIVE BOOK SUMMARY						
	1918	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	
March	66640.42	75962.31	724414.23	92431.51	100551.86	
April	73520.45	85685.35	78974.96	94066.35	103042.73	
May	101640.01	87024.10	107987.69	106602.30	136453.74	
June	137373.06	153480.96	151199.10	174415.86	237914.24	
July	140576.24	199116.62	170546.02	192033.15	265004.54	
August	111660.64	105391.65	119773.18	143185.26	200310.57	
September	73732.14	74359.96	78364.70	96001.38	172855.15	
October	84015.90	60357.25	76102.53	85128.41	113540.61	
November	73949.60	57388.95	69660.16	86248.56	107545.23	
December	59749.92	57496.17	69145.88	71060.56	87121.50	
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1672732.06	

We are now searching for two colporteurs who have had a successful experience in the colporteur work, who will answer this call. At least one of these must have had sufficient experience as a sailor to enable him to handle that part of the work, and one must have sufficient knowledge and experience to enable him to handle the gasoline engine.

The language spoken is English, so a new language will not have to be learned. The transportation will be paid to the field, but after arriving there it is expected that those who go will support themselves by the sale of books the same as in the homeland, and there is every reason to believe this can be done.

Those who go should either be single men or have small families.

We earnestly request that those who read this and feel impressed with the call, or who know of some one who would fill the position, write to the undersigned at Takoma Park, Washington, D. C.

W. W. EASTMAN.

OUR JANUARY SUMMARY

It is encouraging to be able to present a report for the first month of the year with a gain. Not only were we able to do this one year ago, but every following month of the year showed a gain over the corresponding month of the previous year.

Now that we have made the same good beginning this year as we did last, let us endeavor, under God, to make each of the following months of 1918 a gain over the splendid records of 1917.

A note of courage is being sounded from every part of the great world-wide field. Many are the rich experiences enjoyed by our faithful, God-fearing colporteurs who are going forth to their work filled with the Spirit. The hardest hearts cannot fail to be touched by the stories told by these faithful workers. In many instances people are found waiting and praying that an Adventist may be sent to them to aid them in understanding the Scriptures. Some have seen in their dreams the colporteur with his books; and when he comes and presents his book, he is immediately recognized and an order given. In many homes, before leaving, the colporteur has bowed with the family in earnest, fervent prayer. Tears of joy have been shed, and expressions of thankfulness to the worker have often cheered him on with quickened step to search out the honest-hearted who are praying for light.

There is no doubt but that 1918 will prove the most interesting in the history of the work. Let every worker be of good courage.

W. W. EASTMAN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

BROTHER F. A. DETAMORE writes: "Our training school is full this year, and we still have a nice class of students in attendance. New ones keep coming in. Our work is making progress, though we find ourselves in straitened circumstances financially on account of the high cost of everything, but I think we shall pull through some way. We hope to receive our Ingathering papers soon, so that we may begin a campaign with them. I do not know how this work will go this year, but we have set our aim at \$2,500."

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MIRIAM MACGUTHRIE	
C. L. BENSON	Field Secretaries
J. F. SIMON	

MORE THAN GOODNESS

"I DON'T see the use of it all," the young man said to the president of his college. "Why should I go to all those meetings at the church and at the Missionary Volunteer Society? I can be a Christian without doing all that. I can put in my time more usefully with good reading and outdoor life on Sabbath."

"I don't say," replied the president, "that you cannot be a Christian unless you do all those things; but you cannot afford to neglect them if you are to be fully equipped for the best Christian service. The church is a training school for efficiency in religious activity."

Years went by, then a letter came to the college president from a union conference Missionary Volunteer secretary. It read:

"Can you send me a young man who can measure up to great things? We want a young man who loves young people and has worked with them long enough to prove his power as a soul-winner. Don't send us one who is simply a good young man. We want something more effective than mere goodness."

A few days after that letter came, the president received a call from the father of the young man who years before had argued that he did not need to engage in the activities of church organization in order to be a Christian.

"John is a good fellow," said the father anxiously, "but we want him to get into a better place than the one he now has. You couldn't recommend him to a position, could you? He would like young people's work."

"What can John do?" asked the minister.

"Well, he is a good boy."

"But what can he do? Has he had experience in teaching boys in the Sabbath school?"

"No, I think not."

"Did he ever belong to a young people's society, and learn how to organize committee work or solve religious problems?"

"I'm afraid not."

"Could he fill a position like this one?" The president read the letter he had received. The father's face became very thoughtful. "I know John could not meet those requirements. They are too exacting. He hasn't fitted himself for them. He has missed his chance."

The father went away, and the president found among the active workers in his college a young man who measured up to the demands.

The time has gone by when any type of mere goodness will do for modern reform, or missionary or evangelistic service. The gigantic task of the third angel's message calls for workmen that need "not to be ashamed, . . . prepared unto every good work."—*Adapted.*

WHY YOUNG PEOPLE SHOULD READ THE TESTIMONIES

WITH David, I can say to God: "I have respect unto all thy commandments. . . .

Thy testimonies also are my delight and my counselors." Next to the ten commandments and the Bible, I delight to read and meditate in the Testimonies of God's Spirit for the church today. They give me a greater love and reverence for the Word of God; an earnest longing for a deeper Christian experience; and a more efficient service for my Master. If I could induce our youth to prefer to read all the Testimonies and works of Sister White before they read other books, I should feel that I had been the instrument of saving many of them from eternal shipwreck. C. S. LONGACRE.

READ THE TESTIMONIES

To you who seek for high ideals, for wise counsel, for encouragement, for unmistakable uplift, I commend the volumes of the Testimonies. In my own experience they stand next to the Bible in value. I can make no better wish for our beloved young people than that they may be led to study the Testimonies faithfully. Reading them, loving them, following them, one cannot go astray. MRS. L. FLORA PLUMMER.

THE TRUE MISSIONARY AND THE TESTIMONIES

ANY one who wants to understand Christianity as applied to the common things of everyday life, will be richly rewarded by reading and meditating upon the writings of the Spirit of prophecy. Any one who longs to comprehend the grace of God in its greatest heights and depths, will be greatly helped by a study of these writings, in which we are told of that grace in simple terms. Any one who desires to drink from a "well of English undefiled," fluent, graceful, eloquent in its simplicity, may draw freely and satisfyingly from the writings of Mrs. E. G. White. Next to the Bible, these writings are primary, if rightly used and not abused; and as a companion-piece and interpreter of the Bible they are without parallel. I can scarcely think of a Missionary Volunteer as true to the name who does not hold frequent converse with the matchless pages of the Spirit of prophecy. W. E. HOWELL.

WARNING GIVEN WILL SAVE US FROM STRAYING

THE Spirit of prophecy is the "Testimony of Jesus." It is the words of warning, of reproof, of encouragement, borne to the church by the faithful and true witness, through the prophets. The Lord in his love for his people, that they might be guided aright through the perils of the last days, placed this testimony in the church. In the Testimonies much of the warnings and instruction given has been preserved to us. Now that the instrument through which the Saviour spoke to his church, has fallen asleep, and her voice is no longer heard in our assemblies, prayerful and diligent study should be given to these splendid volumes of the Testimonies. All our young people should carefully read these books. They contain light. They will help us to understand the Bible. They will awaken in our hearts a longing for prayer, a hungering for righteousness; and lead us to deeper consecration. The warning given will save our feet from straying in many forbidden paths, and if heeded, will save us from the delusions and snares which the enemy has prepared for the young. Let these precious

volumes of light be read and studied by all our young people, even though other reading must needs wait. G. B. THOMPSON.

FOLLOW THEIR INSTRUCTION

My faith in the Testimonies has been strong ever since I accepted the truth, and it is today stronger than ever. In my work in God's cause I have tried to follow closely the instructions given in them, and what success I have had has been chiefly because the plans I have worked on were God's plans. Next to Bible study, I regard the study of the Testimonies as being the best adapted to develop and train the hearts and minds of the youth. I should very much like to see our young people begin a systematic study of them. E. M. GRAHAM.

THEY SPEAK TO THE HEART

NEXT to the Bible itself, I know of no publications which have done me so much good personally as the Testimonies. I have received great profit from their study. Their earnest words of exhortation speak to my heart, exhorting me to greater consecration and diligence. No one who reads the instruction that has come to us through the servant of the Lord can help but be made nobler and better fitted for life's responsibilities. FRANCIS M. WILCOX.

DO SOLDIERS READ RELIGIOUS BOOKS?

A SOLDIER boy attended one of the theater meetings in Philadelphia. He was met by one of the workers, who sold him two copies of "Daniel and the Revelation," one for himself and one to be sent to his mother.

Before another Sunday night, he sailed for France. He writes, expressing his regret that he could not attend more of the meetings, and asks for printed copies of the lectures.

About the book, and a new-found friend, he says:

"I have read the book I bought of you, and I found it very interesting. Just now one of my friends is reading it, as he is also interested in the same thing that I am. When he finishes it, I am going to read it again, for the oftener one reads a book, the more he gets out of it. This friend I find is a real friend, and a type of fellow that is not very numerous, in fact, very scarce; and I am thankful that I met him. As we are in the same barracks, we see quite a bit of each other."

This shows a soldier's appreciation of religious literature, and also his desire for wholesome companionship.

He closed by saying, "I should like very much to hear from you."

We are sending copies of the khaki "Steps to Christ" for this young man and his friend. Do you not think, brethren and sisters, that we ought to send thousands of these little books to the soldiers?

One of our boys in camp wants us to send him five hundred for distribution. A young man, not of our faith, who is in a base hospital, asks for a quantity for distribution, — and this before the book was advertised!

The army and navy edition of "Steps to Christ" was printed at the lowest possible cost, and is being distributed just as widely as the funds will permit. How much we can do will be determined by the contributions of our people to the Soldiers' Literature Fund. M. E. KERN.

Appointments and Notices

NURSES' TRAINING COURSE

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

THE NEW 1918 "INSTRUCTOR TEMPERANCE ANNUAL"

The 1918 Temperance Annual will be issued under date of March 26. It will be beautiful in design, coloring, and illustrations, and strong in contents. It deals with the liquor traffic in an up-to-date manner, and is well designed to add to the present wide influence of the annual in the great struggle for national prohibition.

The following is a partial list of the topics of this issue: The Herod of America (the prize oration on temperance at an oratorical contest given under the auspices of the Intercollegiate Prohibition Association, in connection with the Anti-Saloon League Convention at Washington, D. C., Dec. 12-17, 1917); The Elimination of the Drink Traffic Demanded; Because It Wastes Millions of Tons of Food and Fuel—Because It Raises the Cost of Food for Our Homes—Because It Reduces the Output of Munitions and Equip-



ment—Because It Imperils the Shipbuilding Program and Helps the Submarines—Because It Congests Railway, Dock, and Warehouse Systems—Because It Deprives the Country of the Services of Thousands of Soldiers Whom It Will Afflict with Insanity and Disease—Because It Embitters the Hearts of Mothers Who are Willing to Give Their Sons for War, but Not for Drink Dividends—Because It Is the Chief Instigator of Crime and Insubordination: Democracy's Deadliest Enemy; Congress and Booze; Children Robbed of Their Rights; Testimonials in Behalf of Prohibition by Many Business and Professional Men; Liquor Fills the Jails, Prohibition Empties Them; One Answer Only (from States that have banished the bar); Beerless Days (all days); Secretary Daniels's Wine Mess Order; Lost Because Some One Stayed at Home; Millions of Gold in Sunken Ships (more in the liquor traffic); More Liquor Used Every Year (?); Our Privilege and Duty.

The present year may be the time of victory or defeat of the great national temperance movement. During this year many States, through their legislatures, will be expected to ratify the prohibition amendment providing for national prohibition, but there will be an unprecedented opposition to these ratifications by the liquor forces, which must be met and defeated. The greatest power against the liquor traffic is public sentiment, and the best way to mold the public mind is by giving it the great volumes of facts which condemn liquor in the most effective way. That is what the 1918 Temperance

Annual will do. Its power and influence will be in proportion to its circulation. Now is the time to order and to begin work.

Last year's prices will be continued this year: Fifty or more copies, 4 cents each; five to forty copies, 5 cents each; one to five copies, 10 cents each.

OBITUARIES

Satterfield.—George Thomas Satterfield, of Rock Hall, Md., was born Dec. 27, 1889, and died Jan. 27, 1918. He leaves his wife, two daughters, and one son to mourn their loss. Funeral services were conducted in the Rock Hall church by the writer. A. S. Kellogg.

Smith.—Mason H. Smith was born in Newberry, Ohio, in April, 1849. He died at his home in Vassar, Mich., Jan. 4, 1918. For a number of years he was a faithful member of the Vassar church. One daughter, three sisters, and many friends are left to mourn. He sleeps in hope. T. M. Summerville.

Swearingen.—Ray Swearingen, son of Brother and Sister J. A. Swearingen, was born near Concordia, Kans., Jan. 25, 1897, and died near Greeley, Colo., Dec. 8, 1917. He was converted in early youth, and was always a faithful, loving, obedient son. Just before his last sickness he made a new consecration of himself to the Lord. He sleeps in Jesus. The aged parents mourn. E. E. Farnsworth.

Bolter.—Rosella Grace Bolter, daughter of Mr. and Mrs. John C. Bolter, of Seattle, Wash., died at the age of 1 year, 6 months, and 21 days. Though little Grace was but a year and a half old, her winning ways had endeared her to many friends. The mother is just accepting present truth, and while she is saddened by the death of her only child, yet she has the hope of meeting the little one in the resurrection of the just. Funeral services were conducted by the writer. J. F. Piper.

Bickett.—Minnie Barbour was born May 10, 1867, in Grand Rapids, Mich. She died in St. Petersburg, Fla., Feb. 13, 1918. She was married to Wm. E. Bickett in 1885. A husband, mother, two brothers, and two sisters survive to mourn their loss. She had been a great sufferer for eight years, but she bore it patiently. Sister Bickett was a member of the Seventh-day Adventist church, and maintained her loyalty to the faith to the end. Funeral services were conducted by Elder R. W. Parmele and the writer. C. R. Magoon.

Dunlap.—Mrs. Abigail M. Dunlap was the daughter of Isaac and Charity Dickerson, and was born in Morrow County, Ohio, in 1835. She was married to William Dunlap in 1856, and to them were born three children. Brother and Sister Dunlap accepted the doctrines held by Seventh-day Adventists about forty years ago, largely through reading, and ever remained faithful. Sister Dunlap died at the home of her son, in Battle Creek, Mich., Jan. 27, 1918, with a bright faith and hope centered in the return of her Saviour. The husband, two sons, and three sisters survive. W. J. Blake.

Anderson.—Bessie Arlie Griffin was born in Humboldt, Kans., May 14, 1884. When she was twelve years of age her parents moved to Battle Creek, Mich., and at the age of eighteen she was converted, uniting with the Seventh-day Adventist church. About six years ago she went to Nevada, Iowa, and Nov. 15, 1916, was married to J. W. Anderson. Her death occurred at Wichita, Kans., Feb. 3, 1918. She is survived by her husband, mother, and two sisters. She died in confidence of a part in the first resurrection. E. T. Wilson.

Beatty.—Lovina Brumsey was born in North Carolina Jan. 20, 1832, and died Jan. 19, 1918, lacking only one day of being eighty-six years old. At the age of twenty she was united in marriage to William Beatty, and to them were born eleven children, of whom three sons and two daughters survive her. In 1872 the family moved to Nebraska, where thirty years of her life were spent. Since her husband's death in 1907 she has lived with her daughter, Miss Mary Beatty, the greater part of the time in Portland, Ore. About the year 1878, through the labor of Elder E. W. Farnsworth and others, she became interested in the Bible, and was converted and joined the Seventh-day Adventist church, remaining a shining light for the divine Christ until her death. Apparently her light has gone out, but in reality it has not, for "her children rise up and call her blessed." H. W. Cottrell.

LIDA ACKLEY

Miss Lida Ackley was born in Wisconsin, March 18, 1869, and died at her home Jan. 28, 1918, aged 48 years, 10 months, and 10 days. She gave her heart to the Lord and was baptized at the early age of twelve years. For eleven years she taught public school, and began teaching church school at Sand Prairie, Wis., in 1903. She had a deep interest in the children, and was always willing to sacrifice for the cause she loved.

In 1906 she came to California, and taught church school at Fresno for five years. She was the first educational and young people's secretary of the Northern California Conference. In September, 1913, she connected with the Central California Conference as secretary of the Sabbath school department, and was secretary of that department at the time of her death.

She lived an exemplary Christian life and manifested strong faith in the Lord, and had learned the secret of resting in the arms of her Saviour. She labored on, oftentimes almost beyond her strength. Although a great sufferer at times during the last few months, she was not heard to complain, but was reconciled to the will of God and bore her suffering patiently, knowing that our heavenly Father knows best. She leaves her aged father and mother, one brother, one sister, and many other near relatives to mourn their loss, but not without hope.

There was a very large attendance at her funeral, many being present from the different parts of our conference. The services were conducted by the writer, assisted by Elder E. H. Adams.

She is now resting from her labors, but we know that the influence of her Christian life will continue to be felt; her labors of love will still bear fruit in the salvation of souls.

N. P. Neilsen.

ELDER A. H. EVERS

Elder A. H. Evers was born in New York City July 25, 1875, and died at Asheville, N. C., Jan. 16, 1918. The cause of death was spinal meningitis, combined with pneumonia. Elder Evers accepted present truth and united with the Seventh-day Adventist church in 1899, and since that time his life has been most exemplary and in harmony with his high profession. He entered the gospel ministry in the summer of 1910, in the South Carolina Conference. About four years later he accepted work in Florida, from which place he was called to the presidency of the North Carolina Conference in the fall of 1917, and was laboring most faithfully in that capacity at the time of his death.

He leaves a wife, Mrs. Florence Evers; one son, Charles William, aged 19; and one daughter, Florence Eva, aged 16; besides a host of relatives and friends to mourn their great loss.

At the time he was taken sick, he was on his way to Ooltewah to attend a meeting of the union conference committee. On Monday, January 14, he was suddenly stricken, and in a few moments became unconscious, remaining so until his death. Elder H. L. Shoup, the pastor of the Asheville church, wired for Sister Evers and the son Charles, and secured the best medical attention available. Medical skill could avail nothing, however, and after two days of intense suffering, he fell asleep.

A short funeral service was held in Asheville, conducted by Elder J. B. Locken, and the body was laid in the vault to await final burial arrangements.

On February 5, the body was brought to High Point, N. C., where a memorial service was held in the Arbdale church. Elder W. H. Branson conducted the service, assisted by Elder J. B. Locken. The workers' meeting for the North Carolina Conference was in session at this time, and some of those whose pleasure it had been to work with Elder Evers in this conference, acted as pallbearers.

The conference has suffered a great loss in the death of its president, and his fellow workers feel keenly the personal loss of his kindly friendship and wise counsel. His personal characteristics, his enthusiasm and love for the work, and his deep spiritual experience made him an invaluable worker, and the example of his life will always be an inspiration to those who had the privilege of personal contact with him.

We laid our brother to rest in a quiet little cemetery near High Point, there to await the call of the Life-giver.

Sister Evers will spend a few weeks with her children in the school at Douglasville, Ga., and will then return to North Carolina to help carry on the work in which, and for which, Elder Evers laid down his life. * * *



WASHINGTON, D. C., MARCH 21, 1918

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

THE Pisgah Institute, North Carolina, recently suffered the loss of the girls' dormitory by fire. No injuries were sustained or lives lost. The loss was partly covered by insurance, and a new building will be erected at once. Within forty minutes after the fire, plans were laid by the faculty and students for the continuance of their work.

It is planned to begin work at once on the new building of the Washington Missionary College, Takoma Park, D. C. But the college is finding it difficult to obtain workmen,—carpenters, tile setters, plasterers, cement workers, and general laborers. Prof. B. F. Machlan is very anxious to obtain workers in all these lines so that the construction operations may be pushed on rapidly and the new building be ready for use this next fall.

MISSIONARY VOLUNTEER MISSION MAPS

On page 16 of the March number of the *Church Officers' Gazette* an outline map of Africa is advertised for ten cents. This is a mistake. A set of seven outline maps, of China, the West Indies (including Panama and the Canal Zone), Australia and the Pacific Islands, Africa, South America, Japan and Korea, and India, is sold by the Review and Herald Publishing Association. The price for the set is seventy-five cents. No set will be broken. Another set of outline maps includes the seven already listed, and, in addition, North America, Europe, and Asia. The price for the set of ten is one dollar. Every Missionary Volunteer Society should have at least the set of seven maps to use as helps in the "Missions Pictures" programs for the present year.

OFFERING FOR THE SICK POOR

THE first Sabbath in April is the day appointed for taking up an offering for our sick poor. The need for this offering is as urgent as ever, and at no time has the fund for caring for our own sick poor been adequate to meet the need. Each year sees many among us who cannot receive the care they should have because the money to pay for it is lacking.

Through a special arrangement each conference can send its needy and worthy sick to the nearest sanitarium at rates that are considerably below the regular ones. These prices are available only to such cases as are sent by the conference and whose expenses are met from the conference fund for caring for its sick poor.

The conference officers are but representing the conference membership in this plan of caring for our sick poor. The plan is the best we have so far been able to work out. It places the responsibility of caring for this class where it belongs,—on our churches. At the same time the sanitariums are co-operating by making a real discount, representing a definite outlay on their part.

We solicit a liberal offering on the first Sabbath in April for the care of our own sick who are dependent upon our help.

L. A. HANSEN.

THE YEAR BOOK FOR 1918

is ready for distribution. As our work continues to grow our Year Book becomes more interesting. This edition contains 304 pages, neatly bound in paper, and contains the official directory of the denomination,—the General Conference, all division, union, and local conferences, mission fields, educational institutions, publishing houses, and sanitariums. It also contains a general survey of the field for 1917.

In years past, the Year Book has been published at a heavy loss with the price at 25 cents, and the loss would be especially heavy this year at this price on account of the increased cost of labor and material. The price of the 1918 edition, therefore, will be 50 cents. Order early from your tract society.

NOTICE CONCERNING THE GENERAL CONFERENCE

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

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

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

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

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

1. Do you wish a room in a hotel, in a rooming house, or apartments?
2. Do you wish to room alone or do you desire a roommate? The price is usually less when two room together.

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

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

5. Give date of arrival as near as possible, and state how long you expect to remain.

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

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

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

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

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

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

C. H. JONES,

Chairman Committee on Arrangements.

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