

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

VOL. 95

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The Peace of the World

BELLIGERENT NATIONS ARRANGE ARMISTICES

By the settlement of armistices preliminary to the discussion of peace terms, the great World War, which has caused so much suffering and woe, has been brought to a close. Its cessation has been hailed with delight by the entire world.

If the nations responsible for the sufferings of the last four years could learn the futility of such destructive warfare, the great losses in life and property would not prove wholly in vain. Many fondly believe that this lesson has been learned, and in connection with the discussion of the peace terms there comes from every quarter an earnestly expressed desire that the nations shall take such steps and adopt such policies for the guidance and control of international relationships in the future as will forever preclude another great war. What is termed a League of Nations for the Preservation of World Peace is demanded.

This proposition is by no means a new one. It has been urged for several centuries. It has had as its promoters many prominent men. It was the actuating motive in the creation of what is known as The Hague Conferences. At one of these conferences, held in 1907, forty-four powers were represented. For the promotion of this propaganda Mr. Carnegie gave of his millions for the erection of the Peace Temple at The Hague.

A League of Nations

One of the most representative of peace propagandas is the league which has been headed for several years by ex-President William Howard Taft. Its platform of principles is fairly representative of the purposes and objects for which the peace propagandists have been working. This declaration of principles reads:

"We believe it to be desirable for the United States to join a league of nations binding the signatories to the following:

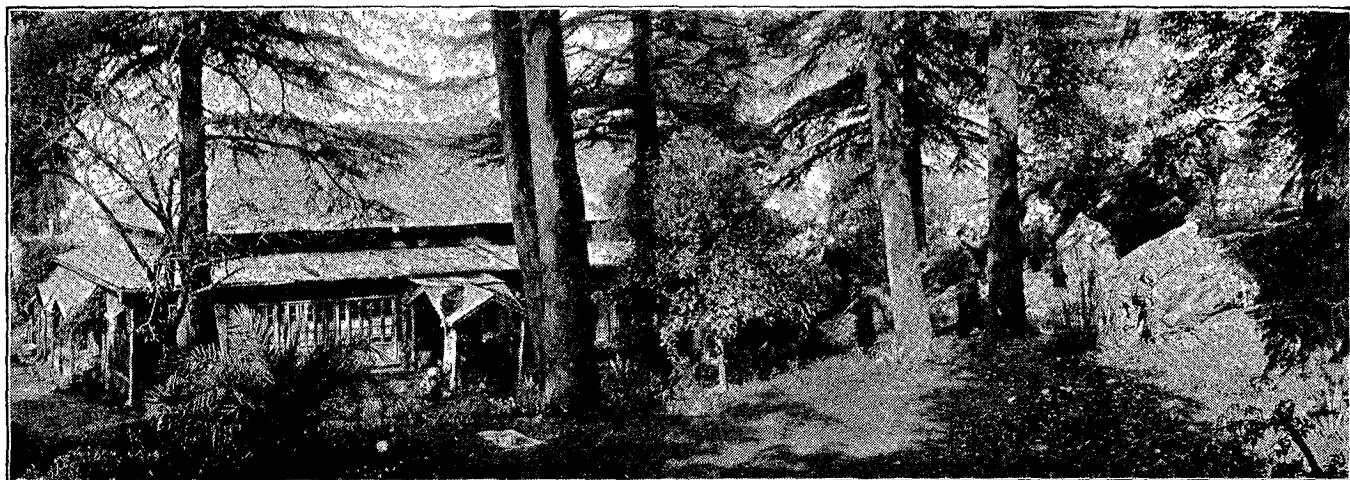
"First, All justiciable questions arising between the signatory powers, not settled by negotiations, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"Second, All other questions arising between the signatories and not settled by negotiation, shall be submitted to a council of conciliation for hearing, consideration, and recommendation.

"Third, The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"Fourth, Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article I."

The principles embodied in this statement have been officially recognized by the governments of the United States and Great Britain, and have received the expressed ap-



Photo, F. H. Loasby

"THE GRANGE" AT MUSSOORIE, INDIA

This house is leased by the mission as a rest home for our missionaries, especially those of North India. There are six or eight families always at the house, taking their month of hill leave from the heat of the plains. The house is surrounded by some very nicely wooded grounds, as seen in the picture.

proval of scores of statesmen in both this country and in the countries of Europe. The idea is no longer regarded as visionary, but as representative of the high purposes and ideals which should possess an enlightened civilization.

President Wilson's Indorsement

Illustrative of press comment on this question, the following editorial statement from the *Washington Post* of November 15, is fairly representative, and embodies as well historical data as to the development of the question:

"It was understood that once the issues of the war were decided, steps would be taken jointly by the powers to protect the world against a possible repetition of it. President Wilson, in his war message to Congress on April 2, 1917, said:

"A steadfast concert for peace can never be maintained except by a partnership of democratic nations. . . . It must be a league of honor, a partnership of opinion."

"In his message to Russia on June 9, 1917, he said:

"And then the free peoples of the world must draw together in some common covenant, some genuine and practical co-operation that will in effect combine their force to secure peace and justice in the dealings of nations with one another."

"Later he became more specific, devoting the last of his fourteen principles of his peace program to this subject, saying:

"A general association of nations must be formed under specific covenants for the purpose of affording mutual guaranties of political independence and territorial integrity to great and small states alike."

"Thus President Wilson made his thought on this subject plain from the beginning, and but feeble, if any, protest was heard. The idea being embodied in the peace program, which was accepted by the Allies as the basis of a peace, and which eventually was agreed to by the enemy as a preliminary to an armistice, may be considered as one of the cardinal principles entering into a permanent peace convention. Upon it the smaller nations have a right to rely for their future protection.

"Premier Lloyd George, in a recent address to his liberal supporters, stated:

"A large number of small nations have been reborn in Europe, and these will require a league of nations to protect them against the covetousness of ambitious and grasping neighbors. In my judgment a league of nations is absolutely essential to permanent peace. We shall go to the peace conference to guarantee that a league of nations is a reality."

"An international protective organization to conserve the peace of the world, it may be assumed, will be one of the results of the peace conference, under whatever title it may carry. It may not immediately go to the limit of providing for an international court of arbitral justice, to which all disputes between nations must be submitted. It may, in fact, lack many of the progressive features of which advocates of peace have dreamed for generations, but that it will be effective in securing the covenants entered into at the peace table is scarcely to be doubted.

"The United States and Great Britain could not consistently oppose the plan for a league of nations. Both are committed unequivocally to the principle of international arbitration and have taken the lead in the movement to secure its adoption. In 1890 the American Congress adopted a resolution inviting the co-operation of other

governments looking to the arbitration and peaceable adjustment of all issues which cannot be settled by diplomacy. Three years later the British parliament adopted a resolution approving the action of Congress and expressing the hope that the government would co-operate with the government of the United States for the accomplishment of this object."

Will a League of Nations be Consummated?

Will the nations of earth succeed in establishing a political alliance? We confidently believe they will. As we have said, the proposal has a guaranty of support from two of the leading nations of earth. It has the sympathy of many leading men in all nations. The world is war-weary and tired of strife. There is a universal desire for peace. This is the natural reaction from the stress and strain, the labors and sacrifices, the suffering and woe and death resulting from the devastating war which has just closed. The majority of mankind stand ready to enter into any arrangement which gives promise of future peace and security. The only ones to whom peace might be unwelcome would be those who would gain by warfare through continuance of position or through profits from the manufacture of war munitions and supplies.

A Reasonable Proposition

The proposed league of peace among the nations is, from every human viewpoint, a reasonable proposition. It rests upon the same foundation in principle as does the confederation of sovereign states into one nation. It is the basic principle upon which the United States of America is founded. In this country are forty-eight great commonwealths, each in a way independent and self-governing in its own right, and yet federated together under one Government. Questions of difference arising between the States are settled by a national Congress or by a national court of jurisprudence. Why should not this national idea be expanded into the international field and include all the nations of earth? We believe the idea is not only feasible, but practical from the standpoint of statesmanship. Certainly no more worthy ideal could be held before the civilized nations of the present day.

And if the activities and operations of this federation were confined alone to the great political field, and dealt only with international questions of civil polity, it would give promise of great good. The great danger for the future will be that religio-political reformers will seek to use this international machine, as they have sought to use the machinery of individual states, for the accomplishment of their own ends. This we candidly admit is one grave danger which rests as a

cloud upon what otherwise would be a clear horizon in the development of this new proposition.

Worthy Motives Possessing the World Leaders

So far as the present propaganda is concerned, we believe that most worthy motives possess the men who are behind it. The fourteen great principles enunciated by President Wilson are principles which must commend themselves to the unbiased judgment of every intelligent man, regardless of his nationality. They stand as one of the greatest statements of the principles of political freedom ever voiced by one of this world's rulers.

An Answer to the Prayer of the Church

In the seventh chapter of Revelation, the messenger of heaven is represented as crying to the four angels to hold the four winds of strife and commotion till the gospel accomplishes its work and the servants of God are sealed in their foreheads. We believe that in response to this prayer Heaven is moving upon the hearts of men in high places in the state to bring about such adjustments as will give to the church of God a little time of peace, and will open to them more fully than ever before the closed doors of the nations in order that the message for this day may be given to all the world. Seventh-day Adventists, with their noncombatant principles, of all peoples in the world, should stand in full sympathy with every consistent and laudable effort to preserve peace.

Can an Enduring Peace be Maintained?

This is fondly hoped and believed by millions at the present time. We wish most earnestly that there were

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reason for sharing in this hope. However worthy the motives and the high ideals of those who are laboring so earnestly to secure the world's peace, one weakness fatal to its endurance is found in the natural limitation of all human endeavor. Peace can be maintained in the world only as the principles of peace transform the lives and fill the hearts of the men and women peopling the world. As long as there exist in the human heart the elements of strife, envy, jealousy, and animosity, just so surely

will these evil principles be manifest in racial jealousy, national animosity, desire for power and aggrandizement. Hence, while we approve of the aims and objects of the earnest men and women who are laboring to promote peace and harmony, we must recognize that after all there are human limitations. This phase of the question, and the agencies which will seek to turn aside some of these worthy political peace movements from their legitimate field of operation, we shall discuss later.

F. M. W.

is near. It is the fatherhood of God over all the nations of the earth; the brotherhood of man beneath every clime and sky, and of every tongue and color."—*Progressive Thinker*, Oct. 19, 1918.

These expressions, and others that we might quote, sound well, but we will ask a Spiritualist who does believe in the "Infinite Intelligence," to tell us what he means. We again quote from the *Progressive Thinker*:

"The more I study of life and nature the more I see of Infinite Intelligence, *not as a personal God* [italics ours], but as a principle of universal love and wisdom. Intellectually blind, indeed, is the man who cannot see a creative mind of intelligence and wisdom back of creation, or nature."

How there can be a mind back of nature, and still have that mind a principle and not a person, is more than we can understand. Doubtless some Christian Scientist friend could help us in such a dilemma. But it is very plain that even those Spiritualists who claim to believe in an "Infinite Intelligence" are entirely unacquainted with the God of the Holy Scriptures, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The Spiritualist thinks all human life is unending. In the text quoted above, the Bible speaks of everlasting life for the believer in Christ; the others perish, or are, as it is expressed in another place, "as though they had not been." Obadiah 16.

L. L. C.

Spiritualism Antichristian

THERE has recently been, on the part of some Spiritualists, a tendency to try to eliminate from Spiritualism its decidedly antichristian characteristics, or at least its atheistical phase. The first article of the Declaration of Principles of the National Association of Spiritualists reads: "We believe in Infinite Intelligence;" and the second reads: "We believe the phenomena of nature, both material and spiritual, are the expression of Infinite Intelligence." These articles seem to imply that Spiritualists, in this country anyway, are believers in God. But let us not be deceived; let us turn to their own literature.

Recently articles have appeared in the Spiritualist organ, the *Progressive Thinker*, in which there is strong denunciation of the idea of the existence of God. These articles have been accorded a prominent position on the first page of the Spiritualist organ. One writer, Rev. H. W. B. Myrick, says he hopes some day to be a delegate to a National Convention, and that he will then demand a clear official interpretation of the first two articles of the Declaration of Principles or that they be withdrawn.

We will not quote the sacrilegious references to Deity which this writer uses in this article in the *Progressive Thinker*. Suffice it to say that he says any Spiritualist who believes in a Supreme Being is "half-baked;" and that such expressions as "He doeth all things well," "God knows best," "not our will but his be done," are "canting and idiotic" phrases.

Still another writer discusses, in this same Spiritualist paper, whether orthodox Christianity is essential to happiness; and declares that the doctrine "that untold numbers . . . must and will go to hell to exist forever in endless torment," is one hardly calculated to produce happiness. We would go further, and say that the doctrine is not Biblical. But the writer identifies himself as an opponent of Christianity when he says:

"The opponent of Christianity is not seeking to decrease human happiness, but to increase it; and I can honestly say, with Andrew Jackson Davis, 'My whole soul shrinks from contact with sectarian Christians or with so-called Christian Spiritualists.'"

To be perfectly fair to Spiritualists in general, and to the *Progressive Thinker* in particular, we must state that many Spiritualists are speaking and writing in such a way that one would think they really did believe in God. We find such expressions as:

"The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children."

"Sacred and revered institutions cannot be overturned. God himself hath fashioned them, they are his."

"God's hand has planted the true living life."

"Truth remains the same in all ages and in all climes, and the voice of its awakening

In Cruden's Concordance, the word "church" is said to signify "a religious assembly selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, according to his Word." Kitto says that the word from which "church" originates could very properly be translated "assembly." In Acts 7:38, the American Revised Version, instead of "church," gives "congregation" in the margin, and Rotherham's translation gives "assembly."

No more exalted position can be assigned to the church than that given it by the apostle Paul when he calls it the "church of God, which he hath purchased with his own blood." Acts 20:28. It is an institution ordained of God, composed of those who believe the truths of the gospel, and is so recognized throughout the entire Bible. It is called by various names, as, "a holy temple," "a habitation of God" (Eph. 2:21, 22); "a spiritual house" (1 Peter 2:5); "the house of God"

(1 Tim. 3:15). Christ being the head of the church, it is called "his body." Col. 1:24.

The organization of the church is for a sacred and holy purpose. It is a building, "a spiritual house," built upon a rock, even Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Against this spiritual structure we are assured that "the gates of hell shall not prevail." Matt. 16:18. The floods may "beat vehemently upon this house," but it cannot be shaken, for it is "founded upon a Rock." Luke 6:46-48. Furthermore, we are assured that Jesus himself is "the chief corner-stone." Eph. 2:19, 20.

Here allow us to remark: Occasionally we hear some one offer as an excuse for not joining the church, "O, I do not need to belong to the church. I can live just as well outside, and be saved." We would not want to say that a person *must* belong to the church to be saved, but we do say that

The Church — No. 1

when the cold winds of adversity are blowing, and the storm is vehement, it is much more safe and comfortable to be in the house than out in the cold and storm, and most people prefer then to be inside. If not now, the time is fast approaching when the shelter of the house of God will be an inviting refuge from the pitiless storm.

Membership in this assembly, or "household of God," brings upon the individual very sacred and solemn responsibilities. Our lives must be such as will uphold the dignity and best traditions of this family, or "household." And when we remember that Jesus is the great Head of the church, and in this household are such holy and illustrious members as Noah, Abraham, Daniel, Job, Paul, and millions of other saints of God, our obligations in this matter are very great indeed. Then, too, we must preserve unity and love in the "household of God." That some members have been the instruments of strife and contention is greatly to be regretted. We are thankful to know, however, that, defective as the church may be, she is beloved of the Lord, and that her reformations come from the inside rather than from the outside.

The church is an assembly organized for work. It is to be as a light set upon a hill, which cannot be hid. The glorious light of the gospel is to be carried to all the region round about. Its work is to save men who are without God and without hope. Wesley's church was called a "soul-trap." Every church should be a place where souls are caught for God, — delivered from the snare of the enemy.

The work of the church is well represented by Bishop Coke, who is said to have once had a dream in which he thought himself standing at the gate of heaven seeking admission. The angel told him his work was not yet done, and that he must go back and finish it. "Then," said Coke, "if I must go back, *let me go back and blaze until I die.*" We are not to crawl into the ark alone and look out complacently upon those who are drowning. This is the period of rescue; the resting time is later. We are to be blazing torches for God, guiding those groping in the dark to the haven of safety.

There will come to the church times of trial and test; times of crisis; times when it must be demonstrated who is on the Lord's side; when there will be a separation between those who are dancing around a golden calf and those who follow the Lord, between the pretenders and the loyal. Such an hour is always a serious one for

the church, and for each individual. Then great spiritual and true leadership is needed; when men of God who know the way, must stand in the gate of the camp and call men to decide to stand for God and the right. These crucial hours serve to distinguish between the nominal and the true worshipers, between those who worship Baal and those who worship Jehovah, between those who believe God's mes-

sages of warning and those who do not. They purify the body.

In view of such hours as these, the responsibility of being a leader in the church is very great. It is a responsibility not to be coveted, and secured by some political methods, but to be accepted as a duty, and to be discharged in the fear of God, and under the counsel and advice of the church.

G. B. T.

The Passing of Human Glory

THE last four years have afforded some striking lessons illustrative of the vanity of human glory. By circumstances beyond their control, some of the mightiest men of earth have been forced to lay aside their honor and glory and take their places among the humblest of their subjects. Such was the fate of the once mighty czar of Russia. Later the king of Greece was forced into retirement. The last few weeks have witnessed the abdication of the emperor of Austria and the kaiser of Germany, besides a score of lesser scions of royalty.

How vain are the hopes of men, and how vain have been the hopes of the men who trusted in them! As the royal singer of Israel contemplated the passing of earthly glory, he could well say: "Put not your trust in princes, nor in the son of man, in whom there is no help." When thrones totter, and earth's mightiest

rulers are driven into obscurity, and warlike nations are brought to abject surrender, we may well ponder upon the uncertainty of earthly things.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

We need to look beyond the seen to the great unseen, and contemplate the objects of eternal worth and of enduring might. We may say in the words of Scripture: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." In these times of uncertainty and disquietude, we need to place our trust in God, and in his everlasting Word.

How the Lord Answered by Rain

As Elijah contended with the priests of Baal, and received from God the answer of abundant rain for the famine-stricken land, so repeatedly, in the missionary story, have servants of the Lord been prompted by heathen challenge to pray God to give the same sign to show that he is the living God.

In his "Story of My Mission," William Shaw, of South Africa, tells how the Kafirs, by the Chaluma River, were given a sign from the true God. Pato, their chief, was friendly to the Christian teacher, but when his country became "dead with drouth," his people turned to the native witch doctor. Presents of cattle were brought, and the rain maker, his naked body streaked with red ocher, came out to dance the rain dance, with all the wild frenzy of those ancient priests of Baal, the women joining in singing and clapping their hands. "I cannot obtain rain," said the rain doctor at last; "there is a hindrance." Then he declared that the hindering cause was the bell of the mission chapel.

Then the missionary took up the challenge, and read to the people from Acts 14, showing that the God of the Christians had ever witnessed to those who knew him not, by giving "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Opinion was divided. Many thought that at any rate the mission bell should not ring until rain had come. Mr. Shaw says:

"The bell continued to be rung as usual. But I told the chiefs and the people of the neighborhood, that we would hold a special meeting for prayer, to ask rain from God. I was very careful to explain that no teacher sent from God could give rain; that God is the giver of every good gift; but that he has told us to pray to him in our time of need."

He continues the story, referring to himself as "the missionary:"

"Hence the missionary proposed to set apart a whole day for fasting and prayer, and at certain intervals during the day to call together the people at the chapel by ringing the bell, that they might humble themselves and offer solemn and earnest petitions."

"Chiefs and people very readily acceded to this arrangement. On the appointed day the fast was rigorously observed; so much so that applications were made to the missionary to know whether the infants at the breast should be permitted to receive their usual nourishment!

"The several services of that memorable day were attended by a large number of people, including the principal chiefs. Much was said on the subject in various brief addresses. Many fervent prayers were offered.

"God was pleased in his infinite mercy to answer for himself. Just as the people were beginning to assemble for the evening service (the last of the day), drops of rain began to fall slowly, and without any great promise of a copious flood. But while the service was proceeding, the clouds were rolling up from the direction of the great

Southern Ocean, and at the time of its close, the rain was falling in heavy showers. It increased during the night and became continuous, coming down heavily hour after hour.

"All the smaller streams were speedily overflowing, and on the third day some of the people came to the missionary and said, 'The rivers are overflowing their banks, and washing away some of the gardens; would it not now be well to thank God, and tell him that it is enough, and pray that he may now withhold his hand?'

"Truly, all acknowledged that this was 'God's rain.' Gqindiva [the rain doctor] and his profession fell into disrepute in all that neighborhood; and for many years after the chiefs and counselors of the Amagonakwaljbie never made another application to a rain maker."

W. A. S.

"It is not for you to know the times or the seasons, which the Father hath put in his power." Acts 1:7.

From the interesting question of what was going to happen, he turned their attention to the vastly more important subject for their consideration—the work which they were to do. And these were the last words he spoke before his ascension, and in them he gives also the source of the power for doing the work:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Vs. 8.

Under present conditions we may well expect to see an increasing tendency toward speculation as to future events. Elder Spicer's warning given in the week of prayer readings for this year, is one which we should surely take to heart.

"It is not for us to speculate as to whether this world is to be granted another period of peace. One thing is sure: we are to pray with all our hearts that, if possible, it may be so. God forbid that we should be in the attitude of spectators wondering how events are to come out. *God's people must carry the burden of his unfinished work* [italics ours]."

We cannot but believe that if the Lord Jesus were again on earth and we were to ask him concerning the events of the future, he would answer us as he did the disciples of old, calling our attention to the work we must do and to the need of the infilling of the Holy Spirit for its accomplishment.

L. L. C.

Our Main Concern

SATAN'S main concern is to keep the people of God from actually doing the work which God has given them to do, the work which must be done before the second advent of our Lord Jesus Christ. The adversary cares little how he obtains his purpose if he can only hinder the proclamation of the advent message; for he knows that when that shall have been given the end will come.

Our main concern should be to avoid the traps which are laid for our feet and to make the carrying of the gospel to earth's remotest bounds our one, foremost, and all-absorbing business. We must not allow ourselves to be led into foolish or radical extremes on any point. Paul's caution should be remembered:

"Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

Extremes are always dangerous. We must not set our hearts on earning money or acquiring property; but we do need thrift and sound business judgment. If we exercise these, we shall not become a charge on the church; God will bless us financially; and we shall be able to make gifts to the cause, even as he has prospered us. We must be a peculiar people; but we should build no wall of separation about us, as did the children of Israel anciently. We need to imitate the apostle Paul, who was all things to all men if by any means he might win some, and the Lord Jesus, who ate and drank with publicans and sinners. It is well to give much study to the divinely inspired writings; but even in Peter's day there were some who did study them, yet wrested these scriptures to their own ruin. Our ideal should not be the meditative speculation of the ascetic of the Middle Ages, but the practical service to humanity of Him "who went about doing good."

With the signing of the armistice terms, we face a real danger as Adventists. Will our thought and attention be given to speculations concerning the peace which seems about to come, and our time be occupied in talking about after-war conditions, or shall we leave these things largely for discussion by others, while we throw our whole souls into planning and working for the speedy carrying of the gospel message to every nation, kindred, tongue, and people—yea, to every creature?

When the disciples, after Christ's resurrection, wished to engage in speculation concerning the time of restoring again the kingdom to Israel, he rebuked them in these words:

The Call of Suffering Millions

TO ALL OUR PEOPLE

THE closing of the war will probably call for greater sacrifice on our part in order to help the destitute people of the world. A few weeks ago the American Committee for Armenian and Syrian Relief sent out a statement that there were 3,950,000 refugees, and that 935,000 of them were within reach of the committee's agents. A call was being made for \$30,000,000, to save this 935,000 from death, 400,000 of whom are children without fathers and many without mothers. Recent events have probably made all these refugees accessible, and the need of relief funds is correspondingly greater.

Dr. James L. Barton, chairman of the committee, wrote concerning the call:

"In making this estimate we have fixed the smallest sum that can be considered as approximately sufficient to keep the breath of life in the bodies of these homeless, helpless, starving masses, who depend upon the American Committee for Armenian and Sy-

rian Relief to save them from inevitable death. We place this amount at five dollars a month. There are some in areas where industrial relief is being organized, who can live on less than this, while in other areas several times this amount will be required."

The Missionary Volunteer Department is conducting a campaign to raise money for these starving people, aside from their regular foreign mission offerings. Recently, in considering our duty to these people who have experienced such untold suffering, the General Conference Committee felt that all the members of the church should unite with the young people in this campaign of relief for those in need.

The young people were to begin their efforts October 5 and continue till Thanksgiving, but in many cases the epidemic interfered with the plans. Because of this, and in order that the whole church may take hold and help, it was suggested that the effort be extended until Christmas.

We hope that every Seventh-day Adventist home will get one of the Armenian savings banks, put it on the dining-room table, and remember these needy people in a substantial way by dropping coins into the bank from day to day. There may be individuals and churches who will desire to "adopt" an orphan. See full explanation in regard to this work in another article in this paper.

While not lessening our gifts to foreign missions, let us, brethren and sisters, bring a Christmas gift to the destitute and starving people of Bible lands.

The American people surely have much for which to be thankful. Our country has not been devastated by war, our homes have not been destroyed, nor our wives and children left destitute. It is beyond the power of human speech to describe what millions have suffered and are suffering. We have plenty to eat and to spare, while multitudes of homeless and fatherless children suffer for food and

clothing. A telegram recently received from Meshed, Persia, says of conditions there:

"Thousands of families have already sold everything salable in order to get bread, and are now destitute; and this condition is increasing daily."

Self-sacrificing workers are giving life itself in their efforts for these stricken people. A few weeks ago word was received that the Rev. W. A. Shedd had died of cholera, and it was stated that this is the eighteenth life sacrificed in the service of the American Relief Committee during the past year.

Sad to say, thousands of dollars are still wasted by God's professed people at the holiday season. How can we do it when multitudes are actually starving? And how can we spend needlessly any of the means which God gives us when millions are famishing for the bread of life? Let us practice and teach to our children the spirit of sacrifice.

A. G. DANIELLS.

Declarations of War

THE following is a complete list of the declarations of war and severances of diplomatic relations in connection with the struggle just closed. This list is compiled from the *Official United States Bulletin* and *Current History*. We have published a list two or three times before, but as this is the complete and final list, so far as the present war is concerned, we publish it again for the benefit of our workers:

Declarations of War

Austria v. Belgium, Aug. 28, 1914.
Austria v. Japan, Aug. 27, 1914.
Austria v. Montenegro, Aug. 9, 1914.
Austria v. Russia, Aug. 6, 1914.
Austria v. Serbia, July 28, 1914.
Belgium v. Germany, Aug. 4, 1914.
Brazil v. Germany, Oct. 26, 1917.
Bulgaria v. Rumania, Sept. 1, 1916.
Bulgaria v. Serbia, Oct. 14, 1915.
China v. Austria, Aug. 14, 1917.
China v. Germany, Aug. 14, 1917.
Costa Rica v. Germany, May 23, 1918.
Cuba v. Germany, April 7, 1917.
Cuba v. Austria, Dec. 16, 1917.
France v. Austria, Aug. 12, 1914.
France v. Bulgaria, Oct. 16, 1915.
France v. Germany, Aug. 3, 1914.
France v. Turkey, Nov. 5, 1914.
Germany v. Belgium, Aug. 4, 1914.
Germany v. France, Aug. 3, 1914.
Germany v. Portugal, March 9, 1916.
Germany v. Rumania, Aug. 28, 1916.
Germany v. Russia, Aug. 1, 1914.
Great Britain v. Austria, Aug. 13, 1914.
Great Britain v. Bulgaria, Oct. 15, 1915.
Great Britain v. Germany, Aug. 4, 1914.
Great Britain v. Turkey, Nov. 5, 1914.
Greece (Provisional Government) v. Bulgaria, Nov. 28, 1916.
Greece (Government of Alexander) v. Bulgaria, July 2, 1917.
Greece (Provisional Government) v. Germany, Nov. 28, 1916.

Greece (Government of Alexander) v. Germany, July 2, 1917.
Guatemala v. Germany, April 21, 1918.
Haiti v. Germany, July 15, 1918.
Honduras v. Germany, July 19, 1918.
Italy v. Austria, May 24, 1915.
Italy v. Bulgaria, Oct. 19, 1915.
Italy v. Germany, Aug. 28, 1916.
Italy v. Turkey, Aug. 21, 1915.
Japan v. Germany, Aug. 23, 1914.
Liberia v. Germany, Aug. 4, 1917.
Montenegro v. Austria, Aug. 8, 1914.
Montenegro v. Germany, Aug. 9, 1914.
Nicaragua v. Austria, May 6, 1918.
Nicaragua v. Germany, May 6, 1918.
Panama v. Germany, April 7, 1917.
Panama v. Austria, Dec. 10, 1917.
Portugal (resolution authorizing intervention as an ally of England) v. Germany, Nov. 23, 1914.
Portugal (military aid granted) v. Germany, May 19, 1915.
Rumania (allies of Austria considered it a declaration of war) v. Austria, Aug. 27, 1916.
Russia v. Bulgaria, Oct. 19, 1915.
Russia v. Germany, Aug. 7, 1914.
Russia v. Turkey, Nov. 3, 1914.
Serbia v. Germany, Aug. 6, 1914.
Siam v. Austria, July 22, 1917.
Siam v. Germany, July 22, 1917.
Turkey v. Rumania, Aug. 29, 1916.
Turkey (holy war) v. Allies, Nov. 11, 1914.
United States v. Austria, Dec. 7, 1917.
United States v. Germany, April 6, 1917.

Severances of Diplomatic Relations

Austria v. Japan, Aug. 26, 1914.
Austria v. Portugal, March 15, 1916.
Austria v. Serbia, July 26, 1914.
Austria v. United States, April 8, 1917.
Belgium v. Turkey, Oct. 30, 1914.
Bolivia v. Germany, April 14, 1917.
Brazil v. Germany, April 11, 1917.
China v. Germany, March 14, 1917.
Costa Rica v. Germany, Sept. 21, 1917.
Ecuador v. Germany, Dec. 7, 1917.
Egypt v. Germany, Aug. 13, 1914.
France v. Austria, Aug. 11, 1914.
France v. Turkey, Oct. 30, 1914.

Germany v. Italy, May 23, 1915.
Great Britain v. Turkey, Oct. 30, 1914.
Greece v. Austria, July 2, 1917.
Greece v. Turkey, July 2, 1917.
Guatemala v. Germany, April 27, 1917.
Haiti v. Germany, June 16, 1917.
Honduras v. Germany, May 17, 1917.
Japan v. Austria, Aug. 25, 1914.
Liberia v. Germany, May 8, 1917.
Nicaragua v. Germany, May 19, 1917.
Peru v. Germany, Oct. 5, 1917.
Rumania v. Bulgaria, Aug. 30, 1916.
Russia v. Bulgaria, Oct. 19, 1915.
Russia v. Rumania, Jan. 28, 1918.
Russia v. Turkey, Oct. 30, 1914.
Santo Domingo v. Germany, June 8, 1917.
Turkey v. United States, April 20, 1917.
United States v. Germany, Feb. 3, 1917.
Uruguay v. Germany, Oct. 7, 1917.

A COMFORTLESS BELIEF

IF infidelity has afforded any comfort to its disciples during life, it surely has brought no hope in the hour of death. This was recognized recently by a noted French infidel. After reaching the trenches he sent back word that his infidel writings must be destroyed. He said, "In the trenches a man must have God." Robert G. Ingersoll once said: "Life is a barren peak between the vales of two eternities. We look beyond the heights and cry aloud, but the only answer is the echo of our despairing cry." Of how much more comfort is the assurance given in divine Revelation by the patriarch Job, who, suffering the double affliction of the loss of his family and of standing himself face to face with death, inquires: "If a man die, shall he live again?" The comfort which he received, not from the doctrine of infidelity, but from divine Revelation, brings back the answer: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:15.

SHALL WE PRAY FOR THE WORLD'S CONVERSION?

IN answer to this question the editor of the *Sunday School Times*, in a recent issue of that journal, makes the following pertinent observations:

"It is God's purpose to convert the world. God loved the world, and he sent his Son to save the world. There will come a glad day when the world and they that are therein will be wholly Christ's. It is right that every Christian should pray for the hastening of that day. . . .

"I pray not for the world," our Lord said to the Father, "but for them which thou hast given me." John 17:9. Not that Jesus cared not for the world, but his way of blessing the world is through those whom the Father is giving him. When Paul went into a new city he did not pray for the conversion of all in the city. He never talked of 'taking Athens, or Ephesus, or Rome, for Christ.' Paul was suffering persecution at Corinth, but he remained to evangelize it, not convert it, because in a vision God said to him, 'I have much people in this city.'"

The Time Is at Hand

W. E. STRAW

EVERYTHING in the economic and political world indicates that the events of this earth have about reached their culmination. There seems but one thing standing in the way of the speedy return of our Lord, and that is the proclamation of the gospel in all the world. We are thankful for what has been done. This message has made wonderful strides within the last few years. There are missionaries in nearly all parts of the world. But there is a great work yet to be done in Africa. Since coming to the Rhodesian field, I have felt the magnitude of the work as never before. There are still great unentered areas in this field, and there are thousands of square miles in Central Africa having no missionaries of any denomination. To these parts the message must go.

This matter has been given careful consideration by our Rhodesian Executive Committee. We realize that the brethren in the homeland are trying to send help to those out on the firing line. And we in turn are trying to lay plans to finish the work with the fewest possible men and the smallest amount of means. But it was a great disappointment last year to learn that our appropriations were cut so that our plans for work in new fields could not be carried out. As the old work must be maintained, it is always the plans for extending the work that are affected when we find the funds insufficient. But every de-

lay in extending the work in new and unentered fields means a delay of the time when the gospel shall have been preached in all the world, and a delay of the return of our Lord to gather his people home.

The question of how our message could be carried to the dark unentered quarters of Africa the most quickly, effectively, and economically, was very carefully studied by our committee in their recent meeting held in Bulawayo. It was finally decided to maintain one training station in each language area, and that further work be carried on by means of outstations and outschools, and that these outstations and schools act as feeders to the main stations, and that our main stations be made into training centers for teachers and evangelists.

All seemed to feel that our workers in the main stations should spend their energies in training natives to go out into the kraals (villages), to conduct schools and teach the truth to their people. The workers in the outstations would spend their time in supervising these outschools and holding revivals among them. If the energies of our white workers can be expended in training and supervising the natives, who in turn can do the teaching of the message to their own people, we believe we can quickly carry the message to benighted Africa and hasten the coming of the Lord to take his children home.

Bulawayo, Rhodesia.

The Ancient Hebrew System of Education — No. 8

Its Principles Applied to Modern Education

M. E. CADY

History

THE Bible is largely made up of biography, history, and prophecy. Biography is the record of individuals; history, the record of nations; and prophecy, the record of individuals and nations written or spoken before the events take place. The superior value of Bible biography, history, and prophecy lies in its absolute truthfulness and reliability. The educational value of Bible biography is thus clearly set forth:

"As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's Word alone is found such delineation." — *"Education," p. 146.*

The children of the Hebrews early in life became acquainted with the

fascinating stories of the lives of their illustrious and renowned ancestors, and soon learned of the deceitfulness of sin, and that "whatsoever a man soweth, that shall he also reap."

"This is why God has given so many examples showing the results of even one wrong act. From the sad story of that one sin which 'brought death into the world, and all our woe, with loss of Eden,' to the record of him who for thirty pieces of silver sold the Lord of glory, Bible biography abounds in these examples, set up as beacons of warning at the byways leading from the path of life." — *Id., p. 150.*

Sacred History in the Schools of the Prophets

Sacred history was one of the chief subjects taught in the schools of the prophets. God by his Spirit moved some of the prophets to write the history of the reigns of several of the kings of Israel. The history of wicked kings, as well as that of good kings, was written, and the youth in studying these records learned that God was no respecter of persons; that "in

every nation he that feareth him [God], and worketh righteousness, is accepted with him."

By reading the writings of Isaiah, Jeremiah, and other Bible prophets, we learn that they prophesied not only concerning Israel, but also of Assyria, Babylon, and other nations. God was dealing with these nations and giving them messages of warning and reproof, pronouncing judgment upon those whose cup of iniquity was already full. The students of the schools of the prophets must have studied these messages with intense interest and watched eagerly the transpiring of events which fulfilled these prophecies. Not only present and future events were matters of supreme interest, but God's past dealings with kings and nations in their relation to his chosen people formed a considerable part of the course of study in sacred history. The central thread of thought in all history study is expressed in the words: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

There are also historical writings mentioned in the Bible which have not been preserved. These, with the names of the writers, are as follows:

1. Book of the Wars of the Lord, by Moses. Ex. 17: 14.
2. "Book of Jasher," by Joshua. Joshua 10: 13; 2 Sam. 1: 18.
3. Life and Reign of David, by Samuel. 1 Chron. 29: 29.
4. Life and Reign of David, by Nathan. 1 Chron. 29: 29.
5. Life and Reign of David, by Gad. 1 Chron. 29: 29.
6. "The Acts of Solomon," by Nathan. 1 Kings 11: 41-43.
7. "The Acts of Solomon," by Ahijah. 2 Chron. 9: 29.
8. "The Acts of Solomon," by Iddo. 2 Chron. 9: 29.
9. Life and Reign of Rehoboam, by She-maiah. 2 Chron. 12: 15.
10. Life and Reign of Rehoboam, by Iddo. 2 Chron. 12: 15.
11. Life and Reign of Abijah, by Iddo. 2 Chron. 13: 22.
12. Life and Reign of Jehoshaphat, by Jehu. 2 Chron. 20: 34.
13. Life and Reign of Uzziah, by Isaiah. 2 Chron. 26: 22.
14. Life and Reign of Hezekiah, by Isaiah. 2 Chron. 32: 32, 33.

The Study of History Today

How is history being studied today? If, in this important branch of education, we conform to the principles and practice of the ancient Hebrew schools, what will be the spirit, aim, and method of history study?

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of his dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy." — *"Counsels to Teachers," pp. 379, 380.*

The writer of the foregoing briefly contrasts the right and wrong methods of history study in the following words:

"But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of his purpose in the rise and fall of nations."—*Id.*, p. 380.

The Bible the Best of Histories

The Bible is referred to as the model book of history, and its superior points of excellence are thus graphically expressed:

"The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's Word only do we behold the power that laid the foundations of the earth, and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

"In the annals of human history the growth of nations, the rise and fall of empires, appears as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of his own will."—*"Education,"* p. 173.

The Bible More Than a Human Book of History

Mr. Lamb, in his book, "The Making of a Man" (page 70), clearly and strikingly shows the more than human character of the Bible as a book of the world's history:

"The Bible contains the only complete compendium of this world's history. While not professedly a world's history, yet it does three things for history that would be impossible for any merely human book to do:

"1. It tells how history began. It gives us the origin of all things pertaining to this world,—the origin of man, of nations, of sin and death, the beginnings of human history before there was any one to write history. This is the claim so ingeniously and vigorously made by wisdom herself as personified in Prov. 8: 22-32.

"Our conclusions about 'first things' are all guesswork. We were none of us there to see the origin of this world and how human history began. God was there, and he therefore knows all about the beginning of things, and whatever he has chosen to reveal to us in his Word is personal information and therefore exact and reliable information,—God's wisdom about 'first things.' We may not clearly understand his statements; but we will not venture to contradict them."

"2. The Bible in the same way is the only authority as to the end of human history. Man can only write about the past and present: all is guesswork and uncertainty after today. But God can see into the future, the end from the beginning. Future history is as plain to him as past history; and in the Bible we find a very complete presentation

of the future of our race, an outline of the world's history until time shall be no more, and even then a wonderfully comprehensive, though brief, outline of man's eternal destiny, his relation to God's vast plans for the mighty universe; all that is necessary for us to know of the future life to furnish a basis for wise conclusions as to the true purpose of life here, as well as the highest possible inspiration and motive to attain such purpose.

"3. And while the Bible thus reveals two things it is impossible for human historians to know, the beginning and the end of human history, it accomplishes another purpose that is equally out of the reach of uninspired writers of history. *It traces God's hand in history.* It reveals a divine chain that links together all the important events that have transpired during the past ages, making them work out one grand eternal purpose, whose finale shall be the redemption of this ruined world from the thralldom and dominion of sin. It reveals the central, crucial facts of all past history, the selection of the Jewish nation and their strange history, their relations to surrounding nations, involving all the great nations of antiquity; the gradual preparation of the world through this chosen people for the advent of the world's Messiah and Deliverer, the record of whose life and death is not only the central fact in this world's history, but the most important event in the history of God's entire universe."

"The Bible is God's history of this world so far as this world is related to his vast universe, so that one who has mastered Bible history is able to view all history from God's standpoint, to get right in at headquarters, to study all important history at its base, and therefore become a wiser historian than by any other means."

Saving of Time in History Reading

If Bible history is given the place of pre-eminence it deserves, and it becomes the guiding star in all historical study and research, much valuable time will be saved to the student. A clear conception of the Bible outline of the world's history will enable the student to discriminate between the

historical material which is simply entertaining, satisfying the curiosity, and that which is profitable, and which reacts on the mind, giving clearer visions of true and noble ideals. The waste of time and the uselessness of much historical reading is clearly set forth in the following:

"As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose that this knowledge will be an aid to them in teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry, rather than to its strengthening. As I see libraries filled with ponderous volumes of historical and theological lore, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. . . .

"Too often the motive in accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with the philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions.

"Not all the books written can serve the purpose of a holy life. 'Learn of me,' said the great Teacher; 'take my yoke upon you, learn my meekness and lowliness.' Your intellectual pride will not aid you in communicating with souls that are perishing for want of the bread of life. In your study of these books, you are allowing them to take the place of the practical lessons you should be learning from Christ. With the results of this study the people are not fed. Very little of the research which is so wearying to the mind furnishes that which will help one to be a successful laborer for souls. . . .

"The words of the living God are the highest of all education. Those who minister to the people need to eat of the bread of life. This will give them spiritual strength; then they will be prepared to minister to all classes of people."—*"Counsels to Teachers,"* pp. 379-381.

Lessons from the Book of Ezra—No. 3

CONSECRATION TO SERVICE BRINGS OPPOSITION

A. T. ROBINSON

WHEN the people began in earnest to build the house of the Lord in Jerusalem, the movement quickly attracted the attention of their adversaries, whose first attempt to hinder the work was to profess friendship and a spirit of co-operation with God's people.

"Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." Ezra 4: 1, 2.

The leaders of the Jews met this proposal with a point-blank refusal. They said:

"Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us." Verse 3.

What their adversaries could not accomplish by professed friendship, they now sought to bring about by other means.

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra 4: 4, 5.

During the whole of the reigns of Cyrus and Cambyses, the Jews' adversaries plotted to hinder the work, whenever it was being carried forward.

During the reign of Ahasuerus (identified with Cambyses by Ewald and others), accusations against the Jews were written to him (verse 6), which seem to have been taken no notice of. During the reign (verse 7) of Artaxerxes (identified with the

pseudo-Smerdis by Ewald and others), a letter of accusation against the Jews was written, as follows:

"Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings." Verses 12, 13.

To ingratiate themselves in the king's favor, and to lead him to believe that it was only a spirit of loyalty to him and the government that prompted them to make accusation against the Jews, they said, in their letter to the king:

"Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king." Verse 14.

They then recommended to the king that search be made in the books of record, to ascertain—

"that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river." Verses 15, 16.

This time their scheme was successful. Artaxerxes soon made reply to

the letter of the Jews' adversaries, saying that search had been made.

"It is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein." Verse 19.

The king then issued this order:

"Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?" Verses 21, 22.

The king's exhortation to the Jews' adversaries, to "fail not to do this" (verse 22) was quite unnecessary, for they had been working untiringly for several years to secure just such authority, so the record states that as soon as they received the king's letter they "went up in haste to Jerusalem unto the Jews, and made them to cease by force and power." Verse 23. And the sad record continues:

"Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." Verse 24.

It was not the king's order, nor the efforts of their adversaries, that were the real cause of the work's ceasing for some years, but a lack of faith on the part of God's people. This will be made clear in another study.

social order arranged by God for such a career is laid out before us in chapter two, as well as the order of man's accountability to his Maker. But in the third chapter the manner of man's fall from his created state and mission is narrated.

And right here narrative begins to incorporate prediction. In Genesis 3:15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," God discloses his plan of saving man from his fallen state and position through a Saviour and Redeemer human-born.

From this point the narrative proceeds on a pretty closely genealogical method of advance, and under rigid restriction, hastening straight forward down a "sacred line" to that Coming One.

Rapidly the successive generations pass in procession until a name is reached in Genesis 11:26 which holds the leading personal position in all further Biblical history. It is the name of Abram. To this man God promised (Gen. 12:1-3) that his posterity should constitute the branch of mankind through which all families of the race should be blessed; that is, that that Coming One of Genesis 3:15 should appear out of the stock of Abram and as immediate head thereof.

Looking farther along in the narrative, we find that the book of Genesis, covering over twenty-three centuries according to the Hebrew text, or thirty-seven centuries according to the earlier Septuagint text, closes when that particular portion of Abram's posterity to which the covenant appertained, running through Isaac and Jacob, had grown to a great family of twelve branches.

Every Bible student will at once recognize that the rest of the Old Testament, excepting Job, directly concerns this particular Hebrew race; and that at every stage of progress the narrative is marked by this peculiarity,—that the eye is repeatedly lifted up from a present historical situation to the final issue predicted in Genesis 12:3, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." And all the way through it is made plain that the hope of Israel lies in the Coming One who, in Genesis 3:15, is promised as the world's Redeemer and Saviour; in other words, that race-wide blessing is made dependent upon the fulfillment first of the blessing which was promised to Abram's posterity through that Coming One.

We all know, further, that the four Gospels of the New Testament consist of a brief account of the actual appearing and ministry of this Promised One. The one great question on the mind of Jewry in his day was, "Is this Jesus of Nazareth the Son of God, the promised King of Israel?" And

What Place Has Prophecy in the Bible?

How many readers of the Bible realize that, in spite of its sixty-six separate books, this Book as a whole is a *perfectly organized body of revelation*?

Moreover, while numberless isolated fragments of Scripture each embody in miniature—like drops of water mirroring severally the whole expanse of the sky—the entire compass of divine revelation, yet the Bible, taken as a whole, is free from all fault of undue copiousness, of redundancy or tedious repetition, as well as of perplexing divergences, tantalizing obscurities, or doubtful meanings. Therefore, the *entire* Word of Inspiration is necessary to a full-rounded, well-balanced understanding of God's revelation.

And it is not by chance, but by wise superintendence of God's Spirit, that the books of the Bible are arranged in just the order they are. There is an orderly progress in the unfolding of the entire revelation, from Genesis on to the end, which needs to be unbrokenly followed, or the most earnest student will very likely fail ever to perceive and comprehend the scheme of revelation as a whole and in its proportionate parts.

Here, doubtless, lay the cause of the painful confusion and the hopeless ignorance of those two devoted disciples whom the risen Lord accosted on their way to Emmaus. For their

enlightenment they needed just such an orderly expository trip through the Old Testament as Jesus took with them. For, "beginning at Moses and all the prophets [which with the Jews included the historical books], he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

It is then no mere accident that the book of Revelation, for instance, concludes the whole Bible; it is designedly and logically so. There is but one way of coming to the full study of Revelation, and that way is by an intelligent and thorough comprehension, first, of all the previous scriptures. This would eliminate the many divergent "interpretations" of that book now prevalent; because, if we all pursued the method just presented, we should all open the book of Revelation from a common point of view,—a point of view projected, not by private opinion or the opinion of "authorities," but by the self-evident unfolding of the Bible itself as a whole.

It is, then, well worth our while to look into the wondrous volume of God's Word far enough to pick up the mystic thread which binds it all together in one divine unfolding.

The first chapter of Genesis leaves us with man created, male and female, in divine image and likeness for happy residence and noble dominion over all the earth. The physical and

prophecy in the Gospels is simply the announcement that the rejected Jesus will some day return to Jerusalem as the King of Israel in all heavenly authority, power, and glory.

Finally, the remainder of the New Testament crowns its teaching and preaching of this departed Jesus as the world's living Saviour, with the continual reiteration of that "blessed hope" of the "glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-14. The concluding words of the last book and of the last page of the New Testament are, "Surely, I come quickly. Amen. Even so, come, Lord Jesus!"

Therefore an intelligent reading of the Bible in its order and in its entirety soon discovers that the line of progress in the construction of the body of revelation is not that of a system of doctrine, nor of a philosophy of morals, nor of an exhibit of spiritual experience. In due time—after mature acquaintance with the Bible in its entirety—such systems may be constructed by human hands. Yet even then such systems remain only human constructions, indirectly Biblical, and lacking the final authority of revelation. And so far have writers of systematic theology, of systems of ethics, and of exhibits of spiritual experience, fallen short of doing their work after the method just outlined, that instead of an essential unity of faith, experience, and practice among Christians, which should be our happy condition, we are left to witness the sad spectacle of confusion and division, of ever-multiplying "isms" and sects.

But the natural and orderly reading of the Bible as it is placed in our hands soon discovers that prophecy constitutes the leading string of progress, the constructive factor throughout the whole Bible. By prophecy is meant divine prediction, the unveiling of the future.

And this peculiarity marks the rise and progress of prophecy in the Bible, that it is not mere blank, irrelative prediction, a kind of fantastic fortune telling. Biblical material consists largely of historical record. And such is the relation of history to prophecy in the Bible that the Jews rightly classified them together. For the history furnished the logical occasion for the prophecy, because history—exhibiting the current conditions of fallen humanity—continually appealed for light upon its dark and inscrutable mystery. Prophecy is the revelation, out of foreknowledge exclusively divine, of the distant future issue of past and present interests and occurrences.

At once upon man's fall God began to foreshadow the recovery of the fallen, the victory of the vanquished over the oppressor. God only could foreknow this, because God's grace alone could devise it, God's authority alone could ordain it, and God's power (in his Son) alone could execute it.

So from Genesis 3:15 to the close of Revelation, the connecting, integrating element of Scripture as a whole is this one hope-giving, faith-centering perspective.

This does not deny the Christocentric organization of all revelation; it constitutes it. This is clearly attested by Christ himself:

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses [the Pentateuch], and in the prophets [the historical and prophetic books], and in the psalms [the poetical books], concerning me." Luke 24:44.

Note that Jesus hereby linked all his own teaching to the Old Testament Scriptures. Then note that he viewed those Scriptures as unitedly relating to himself. Further note that he viewed those Scriptures in a predictive character,— "must be fulfilled." And finally note that he comprehended in one progressive construction the whole body of the Old Testament writings.

Neither does the recognition of prophecy as the integrating factor of the whole Biblical organism deny the right of pre-eminence to the gospel; it establishes that right. For what is the gospel but the glad tidings of what has already been fulfilled of God's promises concerning that Coming One, and of what yet remains to be fulfilled just as surely in him?

Paul identified gospel with prophecy when, standing before Agrippa, he declared:

"Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:7.

And he goes on to declare that that hope had been fulfilled in measure in the crucifixion and resurrection of Jesus as the Promised One.

Still more forcefully did Paul identify prophecy with gospel in declaring that as an apostle he was "separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures." Rom. 1:1, 2. He also states most strikingly, in Galatians 3:8, that "the Scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Some make a distinction of gospels, according to different descriptions; as, the "gospel of the grace of God" (Acts 20:24), the "gospel of the kingdom" (Matt. 24:14), and "the everlasting gospel" (Rev. 14:16). But these are only different characteristics or aspects of one and the same gospel—the only gospel. Gal. 1:6-9.

Evidently we must widen our conception of the gospel so as to embrace all its aspects. We must recognize that the gospel dates from eternity

(1 Peter 1:20); that the gospel was on hand to catch man as soon as he fell (Gen. 3:15); that the gospel constituted ample means of salvation in all the olden time, whether under the law or without the law (Rom. 10:12); that the gospel is the message of salvation for every creature of each generation from Calvary to this day and till the resurrection of saints (Mark 16:15); that the gospel will mightily prevail amid the darkness of the tribulation (Rev. 7:9, 14); that the gospel will bring to us believers the vast remainder of our salvation in the glorifying of our bodies in the likeness of the glorified Son of man (1 Peter 1:5); that ultimately the gospel will crown all redeemed and saved creation with the same glory and immortality (Rom. 8:21).

Much is lacking in personal appreciation, as well as in the preaching and teaching, of the gospel, if it is not identified with the full scope of divine promise as that is unfolded through the whole vast range of Biblical prophecy.—*Sunday School Times*.

COMFORTED TO COMFORT

"Who comforteth us in all our affliction, that we may be able to comfort." 2 Cor. 1:4, R. V.

A little while ago I was present at a meeting in New York, when one of the speakers, a great scholar and a brave and chivalrous gentleman, referred to the great sacrifices made by the British. He referred to the mother of one of his own students, whose son had been killed, and he told how he visited her in her sorrow. "But," he said, in a sort of parenthesis, "I wasn't able to comfort her much, for I had not then lost my own boys!" It was the unveiling, not only of the speaker's own heart and his own springs of consolation, but it was also the unveiling of the heart of the apostle Paul, and of Paul when he was writing the words, "Who comforteth us in all our affliction, that we may be able to comfort."

And this comfort is purposed to make us comforters. We are comforted in order that we may comfort others. That is the Christian issue. The water which we discover in our souls as a well is to spring up and overflow in rivers of ministering grace. The comforted disciple is to be a comforting apostle. Indeed, the comfort which is not shared loses its strength. There are some things which have to be kept or locked up if their sweetness is to be preserved, but it is not so with divine comfort. It turns sour unless it is opened out in bounteous ministry. Every gift of God is sealed with obligation. Every spiritual experience is a call to corresponding service. "That which ye hear in the ear, proclaim upon the housetops." "Go ye out in the world, and preach the gospel to every creature."—*J. H. Jowett, D. D.*

THE CHRISTIAN AND THE THEATER

If it is good for a Christian to go to the theater, it means that he is glorifying God in doing it; for whatsoever a Christian does, he is to do all to the glory of God. (See 1 Cor. 10:31.)

Some Christians do not hesitate to say that they can go to the theater to the glory of God. If one takes that stand, he must be prepared to defend acting as a profession that may glorify God; for the Christian who supports the theater, whether to the extent of a dollar a year or a thousand dollars, is a partner in making possible the profession of acting. But the modern play, which is a dramatic presentation of life as it is, makes it necessary that almost every actor should act out the passions of sin. It rarely occurs that a play is staged, whether a "good" play or an evil one, which does not have sin at its heart. The more perfectly the actor can simulate the emotions of sin, the more successful is he in his profession.

Now this cannot be done to the glory of God. Sin is that abominable thing which God hates, and nothing that is tainted with sin can glorify God. But, it may be urged, the church is tainted with sin, as are all other good things that we support. Sin in the church is an enemy to its welfare, an intruder that is to be gotten rid of. In the case of the theater the dramatic presentation of sin in all its forms is necessary to the existence of the institution. For a Christian to say that this can glorify God by showing the evil consequences of sin is nearly equivalent to suggesting that our Lord could act out the emotions of sin as part of his plan of destroying sin and freeing men from its bondage.

The dramatic instinct is not in itself wrong, but it is this necessary complicity with sin that makes the modern theater an institution distinctly of the world, the flesh, and the devil. And a Christian does not need to understand this root principle that makes the theater wrong, to know that out from the institution there flow untold streams of evil. This should settle the question for one who is Christ's. The very passage that tells us to do all things to the glory of God is followed by these words: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ." 1 Cor. 10:32, 33; 11:1, R. V.

A third principle by which the question can be settled is to ask, not, "What harm is there in it?" but, "How much good can I do by following this course?"

It is not wise to "argue" about these questions with unbelievers nor

with border-line Christians. Our effort should be rather to strive for the positive by seeking to have the Christian filled with the Spirit, and then the love for the things of the world will drop away.—*Chas. G. Trumbull, D. D.*

LITTLE WORRIES

WE have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew on returning saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages, and sent them howling into the sea.

We brace ourselves against great calamities; but the little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear.

A gentleman was once absorbed in studying the question of socialism, when his wife came in, with despair in her face, and wanted advice about the servants.

"O my dear," he replied, "I cannot give my time to little matters like domestic service! I am trying to solve the social problem of the universe."

"Well," replied the wife, "you solve the problem of the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours."

Really it is much easier to dispose of those great questions which cover the world, than it is to meet and successfully overcome the little worries which present themselves day by day.—*A. C. Dixon.*

REGENERATION AND SANCTIFICATION

SANCTIFICATION is a work of grace upon the heart—it is inward, personal, and spiritual. God throughout his Word makes one demand upon all, old and young, high and low, rich and poor, and that is for holiness of heart. He always has said and no doubt ever will say: "My son, give me thine heart." As we think of it, the only difference between regeneration and sanctification is that regeneration is the beginning of sanctification, and sanctification is the carrying out of regeneration to its end. Regeneration is the tender blade, while sanctification is its growth into the full-ripe corn or fruitage. In regeneration sin is pardoned; in sanctification it is slain. . . .

Regeneration is God's act for us, through our exercise of faith in his Son, while sanctification is his work in us by the power of his Holy Spirit. Regeneration is our matriculation day, while sanctification is to be graduation day. Through regeneration we are given a title to heaven, . . . while through sanctification we finish our preparation for the enjoyment of

heaven. We are not to confound regeneration and sanctification, nor mistake one for the other, and yet it is well that we remember that these great gifts of God are never separated. Whoever is the beneficiary of one is the beneficiary of both.

There is a great mystery in both regeneration and sanctification, and particularly in sanctification. It is a mystery because of the love it displays, because of the power it manifests, because of the method it employs, and because of what it accomplishes. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When Moses looked upon the Lord in the mount, he caught some of the same glory, so that his face shined.

The soul that beholds the image of the invisible God, as it is presented in the person and character of Christ, is made like it, not by a merely natural effect, but "by the Spirit of God."—*Cumberland Presbyterian.*

PRAYER IN THE CAMP

AN officer once complained to General Jackson that some soldiers were making a noise in their tent.

"What are they doing?" asked the general.

"They are praying now, but have been singing," was the reply.

"And is that a crime?" the general demanded.

"The articles of war order punishment for any unusual noise," was the reply.

"God forbid that praying should be an unusual noise in the camp!" said Jackson.

I DID not learn to preach Christ all at once. The devil has been my best professor of exegetical and experimental divinity. Before that great schoolmaster took me in hand, I was a sucking child, and not a grown man. It was my combats with sin and with Satan that made me a true minister of the new testament. It is always a great grace to me, and to my people, for me to be able to say to them: I know this text to be true! I know it for certain to be true! Without incessant combat, and pain, and sweat, and blood, no ignorant stripling of a student ever yet became a powerful preacher.—*Luther.*

A SINGLE unlearned preacher, with grace in his heart and the fire of the divine Spirit on his lips, can often effect more than those who have the hall mark of the universities.—*John Wycliffe.*

THERE is no calamity so great that it cannot be made a little lighter by patience, or a great deal heavier by despair.—*Great Thoughts.*

STUDIES IN THE TESTIMONIES

Counsel to the Youth

TYLER E. BOWEN

1. EARLY in their experience what test came to Daniel and his companions in Babylon?

"At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism, and to dishonor the principles of the law of God."—*The Story of Prophets and Kings*, p. 481.

2. What was the purpose of God in bringing these Hebrew youth into contact with the great men of Babylon?

"God brought Daniel and his associates into connection with the great men of Babylon, that in the midst of a nation of idolaters they might represent his character. How did they become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life. They honored God in the smallest duties, as well as in the larger responsibilities."—*The Story of Prophets and Kings*, p. 487.

3. What lesson from their experience applies to the present time?

"As God called Daniel to witness for him in Babylon, so he calls us to be his witnesses in the world today. In the smallest as well as the largest affairs of life, he desires us to reveal to men the principles of his kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God. Daily they fail of discharging with whole-heartedness the little duties of life. While they wait for some large work in which they may exercise supposedly great talents, and thus satisfy their ambitious longings, their days pass away."—*The Story of Prophets and Kings*, pp. 487, 488.

4. What did the Babylonians behold in the three young men who so nobly stood for right principles?

"The Hebrew worthies were men of like passions with ourselves; yet, notwithstanding the seductive influences of the court of Babylon, they stood firm, because they depended upon a strength that is infinite. In them a heathen nation beheld an illustration of the goodness and beneficence of God, and of the love of Christ. And in their experience we have an instance of the triumph of principle over temptation, of purity over depravity, of devotion and loyalty over atheism and idolatry."—*The Story of Prophets and Kings*, p. 489.

5. Is it safe to conclude that be-

cause one is popular among associates he is in favor with the Lord? What was Jesus' experience?

"His presence brought a purer atmosphere into the home, and his life was as heaven working amid the elements of society. Harmless and undefiled, he walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here and a word there, as he saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons he had learned from nature, of the love, the kindness, the goodness of God."—*The Desire of Ages*, p. 91.

6. What gratifies Satan? Unknown to the young, what is the heavenly Artist doing?

"Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the great heavenly Artist is taking cognizance of every act, every word, and that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated. Every defect in their moral character stands revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed."—*Testimonies for the Church*, Vol. I, p. 501.

7. What will answer the craving for something new to divert the mind?

"The young urge that they need something to enliven and divert the mind. I saw that there is pleasure in industry, a satisfaction in pursuing a life of usefulness. Some still urge that they must have something to interest the mind when business ceases, some mental occupation or amusement to which the mind can turn for relief and refreshment amid cares and wearing labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the Word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed."—*Testimonies for the Church*, Vol. I, p. 503.

8. What unvarying law governs in the matter of seed sowing?

"Dear young friends, that which you sow, you will also reap. Now is the sowing time for you. What will the harvest be? What are you sowing? Every word you utter, every act you perform, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower. As is the seed

sown, so will be the crop. God has given you great light and many privileges. After this light has been given, after your dangers have been plainly presented before you, the responsibility becomes yours. The manner in which you treat the light that God gives you, will turn the scale for happiness or woe. You are shaping your destinies for yourselves."—*Testimonies for the Church*, Vol. III, p. 363.

9. What constitutes the only safety for the young?

"The only safety for the young is in unceasing watchfulness and humble prayer. They need not flatter themselves that they can be Christians without these. Satan conceals his temptations and his devices under a cover of light, as when he approached Christ in the wilderness. He was then in appearance as one of the heavenly angels. The adversary of our souls will approach us as a heavenly guest; and the apostle recommends sobriety and vigilance as our only safety. The young who indulge in carelessness and levity, and who neglect Christian duties, are continually falling under the temptations of the enemy, instead of overcoming as Christ overcame."—*Testimonies for the Church*, Vol. III, p. 374.

10. To whom will the service of Christ never be counted drudgery?

"The service of Christ is not drudgery to the fully consecrated soul. Obedience to our Saviour does not detract from our happiness and true pleasure in this life, but it has a refining, elevating power upon our characters."—*Testimonies for the Church*, Vol. III, p. 374.

11. For young and old what results are experienced from the consciousness of right-doing?

"The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express."—*Testimonies for the Church*, Vol. I, p. 502.

12. How are the qualities acquired which form a noble character?

"Through the fidelity to the principles of temperance shown by the Hebrew youth, God is speaking to the youth of today. There is need of men who, like Daniel, will do and dare for the cause of right. Pure hearts, strong hands, fearless courage, are needed; for the warfare between vice and virtue calls for ceaseless vigilance. To every soul Satan comes with temptation in many alluring forms on the point of indulgence of appetite."—*The Story of Prophets and Kings*, p. 488.

13. What is said of the need today for the same qualities of noble living and faithful adherence to the right, as displayed in the lives of Daniel and his companions?

"The same mighty truths that were revealed through these men, God desires to reveal through the youth and children today. The life of Daniel and his fellows is a demonstration of what he will do for those who yield themselves to him, and with the whole heart seek to accomplish his purpose."—*The Story of Prophets and Kings*, p. 490.

IN MISSION LANDS

The Earthquake in Porto Rico

WILLIAM STEELE

PERHAPS the greatest seismic disturbance ever known in Porto Rico visited us October 11, at 10:12 A. M. The destruction of life and property in some parts of the island is appalling. As the people are naturally excitable and impulsive, panic has reigned supreme among certain classes in many of the cities, and a number have died from fright.

The damage done in San Juan, the capital, is slight. Only a few buildings were cracked; none of them will have to be rebuilt. Brother D. D. Fitch and myself were down in the commercial section of the city on business, and had just reached the principal corner of the main street when we saw the buildings begin to shake and the people, filled with fear and in great excitement, pouring out into the street. Having had experience in the great quake that destroyed Valparaiso, Chile, in 1906, I immediately went to the center of the intersection of the two streets, the safest place to be found, and awaited results. The people crowded out of the houses into the narrow streets, where there was danger of great loss of life if the quake continued. It lasted, however, only a few moments, but was followed immediately by another shock equally great.

On the west side of the island the shocks were stronger, and a number of cities were practically destroyed. Mayaguez, the third city in size in the island and the most beautiful, suffered the most, being now in ruins. It was in this city in 1901 that Brother and Sister Fischer, the first missionaries to the island, were stationed. There Brother Fischer died the following year. His is the only missionary grave we have in Porto Rico. It was in Mayaguez that Elder B. E. Connerly settled, and for five or six years published the *Sentinel of Truth*, and there, with my family, I also spent my first two years, while circulating literature. More of our literature has been circulated in that city than in any other on the island, but as the people in general are indifferent and self-satisfied, they have not heeded the call to repentance. At present not one member of the Seventh-day Adventist church is living there.

It was here that the earthquake did its greatest damage, although near-by cities suffered severely in proportion to their size. The scenes during the quake are beyond description. All outside communication was cut off at

once. As all telegraph and telephone lines were down, it was some time before the rest of the island had a knowledge of what had really happened to the proudest and most beautiful city of the island. It is sufficient to say that not a house of concrete or brick construction except one is habitable. The street car and train service is discontinued, as the streets are filled with debris, and in many places where the railroad runs near the mountains great quantities of rock and earth have covered the tracks. For several days the earth has continued to quake at frequent intervals, and with each new movement panic reigns supreme. Ruins are strewn everywhere, and the people are living under the trees and in the plazas,

ber were injured. The public school buildings suffered greatly; some teachers and pupils were killed. The monetary loss in Mayaguez is estimated at more than two millions. It is estimated that eight thousand people are at the mercy of the weather, and as heavy rains have set in, the suffering has been intensified. Those who can do so have taken their families to other places. However, the authorities will soon have the situation well in hand. In this time of war and depression, with high prices, the problem of providing homes for the people is no easy one. Without doubt the suffering will continue for some time. The Government is doing all that can be done to relieve immediate needs, but it will require years for the island to recover from the results of this quake of a few moments' duration.

Aguadilla, the fifth city in size, is also almost completely ruined. Scarcely a school or concrete building remains habitable. More deaths are reported than at Mayaguez. Here also the sea entered the city and swept away between three hundred fifty and four hundred houses of the poor people, drowning a number. One man was found with a child on each



SCENE IN ONE OF THE PRINCIPAL STREETS OF MAYAGUEZ

without shelter. This presents a picture that moves the stoutest heart. As all the hospitals were more or less injured, difficulty was experienced in caring for the large number who had been hurt, until help arrived.

Many of the poor lived in a part of the city which was built on the beach. At the shock of the earthquake the sea receded and then returned with force, leaving destruction in its wake. More than three hundred houses were wrecked, and many people were drowned, in some cases entire families. If the destruction had come at night the loss of life from drowning would have been many times greater, but as it occurred in the forenoon, the people had a better chance to escape. The salt water destroyed a great part of the provisions in the wholesale district.

The tobacco factory was destroyed, and it was here that the greatest loss of life occurred and the greatest num-

arm, all drowned. Women also, with children in their arms, were found in the same condition. The total number of dead is not known, and probably cannot be determined with any degree of certainty.

The water covered two hundred acres of low land near the city known as the "Plains of the Palms," destroying eight thousand palm trees and drowning two hundred head of stock. Entire families in this section have disappeared. The inhabitants of the hills have left their homes and are living along the main road, and thousands of persons spend their time under the trees. Arecibo, Isabela, Anasco, and Aguada suffered heavy monetary damage, but the loss of life was not great.

Throughout all the island, Roman Catholics are having night processions, carrying the images and pictures of the saints. They hold mass and say special prayers that the quake

may cease. It is quite a sight to see these processions at night, the people with their lighted tapers, all chanting their prayers in loud tones, asking the saints to intercede to save them from destruction. It is a notable fact, commented upon by many, that in all the cities and towns of the island the Roman Catholic churches have suffered the greatest damage. In many cities, practically the only damage done was to these churches. The loss of images has been great, as they fell to the floor and were broken. This should show the people that there is no help to be obtained from them, as they cannot save even themselves.

We are planning to publish as quickly as possible a pamphlet containing articles on the earthquake and its cause and the near coming of Christ. It is our plan to have the

churches conduct a great missionary campaign and place these publications in the hands of the people now while their interest is aroused, and we hope that many souls will become interested in the message for this time. This old world is certainly not a very safe place to live in at the present time, and the people should know that still more troublous times await us in the future.

Surely it will be a happy day when the Lord shall come and bring an end to all this suffering and misery, and usher in that great day of joy and happiness that has been the hope of the church militant in all ages.

Since writing this article, word has been received to the effect that none of our church buildings have suffered in the least, neither have any of our church members been injured or suffered any loss.

A Vacation in the Himalayas

F. H. LOASBY

It is extremely fortunate for the missionary that there is such a haven of rest for the heat-stricken person as the great Himalayas. It is quite certain that were not our missionaries able to take refuge in these cool hills, many times they would be faced with the alternative of going home or of dying in the field.

Sometimes a missionary feels that he does not need the few weeks of change in the hills, away from the scorching heat, or he may feel that he cannot spare the time. It is certain, however, that in process of time he will change his mind. Even as I write these words, one of our missionaries is being carried up the hill on a bed borne by eight coolies. He was stricken by the heat, and no number of ice applications (for we have ice even on the plains of India) nor any amount of fanning will bring down his temperature. The change to the hills, therefore, is not only advisable, but absolutely necessary.

Quite a number of us from north India go to Mussoorie. It is fairly near, only about four hundred miles from Lahore. We have our treatment-rooms there, and we can be sure of having a pleasant time with others of our brethren who have also gone there to recover from the heat.

The house where we all live together, "The Grange," has been rented by the mission for several years. It is a good-sized house, having quite a nice compound. There are usually six or eight families there at one time. When they go down to the plains, others take their places.

When the missionary seeks this cooler region, he is usually worn out by the heat of the plains, and it takes a few days for him to feel that he is ready to get out and do much in the way of hill-climbing. After a while, however, plans for a trip to the

Jumna River, in the valley thirteen miles beyond Mussoorie, are made; also trips to one of the higher hills surrounding Mussoorie.

Three of us planned a trip to Mt. Tibi, about forty miles from Mussoorie, a climbing trip all the way. Mt. Tibi is the highest mountain not included among the real snow-capped peaks, and is about eleven thousand feet high.

Having collected our coolies and loaded them up with our bedding, extra clothing, and a week's supply of food, we started for Tibi. What we accomplished the first half day was not very great, as we had not yet left our "plains" legs behind, and gotten our "hill" legs. That half day we did about six miles of walking and climbing, which took us up and then down into a valley, in the bottom of which ran a furious little mountain stream on its way to join the Jumna River. We stayed that night on the hillside just above the little stream, at the home of a *gowald*, or cowkeeper. This gave us the chance to get milk for our supper and breakfast. These *gowalds* live in little stone huts with grass roofs, glued to the side of the mountain. Their cattle are also kept in the same huts.

We agreed as to the price of the milk, the *gowald* naively asserting that if we wished real milk it would be four annas per *seer* (quart), but if it should be milk and some water, we could have it for three annas per *seer*. We thanked him for his frankness, and said we wished the real thing. Being of a doubtful disposition in matters involving the natives, and recalling the old saying that it is the early bird that gets the worm, we appointed one of our number as deputy to go the next morning and witness the milking operations. Unfortunately, he arrived a little too late.

We do know, however, that the inhabitants of Mussoorie received their accustomed milk and water, and we are not sure they did not get it cheaper than we did ours.

That night, while we were eating our supper, a very heavy rain came on. We felt quite hurt, as the official time for the commencement of the rains was not for another two weeks, and we had no tent with us. We hastily picked up our belongings, and retreated to one of the disused cattle huts—at least we thought it was vacant, but it took us several days to get rid of what we accumulated in the few hours we were in it. Another thing we forgot was a lantern. And as we sat or lay huddled up in the blackness of that cave-like cattle shed, we had all sorts of dreams of centipedes, scorpions, with a few snakes thrown in. Thus we passed the time until midnight, when the storm abated. We then went out and spread our waterproofs on the wet ground, vowing that nothing should ever drive us again to test the doubtful hospitality of a Himalayan cattle shed.

The next morning we pushed on up the mountain side. That day we did about twelve miles of stiff climbing up and down. We passed through several villages on the different mountain sides, all typically Himalayan. Most of the dwellings are built of stone, some with thatched roofs, others roofed with thin slabs of stone taken from the hillside. Those of the better-to-do villagers are raised from the ground, with a movable ladder giving entrance. This provides a good protection from wild animals. Many of the houses have carved wooden pillars and columns; while the eaves of some are adorned with carvings of animals, birds, or of the gods, as these people are all Hindus of one caste or another. Men, women, and children work in the fields, tilling the little terraces so well and neatly laid out. They grow wheat, rice, Indian corn or maize, and keep cattle for milk. Some of them make a living by soaking the stems of a certain plant and making rope from the fiber.

By camping time that evening, we had reached the thickly wooded jungle, away from the villages. Our coolies, who before this had lagged behind, now kept very close to us. Having found a good spot by the side of a nice spring, we commenced preparing our supper. On all sides of us was heavy jungle, with a little patch of blue sky visible far above the tree tops. Having finished our supper, we collected wood and built a large fire to keep off animals. Then having loaded our guns, we went to sleep, taking turns at keeping the fire replenished.

The following day a march of about four miles took us up to the top of Mt. Tibi. We found evidences of wild life very plentiful here. The jungle on the mountain was very thick and

afforded abundant shelter for game of all kinds. We saw deer and wild hens, also the beautiful Himalayan pheasant. Bears are plentiful, but we saw none.

We had expected to gain a long, uninterrupted view of the snows from the top of the mountain, but in this we were disappointed; for a heavy mist covered the top, and the trees were all dripping with water. This was a sign of the nearness of the coming monsoon. While we were on the mountain a heavy storm broke. After staying a short time, because of the threatening weather and the fact that we had no tent with us, we determined to begin our return trip, although much against our will.

On our return we took a different route, somewhat shorter than the one taken on the trip out, but not so beautiful as regards scenery.

The night before reaching home we were approached by some villagers, who asked us to go with them to shoot a bear which had been robbing the ears of corn from the gardens. We went to the place and found the cave into which they had seen the bear go the previous night, and over which they had set a watch of four men to see if he would come out.

The natives gathered a great deal of brushwood, and we tried to smoke the corn robber out of his cave, but he refused to move. We were finally obliged to give it up. As it was Friday afternoon, we could not stay to see if he would show himself during the night.

That afternoon we reached home after a march of sixteen miles, some of it the stiffest climbing of the whole trip. We were tired, happy, and feeling in the best of condition. But we could not help calling to mind, as we thought of the many villages hidden away among those hills, and the thousands of people traveling those mountain trails day by day, that we have only two mission stations in the Punjab, a province of twenty-seven millions. When will the time come for these people in the hills to hear the message?

BOAT PEOPLE IN CHINA

THE city of Canton has a population of "boat people" estimated at about 300,000. These boat people are a distinct class and are regarded by land people as inferior. Under the Manchus they were never allowed to hold office or property, and were prohibited from intermarrying with the land people — restrictions which have been removed since the establishment of the republican régime. They are more superstitious than land people and adhere more firmly to their traditions. As a class, they are crude, vulgar, and filthy in person, though their boat habitations are kept scrupulously clean.—*Missionary Review of the World.*



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

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

Letters from France

If a prince should roll up in his carriage and four
And toss a tiara inside of my door,

I should leave it just where it was put;
For down the long street I am watching the man
Who brings more than princes and carriages can,
Though he's coming but slowly, a-foot.

O, the day is a dance
And the night is a song,
When the Letter from France
Brings its music along!

O lad of my loving, far over the sea,
Do you know what a letter is, coming to me?
In the desert of life, 'tis a green-growing tree;
In the prison of Here, 'tis the opening key;
'Tis the lighthouse of hope in a darkening sea.

O man with the mail bag, why worry me so?
Your pace is so patient, your coming so slow;
You could hurry a bit, if you'd try.
Or is it, oh, is it, you've nothing today,
And you're going right by, never looking my way,
As you shrink from the look in my eye?

O, I try to be cheery,
I try to be strong,
But days are so dreary
And nights are so long,

Unless there's a letter still coming to me;
The one he is writing, still touching his knee,
The one he has sent, which is sailing the sea,
And the one which the postman (all grinning with glee
As I rush out to meet him) is bringing to me!

—Edmund Vance Cooke.

The Newspaper Comic Page in Character Building

FLORENCE WELTY MERRELL

"As a man thinketh in his heart, so is he." The nature of that which most constantly engages his thought, determines the qualities of mind or moral force known as character. Jesus said, "Take heed what ye hear." Mark 4: 24.

We should also take heed what we see, for the walls of the memory will persistently hold whatever the retina has been compelled to photograph or the ear has been allowed to hear. Particularly is this true of children and youth, who in the formative period of their mental development have brain cells as plastic as wax to receive impressions, and as enduring as granite to retain them.

Children are the Lord's heritage, and should not be fed on fiction even of the best type. Then why permit them to be fed on fiction and fairy tales of the worst type? Refined natures revolt at the sight of glaring billboards containing questionable

suggestions, but here in the comic section of the newspaper are small dramas and plays entire, that are often more repulsive.

The little stories that accompany these grotesque and oftentimes hideous caricatures may be as pernicious as the pictures themselves, as they are frequently punctuated with the coarse words current among street gamins. Is it at all strange that after hearing these words the children fall into bad habits of speech? They may forget what they hear, as aural memory is not so persistent as visual memory, but it is indeed difficult to forget what they see. The faculty of imitation, always so strong in childhood, is stimulated into activity at the sight and hearing of these practical jokes, until it would be unnatural for the children not to try to mimic them. They will be attracted to this class of entertainment very naturally, because of their play instinct; but the Chris-

tian parent will be held responsible in the day of judgment, and may, like Eli, be condemned and punished with the loss of his children.

If sin were not cumulative in its work, the influence of these evil things might stop with the maturing taste of the child, and he might grow out of it; but sin's poisonous nature produces its baneful results long after the sin has been put away; hence the necessity of avoiding all contact with it in any form.

In the building of the temple and its prototype, we have our first example of the use of art as a factor in

developing the esthetic sense of God's children. In this, as in everything that God has done, only the purest and highest types of illustration were used—trees, fruits, flowers, cherubim. Everything that was made was "for glory and for beauty." Nothing base or sensual was even suggested. Is it, then, not the plain duty of the parent or teacher to destroy these demoralizing papers, and explain to the children that God does not want the beautiful sanctuary of their body temples desecrated by such unholy memories?

Bialto, Cal.

"Dictated, but Not Read"

CLARA M. SCHUNK, M. D.

THIS expression has become familiar to us by its use on letters which have passed the typist's hands without the personal inspection of the writer. Letters stamped in this manner carry a sort of explanation on the part of the busy correspondent which serves as an apology for any and all imperfections which the letter may contain.

"Dictated, but not read" illustrates a singular lack of personal touch. There is a kind of service which might be designated as "Dictated, but not read." It is imperfect. It shows many errors. The heart is not in it. There is a lack of interest and sympathy back of it. It has been done in a perfunctory manner.

The secret of Christ's successful work was his investment of himself. His heart and mind and soul were wholly devoted to everything he did. He lived among the people; their interests were his interests. His ministry had in it always the personal touch. His work among men was without imperfections.

In Paul's life and service also we see nothing of the "Dictated-but-not-

read" principle. Everything that he undertook he did with thoroughness. "This one thing I do," expresses his concentration upon the thing in hand. His epistles bear the seal, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." 2 Thess. 3:17.

There is no service, no ministration, like that which savors of the personal touch. The interest and spirit put into a work are what make it of value, irrespective of what the work may be. Machines may turn out beautiful workmanship, but it is handmade wares that excel in value.

Heart service is demanded in the world today. It requires investment of mind, of body, and of soul. It is impelled by love; it spreads fragrance in its pathway; it wins souls.

Mothers, train your children early in life to put their whole mind and interest and sympathy into the tasks assigned them, and thus teach them the principle of self-investment and thoroughness, which will develop workers whose service will be so efficient that it will leave no suggestion of "Dictated, but not read."

Infinitesimal Economies

MRS. D. A. FITCH

THOSE who in years gone by learned economy for its own valuable sake, find its practice easy now that it is absolutely expected of every loyal citizen. Such are ever seeking more and still better methods of using aright the material in these times when conservation and economy have become household words not only in the cottage, but in mansion and palace as well.

Is it not the increased duty and privilege of Seventh-day Adventists to teach and practice the economical principles which have proved so greatly to their advantage in augmenting the donations with which their beloved message is to be carried to all the world? Hence it is hoped there will be no scoffing or even smil-

ing aloud at the suggestions which follow, even though some of them may seem quite commonplace.

It frequently happens that the wire which holds the mop cloth fast, rusts out and breaks. Then the hardware merchant must be enriched by the amount of profit he makes on a new mopstick. This is not absolutely necessary. With a piece of wire, or just a long nail, fasten the broken parts together by binding with a strong cord. Put in the cloth, and clasp as usual. Now bind the broad part of the wire work with sufficient strong cord to prevent the broken parts from springing apart. More than a year ago our mopstick was thus repaired, and it bids fair to last for years yet.

Seams, hems, bands, and the like, cut from worn-out garments, make excellent material for mops. The writer prefers them to large pieces, even were there no saving effected thereby. Don't waste buttons or hooks and eyes on mop material.

To save time, effort, and shoe leather, have things handy. "A place for each thing, and all things in place," is a motto which, if carried out, will save brain material as well as other things.

It would be a wonderful saving of money if all would become conversant with the rates of postage to different countries and on various classes of literature.

Did you ever notice that a coarse basting thread holds work much better than a fine one? Then, too, if the basting is not just where the stitching is to be done, the thread can be withdrawn and used again.

There is real economy in the purchase of the most durable material, although the price may be more. It requires no more time to make it, it lasts longer, and then, too, there is real satisfaction in its use.

If a button is loosening, secure it in its place and thus prevent its being lost. Repair torn places in garments before washing, for then they are more easily repaired, and it can be done better than afterward. Darn or otherwise re-enforce worn parts instead of permitting them to become worse. To use the poorest articles and garments first, if they will answer the purpose, is excellent economy.

One thing which it is quite necessary to save, or perhaps it is better to say, to prevent, for it is not worth preserving, is dust. The raising of dust in sweeping should be precluded as much as possible, for both sanitary and esthetic reasons. This may be accomplished by using a carpet sweeper, a moistened broom, or finely cut and moistened paper scattered over the carpet.

Toweling is expensive but yet a necessity. We had several cement sacks which, if sold, would have brought in three cents each. These were shaken and allowed to whip in the wind to rid them of their dusty content. They were bleached in sun and rain. They have been worth many times three cents each. We really prefer them to any Turkish bath towel.

As friends have noticed this piece of economy, it has been said, "Why, my mother used to use the old-fashioned grain sacks for towels." Coarse salt sacks are more easily prepared for use than the cement sacks.

Porto Rico.

ALWAYS meet petulance with gentleness, and perverseness with kindness; a gentle hand can lead even an elephant by a hair. Reply to thine enemy with gentleness. Opposition to peace is sin.—*Zoroaster.*

Come, Give Us Light

ALBERT CAREY

The world is dark and dreary,
The heart is sad and weary;
Dear Saviour, draw us near thee,
The night comes cold and chill.
We long for thine appearing:
The blessed day now nearing
The lonesome way is cheering,
While we behold thee still.

Come through the deepening twilight,
E'er all is lost in midnight,
And bring the gladdening sunlight
Of thine eternal day;
The turmoil and the sorrow,

The worry of the morrow,
The pang of those that borrow,
Will fade before its ray.

Within our Father's dwelling
Our tongue shall ne'er cease telling
The joys our hearts are swelling
That from thy hand spring forth.
O blessed contemplation!
Life's fullest compensation
Will meet the ransomed nation,
Who know its royal worth.

Portland, Oreg.

How Shall We Keep Our Children Within the Fold?

MRS. E. M. PEEBLES

"Lo, children are an heritage of the Lord," are the words of one who speaks with authority.

As a denomination we are striving very earnestly to save our children. We grieve to see any of our precious ones drifting to the world. Eternal vigilance, and it alone, is the price of safety. The great enemy of souls, with six thousand years of experience, has mustered all his forces to compass, if possible, the ruin of every member of the human family, and there are now more ways than ever before by which he can accomplish his cruel designs. Not the least of these is the comic section of the Sunday paper. The mind of a child is plastic and immature. It is still in the formative stage, and cannot but be influenced by these hideous caricatures of the human form.

"By beholding we become changed," whether it be for good or for evil, and, "as he [man] thinketh in his heart, so is he." If our children feast their eyes upon what is gross and disgusting, they are hanging "upon the walls of memory" pictures that will have a debasing influence upon them as long as they live, unless God in mercy interposes, and gives them another standard of thought; and even then, the low plane the mind has occupied, and the poor food upon which it has

fed, will naturally tend to dwarf the intellect, and retard a spiritual growth.

This is a fearful evil, and it is to be feared that we as parents are not fully awake to the seriousness of it. The eagerness with which the "funny page" is grasped, the intense interest manifested on the part of the children to devour and absorb its contents, speak all too plainly of the danger. Parents might better allow their children the free use of a drug which would poison their blood, and retard their growth and physical development than to allow them to absorb this vile stuff.

Instead, we should ever see to it that only those pictures and views which are pure and true to nature should be in their hands. Teach them symmetry and harmony. Call their attention to the perfect adaptation in nature of each one of God's created beings to its environment. There is enough beauty at every step to employ the mind and bring enjoyment to the observer.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

Start Right with the Baby

MRS. B. P. FOOTE

It is an undeniable fact that it is easier for both parent and child if right habits are taught from the start. It is much harder to break wrong habits and then teach correct ones than to teach right habits in the first place.

It is wrong to give the baby unbreakable dishes to eat from. Why? He must learn sometime to be careful with good dishes, and if he is given unbreakable ones to begin with, he soon gets the habit of treating them roughly. One baby had always eaten from a granite dish; and not much attention was given to training

her how to handle it, knowing it would not break. If she dropped it, some one picked it up, and it was as good as ever. When a little older, she was given china dishes to eat from, and many were broken before she realized that they would break when dropped. It seemed to puzzle her that they should break, when her former dish never broke under such circumstances.

Another baby was given the very best dishes in the house from the start, and was taught at once to be careful, because the pretty dish would break if dropped.

She never got the habit of being careless with dishes, and so seldom broke one. It took considerable more time to give this training at the start, but it paid.

Don't put a bib on the baby when it eats. Many will doubtless take exceptions to this at first thought; but if the reader will observe carefully, he will see that the children who are used to bibs spill much food while eating, as the one in charge is not nearly so likely to teach them to be careful. If no bib is used, much more care will be taken to teach the baby how to hold the spoon properly, how much food to take at a time, and how to carry the food to the mouth without spilling any. Thus he is being taught from the very start to be careful and tidy. The bib habit is so firmly fixed with some that even when grown up, they will stick the corner of their napkin down their neck.

Should the baby have indestructible books?—Never! It is far better to teach him to be careful with real books. With a little care, he can easily be taught how to handle good books and papers without tearing them. True, it takes patience; but parents are supposed to have a great deal of that. There is no better patience factory in the world than the home. When a child is given a linen book, he is left free to use it just as he chooses. Perhaps he gets hold of a good book, accidentally, and tries to handle it as he has been in the habit of handling his own books, and the result may be a choice book entirely ruined before he is noticed. He gets the blame, of course,—and generally something else, too. But really the trouble started with the parents' desire to avoid the task of giving proper training at the start, with the kind of materials the child would have to deal with in life.

No matter how busy one is, it will pay well to teach the little ones carefulness in the beginning, instead of waiting until bad habits have been formed, and then having to break them. These are just a few examples of a great principle: "Train up a child in the way he should go: and when he is old, he will not depart from it." The first two or three years of the child's life are much more important than most parents think, and he needs training then as well as later. "What is put into the first of life is put into all of life."

A MAN'S THOUGHT OF HIS HOME

HERE, alone in the waste, he is necessary. Here it is he, and no other, whose coming is awaited, whose separation is grieved for. Elsewhere it matters little that he comes or goes. Here he can tell his loneliness. Here failure is revealed without shame, sin confessed and forgiveness found. In this deep life of trust there is a sharing in all things with her who carries

the precious detailed work of the home.

Returning, let him bring to her who is more attentive than a stranger audience, some of the color of the passing day, some of the motion of life's traffic, back to the stillness of the little home. So that ever his coming will be known by a brightness, making the longest evening tremulous and quick with the busy scene and the tumbling thousands of street and office.

No gifts of life can weigh against the perfect gift of brooding tenderness. How guilty the feeling that any foolish word of blame and irritability should be visited on one so sensitive and caring! The loveless word can wreck an evening that began happily, light-heartedly, till the forehead is anxious with worry and the eyes are troubled with tears.

Cleanse the man of the selfishness that fails to safeguard evenings of companionship, which are eagerly awaited through weary hours.

Make him worthy of that hovering of love.

Bring him to the quiet place of fulfillment with a quickening of the breath, a lift of the heart outflowing in affection.

Let fair ways of courtesy prevail between them both.

Preserve the faith with which the hours of courtship throbbed.

Let there be no settling to accustomed things, to a saddened silence.—
Arthur H. Gleason.

MOTHER LOVE

WHAT is home without a mother?

What are all the joys we meet,

When her loving smile no longer

Greets the coming of our feet?

The days are long, the nights are drear,

And time rolls slowly on;

And oh, how few are childhood's pleasures

When her loving care is gone!

—*Alice Hawthorne.*

If you have a gray-haired mother in the old home far away,

Sit you down and write the letter you've put off from day to day.

Until she's passed beyond all loving care, oh, do not wait,

But show her that you think of her, before it is too late.

—*George Bancroft Griffith.*

THERE is no love like a mother's—

'Tis the sun that shineth forth;

There is no truth like a mother's—

'Tis the star that points the north;

There is no hope like a mother's—

'Tis the April in the clod;

There is no trust like a mother's—

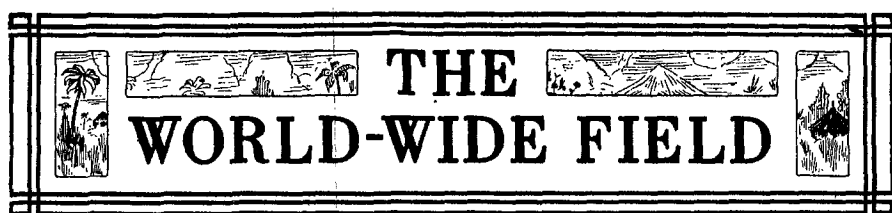
'Tis the charity of God:

The love and truth, the hope and trust,

That make the mortal more than dust.

—*John Jarvis Holden.*

"ALWAYS listen to a friend's advice. It may enable you to show him later he didn't know what he was talking about."



THE TRACING OF A WISER HAND

WHATEVER turn the path may take to left or right,

I think it follows

The tracing of a wiser Hand, through dark and light,

Across the hills and in the shady hollows.

I only know that every day brings good above

My poor deserving;

I only feel that on the road of life true

Love

Is leading me along and never swerving.

Whatever gifts the hours bestow, or great or small,

I would not measure

As worth a certain price in praise, but take them all

And use them all, with simple, heartfelt pleasure.

—*Henry Van Dyke.*

BENGAL FISHERMAN PROVIDENTIALLY HELPED

IN the endeavor to encourage a self-supporting spirit among our native believers, our missionaries in Bengal arranged that at the last two annual general meetings all should provide food at their own expense, the mission assisting only by paying fares to Calcutta and back. Formerly it had been the custom to provide food for many who were in poor circumstances, in addition to paying the fares. This aspect of missionary effort for the poorer classes in India presents many difficulties. It is essential to the spiritual life and prosperity of the native church that it should learn to bear its own burdens, and yet the poverty of the people makes it difficult to attain this desirable end. But our workers in Bengal are much encouraged at the success of the movement for all to provide their own food at the annual meetings. The people have all accepted the arrangement, have been contented and happy, and the attendance has been larger than formerly.

Next year it is planned to hold two general gatherings at centers where the believers will be able to come in their own boats or on foot, so that we shall see another forward move in the direction of a self-supporting native church by the members' becoming entirely self-supporting in attending the general meeting.

An encouraging incident was related by an east Bengal fisherman recently, at Calcutta. When he heard that it would be necessary for him to provide food for himself and his wife while attending the meeting, he said to the native worker in his district, "Then you will have to pray that the Lord will send me the money to do it." Soon after that, on going to the riverside one morning to inspect his fish traps, he found such a large catch of fish that he was able to sell them for five rupees (about \$1.60). This was a wonderful thing for him. His usual daily earnings from his fishing were from ten to twelve annas only (twenty to twenty-four cents). He saw at once that the Lord had provided for him to attend the general meeting. He said that in all his life

he had never owned so large a sum as five rupees. With part of it he bought some clothing for his wife, without which she could not have attended the meeting, and had enough left to pay for their food while in attendance.

The Friend of the Galilean fisherman still lives, and shows himself in this touching incident as the Friend of the fisherman of Bengal, and the Encourager of the hearts of his missionaries, to whom nothing is so refreshing as to see unmistakable evidences of the Lord's providential hand leading his children.

W. W. FLETCHER.

PORTO RICO

[This report was presented at the General Conference in San Francisco last April. By oversight it has been delayed; yet for that very reason it may be the better appreciated, separated as it is from the many other good reports given at that time.]

I BRING to this world's Conference greetings from the 205 believers of our six organized churches in the Porto Rican Mission. Porto Rico, one of the most beautiful of islands, lies in the gateway to the Caribbean Sea and the continent of South America.

Our island is but thirty-five miles wide by one hundred miles long, yet it is destined to become a great educational center, and her young men will be the representatives of the great business firms in Pan-America, and will also fill positions of responsibility in the American Government. As English is taught in all the schools, the young people have a knowledge of both English and Spanish, and are qualified to fill representative positions in the commercial and political world. The young people are all being educated according to the American public school system, in universities established in the island, and also in the leading institutions of learning in the United States. So we would do well to build a strong work here.

Our Work

At the last General Conference we had little to report, for most of our time had been spent in the circulation of our message-filled literature. We are now beginning to reap the harvest.

In the month of April, 1913, our first church was organized, in a small rented building away in an obscure part of San-turce, a suburb of San Juan, the capital of the island. The membership was twenty-six, including all the mission workers. This church now has a membership of seventy-seven, and a baptismal class of twenty-five, meeting in their own church building. In the basement a fully-equipped church school is held. D. D. Fitch joined us in July, 1915, and has since been pastor of this church. Sister Fitch is secretary and treasurer of the mission.

In 1914 a call came from persons who had become interested in the truth through reading our literature, in the little town of Moca, four miles from Aguadilla, on the west coast. Just to the east is a great coffee country, where the best coffee in the world is said to be raised. Coffee is one of the principal products of the island. It was at Aguadilla that Columbus landed on

his second voyage to the New World, and where he was so enchanted with its beauties that the island was called Porto Rico (rich port).

As a result of the series of meetings held in Moca, a fine company was brought out. Brother C. E. Moon and Miss Jessie Butler rendered efficient help. Their knowledge of medical missionary work, which they put into practice, was the key that unlocked many hearts. An organization of more than thirty members has been perfected, and a church building erected. The members are real, active missionaries, and are doing successful work in the country district, and many are accepting the message.

Aguadilla has also been entered. It is a city of 15,000 inhabitants, and a stronghold of Spiritism, there being thirty-two centers in the city. Recently, an American lady teacher, who for a number of years was a Protestant missionary in Mexico and Porto Rico, accepted the Sabbath, and is a great help to the church.

Cayey, the leading city in the great tobacco-growing district of the island, was the scene of our next effort. Here a number are preparing for baptism, and we now have a church building.

Ponce, the second city in size, situated on the south side of the island, has not as yet been entered, except by the colporteur.

Drs. J. F. and Jean Morse have lived at Guánica for six years. Although their time has been more than occupied in private practice, yet they have done what they could, and have gained the confidence of the people.

Santo Domingo

This island is part of our field, but because of lack of workers and the many revolutions, no evangelistic work had been attempted before the close of 1917; but our canvassers have sold thousands of books throughout the island. One man has accepted the truth, and although persecuted by his neighbors, and unjustly imprisoned, he has remained faithful, and has brought ten or more persons into the message.

Brother H. D. Casebeer and family, and other workers, were sent over the first of the present year, and are stationed in the city of Santo Domingo, the capital. Drs. Elmer F. and Clara B. Otis have been established for some time in the city of La Romana, in private practice. They have built a modern cottage, and have asked that we send a worker to occupy it. They report quite an interest on the part of the people to know the truth. The report rendered at the end of the first quarter of this present year shows one organized church, twenty-one believers, eleven awaiting baptism, and five small Sabbath schools organized. The goal is one hundred members by Dec. 31, 1918.

Young People's Work

In each of our churches, there is an active Missionary Volunteer organization. Most of the members are taking the Standard of Attainment, and we believe that their work will compare favorably with that of any of the young people's societies in our ranks. Our present membership is more than two hundred.

Sabbath School Work

We were pleased to learn from the report of Sister Plummer that the Porto Rico Sabbath schools stand at the head of the foreign list in donations, the amount being seventeen cents a member. I think we are also at the head in regard to attendance, as our Sabbath school membership is just double the church membership. This is as it should be, as the Sabbath school is the

nursery of the church. We use the same methods to increase our offerings as are used in the States, and our members become very enthusiastic in giving.

School Work

We have held two summer schools for the training of our young people, to fit them to fill positions of responsibility in our work. We have chosen some of our brightest young people, brought them together for three months, given them studies on the principal points of our faith, and taught them how to work for the people. As a result, we have more than a dozen young people employed as preachers, Bible workers, and colporteurs. So far, we have only made a beginning in this work.

We now have six organized churches, with a total membership of 205. Our church buildings are valued at \$7,500. All but \$1,500 of the money used in the construction of these buildings was raised in our field, a large part being given by unbelievers.

Prohibition Campaign

In 1916 the Congress of the United States passed a new act for the governing of Porto Rico. By this the Porto Ricans were made citizens of the great American Republic. We were also given opportunity to vote on a prohibition amendment. The liquor interests spent large sums of money, and worked hard, hiring the best orators to work for them. On the other hand, nearly all the social and religious societies worked untiringly for prohibition. A special temperance number of our Spanish missionary paper was published, and we circulated it in large numbers. The people lost all interest in political questions; all interest was centered on the temperance question. Prohibition won by nearly 40,000 majority, Porto Rico being the first Spanish state to adopt prohibition.

Our Needs

Our first and greatest need is a permanent school, where the scores of young people who are accepting the truth can be educated so that they can carry the truth, not only to the 2,000,000 inhabitants of our field, but to many other needy Spanish fields.

Surely the Lord has blessed his work in our field, for which we are very grateful. We wish to thank the brethren in the States for the loyal support they have given us. May the day hasten when the words of that good old song, "The coming King is at the door," become a reality.

WILLIAM STEELE, *Superintendent*.



MEXICO

In the last four years the readers of the REVIEW have heard very little about our work in Mexico, except a few articles written by our superintendent and one or two others. During this troublesome time our work has suffered much embarrassment. At present the government is gaining ground every day. We hope some day we may be able to carry on work in all branches of the message freely.

Almost all the large cities of the republic are quite well protected under present conditions, and there is plenty to eat if one has money to buy food at a reasonable price. Some of the little towns and ranches are in much danger and trouble because of robbers. These bandits will steal all the poor people have, and then sometimes murder their victims. We still hope that sometime in the future the government can control all the people. Then we shall be able to do more efficient work.

Five years ago, in La Visnaga, we had a good company, with a church and a school. We also owned a little property there and expected to establish there a mission station for that part of the country. But conditions are not so favorable now. On account of distressing circumstances the company has lost a great deal. Some of the believers have died, others have moved away, and others have gone back to their old habits. A few are still faithful and keep up Sabbath school and church services.

In the city of San Luis the work is picking up nicely. The eleventh chapter of Hebrews teaches us that where there is much distress we must have more faith. The lesson on faith given in this chapter should be a great encouragement to those who support the work in Mexico, as well as to those of us who labor here. Let us all make every effort to reach this people with the gospel of the kingdom, and no doubt the Lord will crown our efforts with success. We ask you to pray for us.

S. MARCHISIO.



FROM MESOPOTAMIA TO MUSSOORIE

REPRESENTATIVES of the third angel's message are not very plentiful in this part of the globe. But I think the readers of the good old REVIEW will be interested to hear that there are a few on this great battle front who are busy gathering in the harvest.

I started from our military station (British) on the Tigris River the last week in March, going part way by river and part way by train to Basra, where I called on Brother Baskir, one of our Sabbath keepers who has been in the truth for some years. He had to join the Turkish army at Bagdad, but he is now a prisoner of war on parole, and keeps a chemist's shop in the old city of Ashur. He is able to do a great deal of missionary work.

Upon my arrival in Bombay I was pleased to meet Brother and Sister G. W. Pettit. I found them after a long search, but was able to stay in Bombay for only two days. From there I went 113 miles north to Deolalee, and then on to Dehra Dun for a leave of twenty-one days.

Brother Pettit had arranged so that I might spend a few days in Mussoorie. I found "The Grange" after a very hard search of two hours. My pony was fagged out when I got to the top of the mountain, and I had to send it back with the boy to the hotel and finish the journey with the aid of a coolie. I arrived just before Sabbath.

On Sabbath I had the pleasure of attending services at Annfield School. It was a reminder of home to see the children gathered once more.

Sunday I visited the Sanitarium Treatment-Rooms on Gun Hill, kept by Brother F. A. Wyman.

Monday I gave a talk to the school children at Annfield, and then on Wednesday I returned to Dehra Dun, at the foot of the mountain. My visit to Mussoorie will always be most pleasantly remembered.

On my return journey it was arranged for me to visit the printing plant at Lucknow. There I found Brother and Sister W. S. Mead waiting for me, and again I received a very cordial welcome from our people. I greatly enjoyed my visit with Brother and Sister Mead and Brother A. H. Williams, and learned some things about the printing of our literature in the various languages. I was also privileged to visit our book department, and purchased quite a supply of books and papers to bring back to camp with me.

Leaving Lucknow, I next stopped at Cawnpore. I slept on the end of the station platform till early morning, then visited the Memorial Church and the well of Sepoy fame, and again entrained for the journey back to camp.

While I greatly enjoyed my visit, I was glad to get back to camp, for the heat in Lucknow was unbearable. On my return journey I was disappointed in not being able to stop at Bombay and meet our people there.

We here in India need the prayers of those in the homeland. The REVIEW is read with interest, and it binds the people of different races together in the one hope of a soon-coming Saviour. We are waiting with interest for the opening of this country for the free giving of the message. Souls are eager for the gospel, and I pray that we in the army may do our part "till He come." SERGT. A. E. HARRISON.

BUILDING BEE AT THE SOUTHERN JUNIOR COLLEGE

It was the privilege of the writer to spend nearly two weeks at the Southern Junior College, assisting the workers from both the Southeastern and the Southern Union Conference in erecting the boys' dormitory. This school is building up well, and is destined to play a very important part in the training of workers for both the home and the foreign field. Fully forty conference workers were called in from the fields to join in this building bee. Besides union and local conference presidents, union evangelists, and department secretaries, the faculty and students assembled for work, and the list also included about twenty of the young ladies. And they worked splendidly. Everybody worked, and good progress was made.

The boys' dormitory, comprising three stories and a basement, measuring 160 x 35 feet, with a wing 16 x 25 feet, will be a fine building. The brethren purchased the Atlanta "Billy Sunday Tabernacle." This gave them a fine lot of lumber, at a figure fifty per cent less than present prices.

At the very outset of the building bee, we feared we were to be disappointed. The rain set in, and it looked as if we should have to stop altogether. But a prayer meeting was called. The entire company, in their working clothes, tools in hand, assembled under the roof of the work shed and knelt down and supplicated the throne of grace. After five of the company had prayed, we arose and sang, "Praise God, from whom all blessings flow." The rain ceased, and we went to work immediately, and did not lose another hour. It was remarkable, and all hearts were encouraged.

The Lord is blessing the Ooltewah school. Prof. Lynn Wood, the principal, is doing a splendid work. He has a corps of efficient helpers. The spirit of work possesses the institution. It is a good spirit. There is no complaining. Now that there are prospects of peace, we are sure that our people, especially in the great Southland, will rally more and more to the support of the school, and send their boys and girls there for training, that they may help to finish the work.

F. W. PAAP.

WEST PENNSYLVANIA CONFERENCE ERIE DISTRICT REPORT

WHILE visiting the different places in this district, holding quarterly meetings and preaching services, the writer noted many encouraging features in the development of God's work.

Financially, the Erie church is doing well. Her funds, at present, are larger than last year. The church is also manifesting a good interest in the Harvest Ingathering work. Many openings for Bible work are presenting themselves, and eight persons are preparing to unite with the church. The ladies' sewing society has purchased a new carpet, costing about \$200; and while under quarantine here, so that we could not hold public meetings, we gave the church a thorough house cleaning, and laid the new carpet, which improved the looks of the church building much.

At Meadville there is a good interest, and the brethren and sisters are being blessed in the work they are doing. The tithe and donations are not falling off, but are getting larger, and the members are working with the Harvest Ingathering papers. While I was there with my wife and Brother E. A. Manry, three grown persons were baptized, and we rejoiced with them.

While we were at Warren, the weather was fine, and we had some very profitable meetings. There was a larger attendance than had ever been seen there at a quarterly meeting. Three persons were added to the church, which caused many to praise God. The tithe and donations of this church for the last quarter amounted to \$448.90. This sum is as much as was paid in during either 1915 or 1916. The new members added since last fall are faithful in their tithes and offerings. There are others keeping the Sabbath at Russell and at Warren who have not united with the church as yet. While at Russell we held a few meetings.

At Corry the work is progressing; the Harvest Ingathering papers have almost all been used. A good spirit pervades the church. The quarterly meeting was appointed for October 19, but the quarantine prohibiting public gatherings has not yet been lifted. There have been about one thousand cases of influenza in that place.

At the quarterly meeting at Albion one person was added to the church by baptism. This church is becoming scattered; but the few remaining members are faithfully holding up the light of truth. In view of present world conditions, let us all be found blameless, keeping all of God's commandments, so that the angel of God, as spoken of in 2 Samuel 24: 16, may stretch his hand over us to shield and protect us.

W. F. SCHWARTZ.

BROOKLYN, N. Y.

It was our privilege to hold another tent effort this summer, and the Lord has greatly blessed our labors. From the very beginning we had a large attendance, and many nights our tent was overcrowded. We had seats for more than six hundred persons, but many times we were obliged to crowd in other seats, so as to take care of the large attendance. I have never spoken to an audience which listened so intently to the presentation of Bible doctrine as the people have done this summer in our tent. Every one who came remained throughout the lecture. We can say that an earnest class of people came to hear the message.

We decided at the beginning of the meetings not to preach on the Great War, and to speak of it only when necessary to refer to it as a sign of the times, but to give the people straight Bible instruction, and preach the message in its simplicity. We surely have no reason to regret following out the course we decided on, for the Lord gave us an excellent experience all summer. We are continuing our lectures for the public on Sunday and Wednesday evenings, with the church packed to its capacity.

As a result of our summer's work, we can report the baptism of thirty-seven new converts, who have united with the Brooklyn German church. In addition, there are a very large number of good, substantial persons, who are interested, and with whom we are laboring. Many of these are already keeping the Sabbath and attending the Sabbath services. B. E. MILLER.

WORD FROM SOUTH AFRICA

A LETTER from Elder O. K. Butler, president of the Orange Free State Conference, to the Review and Herald Publishing Association, under date of August 29, says of the work in that field:

"I have been thinking of the privileges I had when associated with you brethren in the work in America, and many times we earnestly wish for our work here more of the facilities that you people have there. While our little publishing house is doing good work for us, yet it is not like having the advantages of a large publishing house such as the Review and Herald. We are now planning to use jointly our Dutch *Present Truth* and the English *Present Truth* that we received from the Review and Herald. I am more and more persuaded that the only way we can give the truth to the people in this field is by following the plan of printing these leaflets and small tracts, and using them freely throughout the country.

"As soon as we can publish our Dutch *Present Truth*, we hope to begin a systematic plan of mailing these studies to the addresses of all the people living in a certain district; and after we have covered this district, and found out who may be interested in the truth, we hope to take up another district and cover it with the same kind of literature. We shall have to do this kind of work largely from our office, as we have no people of our own living in many of the outlying districts. At our coming union conference committee meeting, I think definite plans will be made for taking up this line of work and carrying it on, as we have never done before. This year our income in the way of tithes and offerings has increased very materially over what it was last year, and we feel very thankful for this.

"We here in South Africa had not the privilege of attending the General Conference, yet we feel to rejoice as we read the good reports of that great meeting. The spirit of inspiration that seemed to pervade that meeting has come to South Africa, and already it is doing our people much good. As we go about among the English portion of our South African brethren, we frequently hear them speaking of the excellent meeting that took place when the General Conference met in San Francisco."

ENTERING THE BELGIAN KONGO

OUR brethren in South Africa have had for some time a deep desire to establish mission work in the Belgian Kongo. A letter from Brother W. E. Straw tells of a trip which he and Brother F. R. Stockil made into that country. He writes:

"Here is the great Belgian Kongo, and as far as we know there is not a Seventh-day Adventist within its borders. Is it not to receive the message? If so, when and by whom? As we studied the situation, it seemed that the most natural source of entrance is from Rhodesia. The railroad is completed clear to the Lualaba River, so one can now go from Cape Town to the mouth of the Kongo and travel all the way either by rail or boat. The need of that

field weighed upon us until our Rhodesian committee passed a recommendation that we investigate the situation there so as to ascertain the opportunities for opening mission work. The union favored our recommendation and asked Brother Stockil and me to take a trip into those parts.

"We first stopped a few days at Elizabethville and interviewed the officials. We found them very friendly, and they seemed favorable to our opening work within their borders, giving us good counsel as to the most likely places. After studying the map carefully with the officials, we finally decided to investigate the country around Bukama. Before leaving for those parts, however, we received a letter of recommendation from the director of justice at Elizabethville to the magistrate at Bukama. Upon our arrival and interviewing the magistrate, we were advised to cross the Lualaba and visit the country north around the Lovoi River. We were both very favorably impressed with the country. We found it fertile, high, and healthful, and well watered. The natives are a good class and anxious for a mission to be established among them, and they have an abundance of food. Here I saw some of the largest bananas I have ever seen in my life. Practically all their villages are located in the midst of banana and palm groves, more beautiful than many of the parks I have seen in the United States. This is about the only place in the southern Kongo left for us to enter, so it seems there is little time for delay in opening up work in this country. This is right at the terminus of the railroad and on the Lualaba River, which is here navigable, carrying boats of 300 tons. I trust that the General Conference will see light in our opening up work in this country. We were so anxious that this be done that we decided to curtail our expenses in Rhodesia. I believe we shall also be able to raise considerable funds in Africa for this work."

He speaks further of the desire of our brethren in Africa to raise funds in the field to help. One brother suggests setting their Harvest Ingathering collections apart for that purpose. We are thankful that in these days of war the message is moving on in Africa.

J. L. SHAW.

EIGHTEEN BAPTIZED AT THE FUCHOW INTERMEDIATE SCHOOL

FROM a recent letter written by Brother C. C. Morris, of Fuchow, China, we take the following items of interest regarding the progress of the school at that place:

"This past term of school has been one of victory in many respects. Our enrolment for the term was 451. Eighteen of this number, bright young men, accepted the truth, and were baptized about three weeks ago. Three of our best teachers came to me after the other candidates had been examined, and asked to be baptized. We called another meeting of the church officers, and questioned these men, and they expressed a firm determination to obey all the requirements of God. It will be a great help to the school to have three more members of the faculty to help hold up the standard before these young men. Last Friday twenty more grown people were baptized as the result of a native evangelist's efforts during the past three months. at one of our city chapels. The work is advancing among these Eastern peoples. Their centuries of darkness quickly disappear when the light of the gospel gets into their hearts. There is not much love manifested in their daily customs and practices, but God's love appeals to them and brings

about a wonderful change in many of their lives.

"We have a young man in the school who has attended nearly every day since the day it opened. He is a wonderful illustration of the change that takes place in the lives of many of these people. I was not here at the time the school opened, nearly six years ago, but I am told that this boy was for years the worst and most unpromising boy in the whole school. I wish you could see him today. He is one of the best Christian young men I have yet seen out here. He stands at the head of his class in everything, and I have great hopes for him in the future. We have every reason to be encouraged at the progress of the work here, and we labor in the hope of triumphing with it."

PREPARE TO MEET THY GOD!

W. D. MOORE

Oh! prepare to meet thy God!

He is coming soon to reign,

Coming from the courts above

To this earth of sin and shame,

Coming to redeem his saints

From this sin-cursed earth of ours,

And to take us home to heaven,

Where there are no thorns, but flowers.

We shall meet him, yes, my brother,

If we're only faithful here,

And we'll reign with him forever,

Far beyond this vale of tears.

He is coming soon in glory,

Then we'll see his blessed face,

And we'll tell redemption's story —

How he saved us by his grace.

Are you ready, then, my brother?

Will you join the pilgrim band

Who in earthly life are striving

On the other shore to stand,

Striving to behold that city,

With its walls of jasper fair,

And to meet our Lord and Saviour

And the angels over there?

Yes, he's coming, we shall meet him.

O that we may faithful be,

And partake of life's pure water

And the promised quickening tree!

Then we'll live forever with him.

In that home, the earth made new,

With the saints of all the ages,

With our God, and angels, too.

Santa Ana, Cal.

GLEANINGS FROM THE FIELD

THERE are eight new Sabbath keepers at Edmonton, Alberta.

THERE are fifty-three new Sabbath keepers at Bellingham, Wash.

THE baptism of nine new believers is reported from Hamilton, Ontario.

THE Southwestern Junior College has fifty-eight stars in its service flag.

ELDER HENRY BERG reports the baptism of fourteen persons in Saskatchewan.

THE tent effort recently closed at Cleveland, Ohio, resulted in sixty-two new Sabbath keepers.

THIRTY adults are keeping the Sabbath at Bath, Maine, as the result of recent meetings held there.

THE service flag of Lancaster Junior College (formerly South Lancaster Academy) contains seventy-six stars.

DURING the last eighteen months the Minneapolis (Minn.) church has added to its membership eighty new believers.

THE ladies' dormitory at Emmanuel Missionary College has been enlarged by the building of a sixty-foot addition.

ELDER B. M. GRANDY reports twenty-six baptized on a recent trip among the churches of the Upper Columbia Conference.

WORKERS in Worcester, Mass., report that twenty-five persons have accepted present truth in that city during the last ten months.

THE new church building at Marshalltown, Iowa, was dedicated on a recent Sabbath. Four new believers have been baptized at Waterloo.

ELDER F. W. JOHNSTON reports that between thirty and forty persons have taken their stand for present truth at South Bend, Ind., as a result of meetings held there.

THE workers at Galien, West Michigan, report the organization of a Sabbath school of thirty members at the close of an eight-weeks' effort. Thirty-two new believers have been baptized at Paw Paw.

A NEW church building at Valentine, Nebr., was recently dedicated to the service of God. At this time fourteen adults received baptism. Also fourteen members were added to the church in Minatare last quarter.

TWENTY-EIGHT new believers were recently baptized at Milwaukee, Wis. One hundred thirty-two persons united with the Seventh-day Adventist church there during the recent effort held under the direction of Elder J. H. N. Tindall. Ten new believers are reported at Superior.

THE Southern Junior College held a working bee October 28 to November 7, on the boys' new dormitory which is in process of construction. Every members of the Southern and Southeastern Union Conference Committees took part in the work, as well as some of the General Conference brethren and a number of lay members.

OPENING THE WORK AT CHENG TU, SZECHWAN

CHENG TU, the capital of the province of Szechwan, west China, is situated in the center of a plain of the same name, is 1,678 feet above sea level, and has a population of nearly half a million. From the time of the Chou dynasty (1122-255 B. C.) onward, it has been the most important city in west China. Aside from the various imperial capitals, Chengtu has exercised a more decisive influence upon China's history than any other city.

It is distant from Chungking, our nearest mission station, about four hundred miles by road; but in point of time, it is farther than from Boston to San Francisco, as the journey between the two cities occupies ten days of continuous travel. The mode of travel is by sedan chair, or on horseback. The dangers of travel in the province at the present time are very great. Because of the unsettled condition of the country, brigands are very numerous. Conditions are similar to those of the time of Robin Hood of old.

On Nov. 12, 1917, the writer, accompanied by Mrs. Blanford, a native evangelist and his family, and a Bible worker, started from Chungking for Chengtu. I rode my horse, while the others rode in sedan chairs. With six chairs, and about thirty men carrying our goods, we formed quite a caravan, and taxed the capacity of the inns to their utmost.

Those first two days were full of danger to us, as we were in a section of country

practically controlled by brigands. One night was spent in a village supposed to be their stronghold. We breathed easier after leaving there the next morning, and thanked God for his care over us.

The Sabbath day we spent together at an inn, held Sabbath school, and a season of prayer, in which we thanked the Lord for his care and protection during the week.

On Sunday evening we had an evidence of the Lord's presence. Just as we were getting settled for the night a messenger came from the official's yamen with the message that if we heard shooting in the night we were to remain in the hotel,—not to be afraid, that he would guarantee our protection. During the night a band of robbers came down on the village, but found the official ready for them. Only one shot was fired. The brigands then went to the river and robbed several cargo boats. We were very grateful for the Lord's protection.

On the following Friday afternoon we arrived in Chengtu, and took possession of the Chinese house that Brother M. C. Warren and I had rented on a previous trip to Chengtu. The house is new and clean, but has only paper windows so far. We have had a chimney built, and expect to have glass put in the windows soon.

After our arrival we placed a notice in the daily newspaper, inviting those who had become interested in our message during our former visits and through the *Signs* magazine, to call on us. Every day now interested persons come, and at all hours of the day I hear the evangelist giving studies on the Sabbath and the second coming of Christ, in explanation of the name of our church. The books of Daniel and the Revelation are also being opened to show a reason for the condition of the world at this time.

Our budget calls for a new family for Chengtu during 1918. We wonder who will join us in the work here. Pray for us in Chengtu.

CLAUDE L. BLANDFORD.

GETTING BACK THE CAPTIVES

In his book, "New Acts of the Apostles," Dr. A. T. Pierson reports the following story of deliverance in the wilds of Burma:

"A company of Breeks, a low, fierce tribe of Karens, made a raid on a Christian village, and carried off as captives two boys and a girl. They said: 'Now we will see; if the Christians' God delivers these captives out of our hand, we will believe in him, and all become Christians; but if their God cannot deliver them, we will go over and take more captives.'

"Just at this juncture Dr. Bunker arrived at the village, where all had been praying for help. They quickly told him, and he said: 'Well, this is a case of God versus the devil,' and he felt strong to say, 'God will deliver them; keep on praying.'

"He sent a message demanding the release of the captives, and got word back, 'Come on; get them if you can; we have guns.'

"He sent them what he called his ultimatum: 'If you do not deliver up those captives, we will leave you in the hands of our God, who can and will deal with you.'

"Meanwhile he and the Christians prayed mightily. His messengers met the Breeks on the road, bringing back one of the captives. He then selected one of his preachers and fourteen followers to go unarmed for the other two.

"When they got to the village, they did not say a word to any of the tribe, but planted themselves in the road. The preacher

took out his hymn book and read a hymn, which they sang; then he read a portion of Scripture and preached, then prayed; and by that time the villagers brought the other captives to them and said, 'Now take them all, and be gone!'—Page 311.

Bureau of Home Missions

L. H. CHRISTIAN - - - General Secretary

LOOKING TO CHRIST

F. S. WEBSTER

In the stillness of my chamber,
As I plead alone with thee,
Grant, O God, a deeper vision
Of the things I faintly see.

Why my sickness? Why my trials?
These are things I cannot tell.
Grant, O God, I may not question
That thou doest all things well.

When these trials overwhelm me,
And I murmur o'er and o'er,
Give, O Lord, a brighter vision
Of the things my Saviour bore.

THE HOME MISSIONS BUREAU

"It is well that those in responsibility are now planning to proclaim the third angel's message to the hundreds of thousands of foreigners in America." In harmony with these words from one of the latest Testimonies, the last General Conference planned that the work for the millions of foreign parentage in our country should be strengthened and extended. It elected J. T. Boettcher superintendent of the German Mission, P. E. Brodersen superintendent of the Danish-Norwegian work, G. E. Nord superintendent of the Swedish work, and the writer, secretary of the Home Missions Bureau.

In July Elder J. W. Hirlinger was asked by the General Conference to lead out in the circulation of foreign-language literature, especially in the East. A little later Elder J. H. Schilling, with whom our foreign-language-speaking brethren are well acquainted, was selected by the General Conference as superintendent of what we might call the miscellaneous language work east of the Mississippi River. He will have charge of our activities among all the people in that territory except the Germans and Scandinavians. Brother Schilling has had a large experience among these people. He has been given one of the most difficult tasks and one of the most promising in this country.

For a number of years our work for those who speak some other language than the English was known as the "Foreign Department." But these brethren always objected to the name. They declared that America is their home, that more than half of them are Americans by birth, and nearly all the others by naturalization. They stated, too, that, as Adventists believing the Bible, they are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "Home missions" is the term by which gospel work for these people is generally known, just as "foreign missions" stands for the work done in the countries outside of America. Now and then a change of name signifies but very little, while again

it is of great import. In this case it stands for a real life experience. We English-speaking Adventists do not want the work for the various nationalities to be separate and distinct. We want these strangers to feel at home with us. We consider the home missions work a part of our regular conference department and activity. In the United States and Canada our laborers in other languages receive the same wages and treatment as other laborers. Our brethren of these nationalities have the same right to vote in conference, and enjoy every other privilege of church members. We have one faith, one standard, one church organization, for the people of every nationality. We believe that the church militant is the church universal.

L. H. CHRISTIAN.

Educational Department

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

INSPECTION OF ACADEMIES

AFTER the educational rally for Western Canada, held at Lacombe, I spent over a week in the Northern Union as a visiting member of the inspection committee for the academies of the union.

As Prof. H. A. Morrison, president of Union College, could not be with us because of the influenza epidemic and of war complications, M. B. Van Kirk acted as chairman of the inspection committee. We visited and inspected on the basis of the standards adopted at our General Conference educational council, the following schools, in order: Oak Park Academy, Maplewood Academy, Danish-Norwegian Seminary, and Plainview Academy. It was our intention to visit the Sheyenne River Academy also, but we received word from there that they had forty-five cases of influenza, including the principal and his wife. As we expected also to hold a union educational rally at this academy, it was necessary for the appointment to be postponed, and we did not visit the school. This will be attended to later.

Our general mode of procedure was the visiting of one or more classes of each teacher in the school, and a general inspection of the buildings and grounds in reference to sanitation, good order, and equipment. We then called a meeting of the entire faculty, and went over together all our General Conference standards for academies in detail. Opportunity was given for questions, and free discussion of all points, so that all might understand fully the meaning and application of these standards. These meetings were exceedingly interesting and helpful. Special study was given to the spiritual interests of the school, not only in its general activities, but in relation to the classroom work itself throughout. There was a good spirit of fellowship and co-operation as we checked up matters item by item, and every one felt that our sitting together was profitable indeed. At some schools more than one meeting with the faculty was held, to consider important interests of the school.

The inspection committee's report is reviewed by the educational department of the union, and by the faculty of the college to which the school is to be accredited, then finally reviewed by the General Department of Education and returned to the college faculty for the issuance of the certificate of registry. The report makes provision for

accrediting "in full" or "on condition," as the facts justify. If a school has not reached the place where it can be accredited in either way, then instruction is given as to the manner in which it can reach the desired standards. Accrediting either in full or on condition admits the school to all the rights and privileges of an accredited status, but the accrediting on condition implies that there are important features of the school work yet to be strengthened.

The accrediting of a school recognizes its right to give its own final examinations instead of taking General Conference examinations provided for unaccredited schools, and secures to the students admission to the college without examination. The entire plan of inspection and examination was worked out and adopted by our educational council at St. Helena in 1915. We have been a little slow in putting these plans into operation, but there is good promise that the work of inspection will be completed in all our academies by New Year's.

It is the testimony of those who have taken part in the thorough inspection of our academies that the plan is a very wise and practical one for the upbuilding of our schools. Personally, it was a privilege to me to be associated with the inspection committee in this work, for the advantage of dealing with the plan directly. I appreciate, too, the courtesies shown me by all the brethren in the Northern Union, and the cordial reception at our schools in the union.

W. E. HOWELL.

ENLARGING SCHOOL FACILITIES

SOMEHOW the work of the Lord keeps on growing in times of peace or war, of epidemic or immunity, of surplus or shortage of workers. In spite of the unusual conditions of difficulty occasioned by the war and the epidemic, our schools continue to grow in enrolment and facilities.

Four of our five senior colleges have as large an attendance as last year, or larger. Union College is a little short of last year's enrolment. Emmanuel Missionary and Washington Missionary Colleges are about even, or a little more. Pacific Union College is fifty ahead, Walla Walla College fifty-two ahead. The enrolment of Walla Walla College shows the following steady growth for the last eight years, as stated recently by the president of the college, Prof. W. I. Smith: 135, 152, 172, 192, 216, 241, 273, and (1918) 325. Southwestern Junior College has a record enrolment, and many of our academies show an increase over last year.

Perhaps most surprising of all is the remarkably encouraging word that has come from Prof. Glen Wakeham, of Stanborough Park Missionary College, England, that the present year they have an enrolment of 120, the largest in the history of the school. The students' home is "full to the very last bed," with four students rooming outside and coming in for their meals. The principal says further that "with the advent of peace we must count on having a much larger school, because at least fifty young men are now waiting for the war to close so that they can come to college." The war is now closed, and we trust that some way will be found to quarter these fifty, so that they can continue their education. It looks as if a fund of \$50,000 would be needed to provide adequate facilities for the future.

The enlargement of facilities has been very active of late among our colleges and academies, in spite of the hard building conditions during the war. I have made note of a few items that will be of general interest, as follows:

The Western Washington Conference is undertaking to build a new central academy, and has already raised \$22,000 of a fund of \$25,000 it set out to raise to start the work. About \$10,000 more will be needed, and reports say that it will not be difficult to secure it.

Alberta Academy is just passing into the rank of a junior college, and is planning the erection of a new normal building and other facilities that will probably cost \$40,000. They are hoping to have the money raised by the time the spring weather will allow operations to begin.

Eastern Canadian Missionary Seminary, at Oshawa, Ontario, is to erect a college building to cost about \$38,000, and has a considerable portion of the money already raised.

Emmanuel Missionary College is making extensions of its plant, both college and dormitory facilities, that will cost about \$75,000, and has been working up the funds for several months.

Washington Missionary College is about to complete its auditorium and class building, at a cost of about \$75,000.

Southwestern Junior College extended its dormitory facilities last summer at a cost of about \$9,000.

The Danish-Norwegian Seminary, at Hutchinson, Minn., has completed the right wing of its main building, which greatly enlarges its capacity.

Walla Walla College is raising a fund of about \$50,000 to build an auditorium and more classrooms.

Union College is taking steps to buy or build a gentlemen's dormitory, of which it has been in great need for several years.

Pacific Union College is just completing its main college building, a part of it being already in use.

The Nebraska Conference has just completed the purchase of a farm and the erection of an academy building, near Shelton, to succeed the Hastings Intermediate School, at an expenditure of about \$50,000.

The Shenandoah Valley Academy has nearly completed a new building, at a cost of about \$6,000.

Southern Junior College has completed its ladies' dormitory, and at a recent workers' bee brought the gentlemen's dormitory well on toward completion. The college building and dining-hall will come later.

Oakwood Junior College has purchased an additional tract of land for the extension of its plant, at a cost of a little less than \$25,000.

Walden Academy has recently completed a new main building for the academy.

South Lancaster Academy has recently purchased additional land for dairy and agricultural purposes, and erected a new dairy barn.

Campion Academy has also enlarged its ladies' dormitory and academy building, besides making some very substantial improvements.

The Kansas Conference has taken initial steps toward the erection of a new central academy for its large number of young people.

I hardly need to mention the steady enlargement of Loma Linda College in providing facilities for its growing needs. The dedication of the White Memorial Hospital and accessory buildings took place shortly after the General Conference, and is fresh in the minds of our readers.

When we consider that all this material expansion is owing to a remarkable growth in student attendance that makes the enlargement of facilities necessary if students are not to be turned away, we have great reason to thank God for this prosperity. All

these building enterprises, so far as I am informed, are operating on the denominational policy of raising the money before it is spent, even delaying the completion of the building when funds run short, until more can be raised. They are all acting on the principle of dedication without debt.

We are greatly encouraged at this growth of school facilities from the viewpoint of the great need of increasing our laboring forces in the mission field and in our home conferences. It looks as if our educational campaign will tend to bring in still more of our young people into our own schools. We hope that the results will make it necessary for us to go right on increasing the number of our schools and enlarging, within proper limitations, the facilities of those we have. If we are going to meet the world-wide demand for laborers, a demand much increased by the ravages of war and by the marvelous openings in the mission field, we must lengthen our cords and strengthen our stakes for training workers at the home base of supply. We cannot push the work too vigorously in the time of peace that seems now to be dawning.

W. E. HOWELL.

Publishing Department

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

A CONFERENCE PRESIDENT'S LETTER TO HIS COLPORTEURS

THE following letter, written by a conference president to his colporteurs during the recent influenza epidemic, is a good illustration of the estimate our wide-awake conference presidents are placing upon house-to-house evangelistic canvassing:

"DEAR COLPORTEURS:

"As this epidemic of influenza is prevailing everywhere, I am sure that we are all deeply impressed that it is a result of the withdrawal from the earth of divine protection and of the exercise of power by Satan. We are told by Sister White that Satan breathes a deadly taint into the atmosphere, and death follows. I have been much impressed that this is being fulfilled before us now. How can we otherwise explain the wholesale, universal outbreak of this new disease all at once?

"How awful will be the condition of a lost world when, a little time in the future, the Spirit of the Lord will be withdrawn from the earth and the seven last plagues begin to fall. Such visitations as this present one are but a slight foretaste of how suddenly and universally the plagues will fall upon men. Oh, how much the world needs to know the saving grace of Christ while probation lingers! You, my brother, my sister, are carrying to the world the books that have a saving message in them. Be of good courage and press on, and still on. Commit yourselves fully to the Lord for keeping, and hurry to snatch men and women from the burning.

"As I see how the authorities have ordered that no public meetings be held, thus cutting off from the minister the ability to reach the people in masses, and as I see how these things are going to increase more and more as the judgments of God shall fall upon the earth, I realize how blessed is the work of placing the books in the homes of the people, where all can read for themselves. Conditions may prevent the min-

ister's preaching to them, and even prevent his visiting them, but the book that is placed in the homes of the people will be there in a time of need. You are doing the essential work for the times.

"Be of good courage; keep everlastingly at it. 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'

"May the God of all might strengthen you; the God of all grace sustain you; the God of all peace keep you in peace; and the Lord of the harvest cause you to come again, bringing your sheaves with you, is the prayer of

"Your brother laborer,

"[Signed] J. I. TAYLOR."

Surely it is worthy of notice that while public meetings were prohibited, no restrictions were placed upon the house-to-house worker by the authorities. Thus again we see how the Lord can use this class of workers when even the ministers are prevented from preaching. W. W. EASTMAN.

Missionary Volunteer Department

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

A LITTLE CHILD

ALBERT CAREY

"Tis sweet, so sweet, when a little child,
With love so tender, fresh, and mild,
Presses its cheek against your cheek,
And bids your heart with rapture speak.

"Tis melody like that above —
The music of the chattering love
That bubbles from the heart so white,
And makes you warm with heaven's light.

The purity of that sweet smile,
Which graces lips that know no guile,
Breathes purity upon the soul
That seeks the fair angelic goal.

The patter of the little feet,
That skip so lightly down the street,
Excels the rhythm of the ball
As stars outshine the stars that fall.

The King we then may hope to see,
When like these little ones we be,
In love and purity and grace —
To see the light of His dear face.

Portland, Oreg.

ARMENIAN AND SYRIAN RELIEF

As Elder Daniells has announced, the whole church is asked to join with the young people in contributing to the starving Armenians. There is no question about the need. As has been said, it is a task of governmental magnitude, with no governmental aid available. "In Teheran (Persia)," wrote one of the workers, "a city of probably 350,000, two thirds of the people are practically starving; day by day, hour by hour,—yes, moment by moment almost,—our investigators see the dead and the dying lying in the streets." The same writer gave this touching incident:

"One of our church members came running in a few days ago, crying, 'Oh! give me a little money. A woman has abandoned

her child in the street, saying she cannot feed it, and another child is holding on to her veil and saying, 'Oh, don't leave little sister! Don't leave little sister!'"

The plan is simple. The juniors are encouraged to use the self-denying stamp books; societies, Sabbath schools and churches, or individuals are invited to "adopt" orphans, by paying \$5 per month for a year; and all are requested to make use of the Armenian Savings Banks, which are furnished free.

The savings banks, stamp books, etc., can be obtained from your conference Missionary Volunteer secretary. Let the church elder send at once for a savings bank for each family that will enter into the plan. And let all begin at once to deny themselves and lay by something.

If you wish to "adopt" an orphan, ask your Missionary Volunteer secretary for an adoption agreement blank. This should be filled out (except the blank for the secretary to sign), and sent to your conference Missionary Volunteer secretary at the time that your first payment is sent to your conference treasurer. It will be signed and returned to you.

We are assured that all the money given goes to save the starving. The administrative expense of the Committee for Armenian and Syrian Relief is provided for otherwise. The secretary of this committee wrote me: "We are fully aware of the efforts being made by the Seventh-day Adventists to aid in the work of this committee, and it is most gratifying to us."

Our offerings will be especially pleasing to Jesus, who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

M. E. KERN.

CHOOSE THE BEST

"WHY not have John Brown as our Missionary Volunteer leader this coming quarter? He has no office in the church, and perhaps it would help him to take more interest in religious things if we were to give him something to do. He is growing so worldly that he will soon be lost to us unless something is done to hold him. We are having trouble to find some one to act as young people's leader, and it would not do any harm to give him a trial; besides, he enjoys leading out in things."

Has any one ever heard a similar suggestion made by some member on the church nominating committee when the time arrived for selecting Missionary Volunteer officers for the new quarter? Too often the suggestion is not only made, but carried out at the election of officers; and an unconverted, inexperienced, worldly young person is chosen to fill one of the most important and difficult offices in the church—an office requiring thorough consecration, an interest in the salvation of the youth, and a life that will serve as a worthy example to other young people. If a society prospers under such leadership, it is a great exception to the general rule. Instead of being inspired to better things by the responsibility placed upon him, often such a leader brings the other young people down to his standards.

Would that we could learn never to place weighty responsibilities upon individuals just to interest them in the work. True, one may often win a young person's interest by assigning to him some task; in fact, the spirit of prophecy tells us that we should do this. But let us begin with the small burdens; then as the youth learn to bear these faithfully, gradually the ability to do greater things will be developed. It is beginning at the bottom of the ladder and

gradually working up that makes the most dependable and intelligent workers.

If every nominating committee could realize how much depends upon the choice of Missionary Volunteer leaders; if they could but know that their choice, unless wisely made, may mean an utter failure of the Missionary Volunteer work in the church; if they could have a glimpse of the future and see the results when a careless, unconsecrated person is placed in the position of leader; if they could but fully sense the great importance of rightly directing our young people—then surely they would prayerfully endeavor to select as Missionary Volunteer leader the best talent the church afforded.

The development of good leaders in the local church is one of the greatest problems we have to meet. The young people are willing, enthusiastic, and energetic, ready to do whatever they are asked to do, if there is some one to lead them, one who will help them plan and execute, who will encourage them to persevere, who will, in short, show them the way by going ahead himself. How important, then, that such an individual be chosen for society leader.

One means of solving the problem of obtaining suitable leaders, is to lay more burdens upon the assistant leaders in our Missionary Volunteer Societies. They ought to have more opportunity to develop initiative. They should assist in planning the weekly meetings and in bearing other responsibilities in the society. Frequently they should be expected to lead out in the young people's meetings, and so gain an experience for the future. Too often the assistant officers in our churches have had no real part to act at all, but have been merely nominal officials, without responsible interests or duties. This is a mistake. If assistants were given more opportunity to really assist, it would be found much easier to train leaders for the work, and would aid materially in the selection of officers.

Another means of developing leaders is through the band work. As leader of one of the working bands of the society, a young person shows whether or not he is capable of leading out, whether or not he has initiative, perseverance, and a sincere interest in missionary work. One who has made a success of his work as band leader, will very often furnish excellent material for a society leader.

In appointing the church nominating committee, care should be taken to see that the young people are represented. At least one member of the committee should be selected from the Missionary Volunteer Society to voice the wishes of the young people. If the church elder is thoroughly alive to the needs of the young people's work, his influence may be a strong factor in securing the right leader. By setting before the committee the great importance of exercising care in the choice made, and urging that consecration, adaptability, enthusiasm, and stick-to-it-iveness be taken into consideration in the selection, he may prevent serious mistakes, and do the young people a real service.

Better leadership! Let this be our slogan for 1919. And let us remember that it lies within our power to do much to assist in the training of leaders by our sincere interest in the young people, by encouragement even when their efforts seem feeble, and by our prayers, which should never fail to rise daily in their behalf. ELLA IDEN.

"Do not grasp at the stars, but plain, common work as it comes; for it is certain that the daily duties and daily bread are the sweet things of life."

A MILLION OPPORTUNITIES

OPPORTUNITY is a magic word to real young people; for every normal young man and woman entering on life, is ambitious to accomplish something worthy of his or her ability. Some are ambitious for learning, others for gold, still others for social standing. But the youth who stands on the mountain of God's grace and has obtained a vision of life's true purpose and possibilities, is ambitious to win souls. This is the great enterprise in which God and angels are especially interested. In this work we may be their coworkers.

Every Missionary Volunteer has pledged himself to co-operate with the Master in the finishing of the work of the gospel in all the world. Inspired by our motto, "The love of Christ constraineth us," we press forward to give "the Advent message to all the world in this generation."

"All the world" includes America. And America, like Jerusalem on the day of Pentecost, has dwelling in it "men out of every nation under heaven." We have in the millions of foreigners who have come to America, a foreign-mission problem right at home. And Missionary Volunteers should be intensely interested in every opportunity to give these foreigners the light of truth.

"A million opportunities" right at home! Yes, many millions of them; for every foreigner in our midst is an opportunity. Mrs. E. G. White has said that "many of the foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to turn to their own lands as bearers of precious light shining direct from the throne of God."

In the ten years preceding the war, a million a year reached America's shores, largely from southern Europe. "The equivalent of a city of a hundred thousand has sprung up every month somewhere in this country for one hundred twenty months." One hundred thirty-five foreigners every hour of every day and night for ten years! and more than half of them do not yet know the English language. Surely here is a task worthy the ambitions of those to whom God has given the greatest mental and spiritual power.

Sabbath, November 23, is Home-Foreign Day in all our churches. Let every Missionary Volunteer enter heartily into this day's service, as a great opportunity to learn about millions of opportunities that God has placed at our very doors.

M. E. KERN.

If thou be one whose heart the holy forms
Of young imagination have kept pure,
Stranger! henceforth be warned; and know
that pride,

Howe'er disguised in his own majesty,
Is littleness; that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with
him

Is in its infancy. The man whose eye
Is ever on himself, doth look on one
The least of nature's works, one who might
move

The wise man to that scorn which wisdom
holds

Unlawful, ever. O be wiser, thou!
Instructed that true knowledge leads to love,
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.

— Wordsworth.

Medical Missionary Department

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

THE DOCTOR

ELIZABETH ROSSER

A YOUTH looked out on the sons of men
(They were like the sands of the sea);
He saw how their bodies were sick and sore
And burdened with misery.

He saw them staggering toward the grave,
With none to relieve their pain;
And he said, "I will learn to heal and save,
And to make them well again."

So he studied the books of the learned and
wise

With fervent, patient care,
Till he knew every fever that racked men's
bones,
Every ill to which flesh is heir.

Then he went to fight where the fight was
thick,
As long as he might endure;
But he found men's souls, like their bodies,
sick;
And for souls he had no cure.

So he went back to school again,
And studied as hard as before,
In books that were penned by the scribes
of all time,
Till of wisdom he'd gathered great store.

He knew all the "isms" that ever were
made;
And all errors in doctrine or creed
By arguments deep could quickly be laid;
And he was most learn'd indeed.

So he went out to fight where the fight was
thick,
Where the brave and the noble fall;
And he found men's souls and bodies still
sick,
But their hearts were the worst of all.

He found men's hearts were full of unrest,
And envy and woe and despair;
And when he looked into his medicine chest,
There was no heart medicine there.

So the Master of all took him into his school,
And set him to study again;
He laid in his hands the Book of books,
And his teachers were Sorrow and Pain.

And he studied for many a weary day
The lessons the Master gave,
Till he learned how to sit and watch and
pray
At the feet of the Mighty to Save;

Till he learned how to stretch out a brother's
hand
To him who was ready to die,
And to lift him up from the miry clay
With a tender sympathy.

So he went out to fight where the fight was
thick,
But within there was holy calm;
And for bodies and souls and hearts that
were sick
He carried a healing balm.
Gaston, Oreg.

THE NEXT EPIDEMIC ARE WE PREPARED FOR IT?

If I were enough of a prophet to foresee one or more other epidemics surpassing in severity the influenza epidemic through which we have passed, and you had confidence in my prediction, what would you do? The fact is that such epidemics have been foretold by reliable prophecy, and we are in the time of the fulfilment of these predictions.

The recent epidemic has furnished an exceptional opportunity to every philanthropic person to render most needed service to his fellow men. The best motives in the human heart have led men to self-sacrificing effort in behalf of fellow sufferers. True, great danger has attended such effort. Physicians, nurses, and other attendants have suffered and died in a higher percentage than have those who have kept away from the infection. In spite of this fact, thousands of brave people have taken their lives in their hands and have done all in their power to save life.

One of the most striking displays of sacrifice and philanthropy is furnished by the students of the University of Pennsylvania. Upon the outbreak of the epidemic in Philadelphia, the students, to a man, formed themselves into a relief committee, and soon effectually checked the scourge. The following is an excerpt from a report of this movement by Geo. E. Nitzsche:

"It may be mentioned that seventy-two men have been working at the Red Cross Hospital, thirty-eight at the various other city hospitals that have been doing emergency work, and nine in various hospitals in the immediate vicinity, as well as those actively employed in fighting the pest on the campus itself. In all, at least nineteen hospitals have been supplied either in whole or in part with residents and internes from among the members of these two classes. In addition to these there were a number of students out visiting private patients, gratis, under the auspices of the city board of health, the University Settlement, or similar organizations.

"The work done by these various groups of men was often of the most unpleasant character. In the Red Cross Hospital and the Students' Emergency Influenza Hospital they acted not only as internes but also as nurses, orderlies, and "scrub women;" literally, there was no one to sweep or scrub the floors in the Emergency Hospital at the University of Pennsylvania Hospital except the students, and it was done uncomplainingly and gladly by all men assigned to work there.

"The Sanitation Squad not only inspected the rooms in the dormitories but investigated the condition of the plumbing, cleaned out the toilets, fumigated such rooms as required it, visited the various assembling places of the students around the university, and saw that these places were kept in as healthy a condition as was possible under the very trying circumstances that prevailed. They sent all sick cases that came under their notice to the hospital, fumigating the rooms from which the cases came. Their work was perhaps of all the groups the least interesting and most exacting, but from the standpoint of general health and hygiene it was one of the most important. It very promptly showed results, and within three days after the beginning of the work of the Sanitation Squad there was an evident diminution in the number of cases from among the student body.

"The spirit of the students in this crisis can be illustrated by the following incidents:

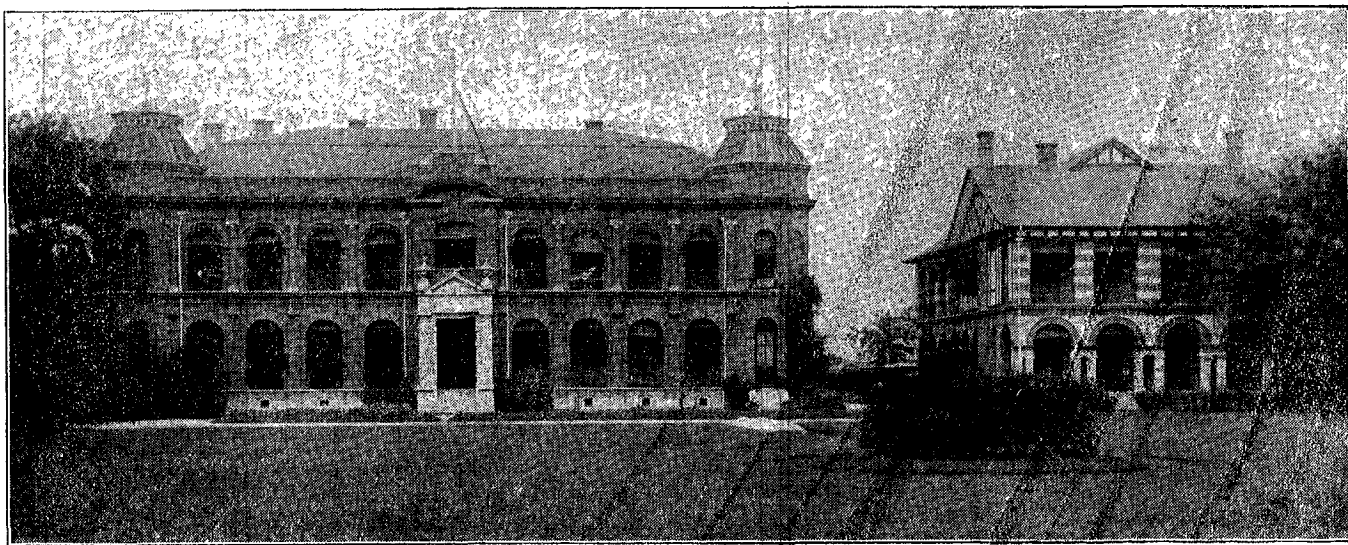
"In a number of instances men who contracted the disease themselves while working in various hospitals, would come back into the office as soon as they were out of bed, in a condition still so weak as to be totally unsuited for work, and beg to be re-assigned to active duty. Men who were just out of bed, when they were told that it was dangerous to expose themselves to the infection in the hospitals and were forbidden to do so, asked to be assigned to some duty where they could do their share without re-exposing themselves to the infection, so that they could relieve men more healthy than themselves for actual hospital work. Many of the students who were working in the Sanitation Squad or at very necessary office work connected with the administration and organization of all these departments, would spend the night at the Red Cross Hospital. When it is remembered that these men were already working hard from ten to fourteen hours a day at their regularly assigned work, the sacrifice in-

work that they might assist in the public fight against the plague, working gladly for no reward save the consciousness of having done their duty as members of the medical fraternity. In some cases where men were assigned to positions of especial trust where their absence from duty for even a single day would have meant the disruption of the organization or the lapse of efficiency on the part of men assigned to duty under them, they reported for duty and refused to remain away even when actively suffering from the disease itself, taking the utmost precautions while filling their own positions not to jeopardize others who might have become infected by association with them. In one case in particular, though warned of the extreme gravity of the danger to himself if he did not rest in bed, one of the junior class continued his work without relief for several days—fortunately without serious results to himself. One of the seniors in outside visiting practice reported that he was daily visiting 176 patients."

A NEW MEDICAL CENTER THE SHANGHAI SANITARIUM AND TRAINING SCHOOL FOR CHINESE NURSES:

THE World War and the recent epidemic of influenza have served to emphasize anew the importance that we as a people attach to medical missionary work. Not alone in America is this work coming into prominence, but in China also our medical work has made more progress during the last year than during all the previous fifteen years of our missionary work there. Ever since Dr. Peter Parker went to China and established his hospital, and "opened China at the point of the lancet," medical missionary work has been demonstrated to be one of the most effective means that could be used to reach the Chinese and help them.

During the last few years the Chinese have begun to show evidences of a greater interest in public health, sanitation, the establishment of hospitals, nurses' training schools, and medical colleges. The Y. M.



NEW SANITARIUM EQUIP MENT IN SHANGHAI, CHINA

The large building to the left was a Red Cross Hospital. In addition to the rooms used for offices and administration, first-class sanitarium accommodations are afforded for about two dozen guests. The building is of brick, of the modern hospital type. Facing the building and at the opposite end of the lawn is a large nurses' dormitory not shown in the picture. The smaller building at the right affords rooms for sixty or more guests who are not able to meet the expense of higher-priced rooms in the main building.

involved in spending an additional six or eight hours at the most arduous hospital work becomes manifest.

"One of the women students continued on duty at the Red Cross Hospital until she fell in a state of collapse from exhaustion, working for forty-eight hours at a stretch without sleep or rest. One fourth-year student, whose work was house-to-house visiting under the direction of Dr. Krusen, came into the executive office at midnight, having been on duty since 6 A. M., and was so wrought up by the experiences that he had been through that he refused to obey the order to go to bed, but insisted on telling what he had seen and asking for advice on the detailed treatment of certain cases he had encountered that he feared were beyond the scope of his medical learning. After a few hours' rest he was back on duty, applying the information given him. After three days of this labor he himself was stricken with the disease.

"It is interesting to note that twenty-five juniors and thirty-five seniors themselves acquired the disease. This rate of sickness (1 in 3) is far in excess of the proportion of cases in other departments of the university or of the city at large. This is due to the fact that these men caught the infection in the line of their duty. In several instances students gave up lucrative private

work that they might assist in the public fight against the plague, organized its entire student body into a relief corps, and did most effectual work in combating the disease in the village and in the surrounding community.

Why was not every Seventh-day Adventist thus engaged during the scourge? There are two chief reasons. One is that they were not prepared. Another has been the fear of the disease. The fact that so few were prepared to cope with this disease, should be the greatest incentive to us as a people to get ready for future epidemics and plagues as they may come. Seventh-day Adventists, above all other people, should be active in such work. Aside from the blessing they might be to the people physically in such service, such ministry furnishes the best possible opportunity to point men and women to the Great Physician. The world is sick and dying for such ministry, and for the bread of life. Seventh-day Adventists have come to the kingdom for such a time as this. Do we recognize it? and will we determine that we shall every one prepare to do this work?

W. A. RUBLE, M. D.

"To sin by silence when we should protest,
Makes cowards out of men."

C. A. have had a foreign physician and a few Chinese assistants visit some of the large cities and give lectures and demonstrations on public health topics. Larger attendance of all classes of people from the highest officials to the poorest coolies, has been secured for these meetings than for any meetings of an educational or evangelical nature that have ever been held in China. Facts were put before the people in a concrete way. For example, one piece of apparatus was so arranged, and operated electrically, that a well-dressed Chinese young man was shown coming out of a door, traveling a few paces, and then falling into an open coffin, which immediately disappeared beneath the ground. This occurred every thirty-seven seconds, and represented the terrific mortality from tuberculosis among the Chinese. Following meetings of this kind in some of the cities, the gentry and officials created health committees, who undertook to clean up the city and place garbage boxes on the streets, even going so far as to open free vaccinating stations.

In a city not far from Nanking, a physician has conducted a very successful medical missionary work for several years. He has gained such a strong hold on the people and officials of the city that an old temple was turned over to him to serve as a community public health building. He was

asked to act as health officer for the city, the officials even going so far as to request that he give a short course to the native Chinese practitioners on proper methods of vaccination. He having consented to do this, the native doctors came together and were taught how to vaccinate properly. After they had done a few vaccinations under the oversight of this doctor, he gave them certificates.

There is the keenest desire on the part of Chinese young men and women to secure a training in Western medicine. No clearer evidence could be presented than the large number of so-called medical colleges and nurses' training schools that have recently sprung up throughout the country. Outside of the educational institutions operated by medical missionary physicians, there are at most but two or three other training centers that are worthy the name.

There are in China no laws governing the practice of medicine, so any one who desires to do so may undertake the work of nurse or physician. The rank and file of the people have so much confidence in the Western-trained medical man that the veriest tyro may open up a so-called dispensary or hospital and secure a patronage. Instances frequently come to the attention of members of the China Medical Missionary Association, in which some young man, without any medical training aside from having been assistant to a foreign physician for a short time, undertakes to do major surgery. Not long since one of these adventurers opened a so-called "Western Medicine Hospital." He undertook to do a surgical operation upon a patient, but upon opening the abdomen he found so many organs of which he knew nothing, that he lost his nerve and left the patient without sewing up the abdomen. Fortunately a foreign medical missionary was stationed in the same city, and he was called upon to come and finish the operation.

No accurate statistics can be given as to the number of men and women in China who have a training that would entitle them to the name of physician or nurse, because so many among the Chinese physicians and nurses who pose as having secured a modern training have in reality only secured the merest rudiments of an education. But according to the most liberal estimate, there is only one Western-trained physician (foreign and Chinese are both included) to a hundred fifty thousand of the population. The ratio for trained nurses (including midwives) is just about the same as for physicians. When we take into account that sickness is more prevalent there than in the United States, and that the average length of life is barely more than half the average length of life in America and Europe, it will give some idea of how great must be the need for physicians and nurses, and how important it is that we shall not delay longer in establishing a training center for nurses and midwives.

A few months ago there appeared in the REVIEW a report concerning the start we have made in the medical work in Shanghai, China. In the short time that the Shanghai Sanitarium has been in operation, many friends have been won from among the influential Chinese. The former ambassador to America, Dr. Wu Ting Fang, is very enthusiastic over our work. He has been a vegetarian for many years, and is an enthusiastic advocate of sanitarium methods. A friend of his who has received much benefit from the treatments secured at the sanitarium, has decided to give fifty thousand dollars (Mexican) to help our mission buy land and build and equip a sanitarium

and a nurses' training school in Shanghai.

The Shanghai Sanitarium was opened in a rented building in the residence district of the city. The patronage, one half of which consisted of Americans and British, and the other half of the higher class of Chinese, soon outgrew the capacity of the rented building. And although the Chinese patient mentioned above had made such a liberal offer, yet it was found that after buying a suitable plot of land the amount remaining was far too small under prevailing high prices to warrant our undertaking the erection of a building. Just at this juncture the Lord worked by his providence, enabling us to secure a large hospital in Shanghai, which is the property of the National Red Cross Society of China. This property has been used in the past as a combined hospital, medical college, and nurses' training school.

The officials of the Red Cross Society, learning about our medical work and our plan to train Chinese young men and women as nurses and midwives, were very liberal in the terms granted our mission. The two main buildings are of modern construction. One will be used as a sanitarium, in which will be the medical offices and treatment-rooms and accommodations for twenty or more first-class patients. The hospital building will accommodate sixty or more second- and third-class patients. In addition to these two buildings, there is a nurses' dormitory. These buildings, together with a certain amount of furnishings, have been turned over to us to use for a period of three years. No rental is charged, neither are we held responsible for taxes or insurance. It is hoped that before the expiration of the three years more friends can be secured who may be induced to add to the gift of the Chinese merchant mentioned above, thus enabling us to build a home in Shanghai for our hospital and training school for Chinese nurses.

Shanghai is a natural center for such a training school, and a start has already been made with a class of ten young men and women, who are beginning to secure a nurses' training. To take full advantage of the exceptional opening, we must have a larger staff to do the work. Another physician is needed, and we are in urgent need of several more trained nurses from the homeland who can help in the task of training our Chinese young men and women. Our equipment in the offices and bathrooms, and the furnishings throughout the buildings, are barely sufficient to make it possible to start the work of conducting a sanitarium and hospital, and there is urgent need of financial assistance so that the absolutely essential things can be secured, lest the medical missionary work in China be crippled just as the Lord is opening the way for it by such remarkable providences.

A. C. SELMON, M. D.

WANTED

We have an urgent call for a copy each of "How to Live," and "Healthful Living," by Mrs. E. G. White. Any one having copies of these to spare, kindly notify us, stating price.

We need a few copies of *Life and Health* for April, 1918. Copies of the current number will be given in exchange. The exchange will be appreciated by us.

L. A. HANSEN,
Medical Department.

A CROWN of life awaits the faithful overcomer.

OBITUARIES

Mass.—Allen Mass was born in Texas in 1869, and died suddenly at Vancouver, Wash., Oct. 13, 1918.
H. W. Cottrell.

Black.—Zetta Lucille, daughter of Brother and Sister S. T. Black, was born in Michigan, Dec. 24, 1909, and died at Loma Linda, Cal., Sept. 21, 1918.
Francis M. Burg.

Sumner.—Jessie E. Sumner was born March 11, 1876, at Vermilion, Ill., and died at Denver, Colo., Oct. 22, 1918. She is survived by her husband, Lemuel M. Sumner. Two brothers and three sisters also mourn.
G. W. Anglebarger.

Wheat.—Lula Wheat was born in Kentucky, but she spent most of her life in Springfield, Ill. Last July she heard and accepted present truth, and in October fell asleep, in her eighteenth year. Her death occurred in a Chicago hospital. Her mother and other relatives mourn.
Fred C. Phipps.

Olson.—Mrs. Nellie Olson was born in Sweden, Nov. 4, 1861, and died at Alameda, Cal., Oct. 20, 1918. She came to this country in 1881, and was married to John Olson. There are left to mourn two of their four children, an aged mother in Sweden, two sisters, and three brothers.
Andrew Brorsen.

Israel.—David J. Israel was born May 5, 1847, in Decatur County, Indiana. He was married to Eithzelda Spies Nov. 17, 1875, at Canton, Kans., and to them were born eleven children, ten of whom, with their mother, mourn his death, which occurred at Loma Linda, Cal., March 5, 1918.
Francis M. Burg.

Barker.—Grace Olga Hubbard was born in Laporte City, Iowa, May 21, 1888. She was married in 1909 to Altie W. Barker, of Vancouver, Wash. They made their home in Vancouver, and there she fell asleep in Jesus Oct. 20, 1918, leaving her husband, mother, one brother, and one sister to mourn.
R. D. Benham.

Smith.—Arthur Calvin Smith was born in Chester, Iowa, Aug. 6, 1866. He spent fourteen years in the Southern States. His death occurred at Oregon City, Oreg., Sept. 24, 1918. He made his peace with God before the end. His wife and eight children, together with his parents, three sisters, and four brothers, mourn.
H. W. Cottrell.

Mordaunt.—Edward Franklin Mordaunt was born in Ontario, Canada, Sept. 20, 1857. He spent most of his life in the United States, and became a member of the Seventh-day Adventist church in 1895. His marriage to Flora Barrett took place in March, 1891. Our brother fell asleep in Jesus at Denver, Colo., Oct. 5, 1918.
G. W. Anglebarger.

Shireman.—Nellie Shireman, wife of Elder D. T. Shireman, died at her home in Glen Alpine, N. C., Oct. 9, 1918, aged seventy-eight years. Her first husband was A. L. Maples, and two of their four children survive. Thirty-five years ago the deceased united with the Seventh-day Adventist church, and in 1907 was married to Elder Shireman.
H. L. Shoup.

Kuhns.—George A. Kuhns was born in Wabash, Ind., Feb. 6, 1871. He accepted present truth early in life, and took the nurses' training course at the sanitarium in Battle Creek, Mich. He was married to Miss Lottie Fish, of San Francisco, Cal., in 1906. September 8, 1918, in Stockton, Cal., he was shot by one of the patients of the asylum where he was on duty.
Clarence Santee.

Rogers.—Hannah Chamberlain Rogers was born in Oakland, Mich., Nov. 13, 1856. In 1875 she was married to Marshall Enoch, and they spent thirteen years in the work of the ministry, laboring in the Central States. She was married a second time to William Rogers, of Portland, Oreg., in 1890. Her death occurred Oct. 17, 1918. Her husband, three sons, and three daughters are left to mourn.
H. W. Cottrell.

Emmerson.—Nina M. Emmerson was born June 6, 1886, in New Orleans, La., and died at Brush, Colo., Sept. 14, 1918. She united with the Seventh-day Adventist church in childhood. The deceased attended our school at Keene, Texas, and was a graduate of the school at Graysville, Tenn. She spent six years in mission work in South Africa, returning only when compelled to do so by failing health. Her husband, two sons, and her mother mourn.
G. W. Anglebarger.

Newbury.—Brother Newbury died at Drummondville, Quebec, Canada, Oct. 17, 1918, in his forty-eighth year. He is survived by his wife and six children.
A. M. Taylor.

Hutson.—Idell Hutson was born in Hood River, Oreg., Aug. 21, 1909, and fell asleep there Oct. 29, 1918. Her father and mother, one sister, and two brothers mourn.
Albert Carey.

Pettis.—Hazel May Pettis was born Aug. 3, 1890, and died Oct. 19, 1918, at her home near Kasota, Minn. She was an earnest Christian. Her parents and three brothers mourn.
A. W. Kuehl.

Hoffman.—LeRoy Rudolph, infant son of Randolph and Zetta Messer Hoffman, was born at Bloomington, Mich., Feb. 18, 1918, and died at the home of his parents near South Haven, Mich., October 18.
R. U. Garrett.

Dungan.—Lonnie B. Dungan died at Paradise, Cal., July 18, 1918, aged 35 years. In 1912 he was married to Miss Lonia Dungan. The deceased was a believer in present truth, and a consistent Christian.
A. E. Crist.

Holberg.—Amelia Holberg was born Dec. 1, 1859, and died at her home near Mankato, Minn., Oct. 4, 1918. She was a member of the Seventh-day Adventist church. Her husband, three daughters, and one son survive.
A. W. Kuehl.

Riter.—Horton Allen Riter was born at Nashville, Tenn., Nov. 23, 1896, and died in the United States Hospital No. 18, Waynesville, N. C., Oct. 19, 1918. His mother, five sisters, and one brother are left to mourn.
W. D. MacLay.

Holliss.—Hannah Mattox Holliss, wife of Theodore Holliss, died at her home in Columbia, S. C., Oct. 9, 1918, aged forty years. Six years ago she accepted present truth. Her husband, two brothers, and an adopted son survive.
E. E. Chitwood.

Perrott.—James Weller Perrott, aged twenty-one years, of the Medical Corps of the battleship "Alabama," died aboard the hospital ship "Mercy," at Fortress Monroe, Va., Oct. 18, 1918. His parents and one brother mourn.
D. N. Wall.

Erfurth.—Ethel Christine Erfurth was born Oct. 22, 1905, at Mountain View, Cal., and died at Kinsdale, Ill., Oct. 17, 1918. Her father, editor of the *Christlicher Hausfreund*, her mother, two brothers, and two sisters mourn.
J. W. Hirlinger.

Butterfield.—Helen Mar Wolcott was born in Shelby, N. Y., Sept. 9, 1840. She was married to Hiram Butterfield, who died eleven years ago. Five of their children mourn her death, which occurred at Grand Rapids, Mich., Sept. 22, 1918.
L. T. Nicola.

Byington.—Amanda Abbott was born in Franklin, Ind., Feb. 11, 1847. She was married to Neal Byington, March 4, 1875, and to them were born four children. She died at Redwood Falls, Minn., Oct. 17, 1918. Three children mourn.
S. D. Hartwell.

Morlock.—Vera Morlock was born at Jordan, Minn., Jan. 30, 1893, and fell asleep in Jesus at Madison, Tenn., Oct. 16, 1918. She was engaged in nursing at the time of her death. Her mother, two sisters, two brothers, and one stepsister mourn.
A. W. Kuehl.

Haysmer.—Dr. Elan Dolphus Haysmer died at his home in Ferriday, La., from complications following an attack of Spanish influenza. He lived a consistent Christian life, and the sorrowing family and friends are comforted by the hope of the resurrection morning soon to dawn.
Mrs. C. R. Winterton.

Springsteen.—Pearl E. Howell was born in Michigan, Oct. 24, 1888. At the age of twelve she united with the Seventh-day Adventist church, and in 1905 was married to M. C. Springsteen. She died Oct. 24, 1918. Her husband, four children, father, three brothers, and one sister survive.
O. F. Gaylord.

Kilgore.—Died at Norridgewock, Maine, Oct. 16, 1918, Mrs. Bessie Kilgore, aged eighty-three years. She was a member of the Seventh-day Adventist church, having embraced present truth more than fifty years ago. Her aged husband survives.
P. B. Osbourne.
(Atlantic Union Gleaner please copy)

Coleman.—Lydia M. Welton was born in Knox County, Illinois, in 1858. Early in life she united with the Seventh-day Adventist church. In 1874 she was united in marriage to Samuel Coleman, of Peoria, Ill. She fell asleep in Loveland, Colo., Sept. 9, 1918. Her husband, one son, three sisters, and one brother mourn.
D. E. Robinson.

Putnam.—Ruth Esther Putnam, infant daughter of L. E. and Ellen Putnam, died in Oregon City, Oreg., Oct. 7, 1918, aged 1 year, and 8 months. The sorrowing parents are comforted by "that blessed hope."
Albert Carey.

Winter.—Alfred J. F. Winter, beloved son of Mrs. Addul Anna E. Kempton, died in Hackensack, N. J., Aug. 26, 1918, after a short illness. His age was 22 years. He died in hope of a part in the first resurrection.
Mrs. Addul Anna E. Kempton.

Estes.—Zena Wray was born Nov. 1, 1884, in Williamson County, Tennessee. February 25, 1903, she was married to Robert Porter Estes. Her death occurred Oct. 15, 1918. Her companion and two sons mourn.
W. D. MacLay.

Ballard.—John Francis Ballard was born Feb. 18, 1849, in Seymour, Ind. He was married to Miss Sarah Taulman in 1875, and in 1883 accepted present truth. Sixteen years ago the family moved to Battle Creek, Mich., and there he fell asleep Aug. 12, 1918. His wife and five children mourn.
O. F. Gaylord.

Spees.—Sarah J. Coll was born in Fayette County, Ohio, Feb. 2, 1856. In 1879 she was married to Joseph H. Spees. In 1892 she came to Battle Creek, Mich., and united with the church at this place. She fell asleep Sept. 18, 1918, closing a lingering illness. Her husband and one son and one daughter mourn.
O. F. Gaylord.

Coulston.—Mabel Elizabeth Gage was born at Battle Creek, Mich., Aug. 5, 1880. She was baptized at the age of fifteen years, and united with the Battle Creek church. In 1905 she was married to L. C. Coulston. Her death occurred Oct. 16, 1918. Her husband, three children, mother, two brothers, and one sister survive.
O. F. Gaylord.

Kime.—Arlevia Gertrude Bessie Kime was born at Laurel, Del., Jan. 25, 1885. She was married to Ralph V. Kime Dec. 7, 1912. In July, 1915, she was baptized and united with the Seventh-day Adventist church of St. Louis, Mo. She fell asleep at St. Louis, Sept. 24, 1918. Her husband, one brother, and other relatives mourn.
C. G. Bellah.

Hall.—Florence Grace Steinbaugh was born at Delphi, Ind., Oct. 5, 1891. She was baptized and identified herself with this people during her girlhood, in Mount Vernon, Ohio. She became the wife of Carl Hall, of Battle Creek, Mich., and died at that place Oct. 16, 1918. Her husband, an infant daughter, and her mother mourn their loss.
James E. Shultz.

Glantz.—John Glantz was born in Russia, Oct. 3, 1857. In June, 1878, he came to America, settling in Nebraska, where he was married to Miss Elizabeth Helsler, Dec. 12, 1881. To them were born ten children. Brother Glantz united with the Seventh-day Adventist church in 1893, remaining an earnest member until his death, which occurred Oct. 14, 1918.
J. N. Anderson.

Eggleston.—Katherine Rupert was born in Germany, Jan. 9, 1865. She came to America in 1883, and was married to Horace Eggleston in 1889. About a year and a half ago she accepted present truth, but her health did not permit of her being baptized and fully uniting with the church. She died Sept. 12, 1918, leaving her husband and three children to mourn.
* * *

Ledingham.—Lyndia A. Pittman was born in Ohio, Nova Scotia, Oct. 2, 1851. When a young girl she went to South Lancaster, Mass., and there united with the Seventh-day Adventist church. April 8, 1870, she was married to William Ledingham. Forty-one years ago she came to Battle Creek, Mich., and here fell asleep Sept. 25, 1918. Her husband and two sons mourn.
O. F. Gaylord.

Miller.—Esta Leroy Miller, Jr., was born in Shanghai, China, April 28, 1912. His father died in China Feb. 20, 1912, and Mrs. Miller and little Esta returned to America. Five years later his mother was united in marriage with Harold H. Yingling, and they moved to Battle Creek, Mich. Soon after their arrival Esta was taken ill with diphtheria, and died September 27.
O. F. Gaylord.

Branch.—Byrdie E. Grimm was born in Tyler County, West Virginia, Dec. 29, 1874. She was married to Dr. Charles H. Branch Jan. 13, 1900, and to them were born four boys. About five years ago she united with the Seventh-day Adventist church, ever remaining faithful. She died Aug. 31, 1918, as the result of a surgical operation. Her husband, four boys, six brothers, and three sisters mourn.
* * *

Bradford.—J. Frank Bradford, of Wilmington, Del., died Oct. 3, 1918, aged nearly twenty-five years. He is survived by his wife and child, besides his parents and two brothers.
G. Medairy.

Michner.—Mrs. Bertha Dollean Michner was born in Iowa thirty-two years ago, and died at the Firlands Sanitarium, in western Washington, Sept. 7, 1918. She fell asleep hoping for a part in the first resurrection.
J. F. Piper.

Bridges.—Florence Bridges died in Edmonton, Alberta, Canada, Sept. 30, 1918, aged thirty-five years. She is survived by her husband and six children. Sister Bridges was an earnest, hopeful Christian, and fell asleep in the assurance of a part in the first resurrection.
V. W. Robb.

Sutiu.—Catherine Khlk was born in Rumania forty-one years ago. She married George Sutiu and came to America in 1892. They embraced present truth while living in North Dakota, and she died in the faith near Milton, Oreg., Oct. 6, 1918. Her husband and five children mourn.
U. F. Long.

Peterson.—Percy Louis Peterson was born in Galesburg, Ill., Dec. 24, 1903, and died at Peoria, Ill., Oct. 3, 1918, as the result of an accident. His untimely death is mourned by his mother and several brothers and sisters. He was a member of the church and a faithful attendant at Sabbath school.
E. W. Webster.

Lane.—Charles W. Lane was born at Dalton, Ga., May 31, 1859. He was married to Sytha S. Bullock, Feb. 7, 1878. He served as elder of the local Seventh-day Adventist church, and fell asleep in hope, at the home of his daughter, in Poplar Bluff, Mo., Oct. 4, 1918. His wife, one son, two daughters, five brothers, and four sisters mourn.
H. A. Fish.

Esterby.—Mary Frances Johnson was born at Roseville, Ill., and was married to Knudt Esterby in 1888. She was an earnest member of the Seventh-day Adventist church, and fell asleep Oct. 9, 1918, in hope of a part in the first resurrection. She was nearly sixty-one years of age. Her husband, four sons, and two daughters mourn.
J. H. Roth.

Cook.—William Emerson Cook was born at Hingham, Wis., Aug. 15, 1858. He was married to Miss Ella Sheldon Oct. 18, 1876, and in 1881 they became members of the Seventh-day Adventist church. He was accidentally killed at his home near Oakland, Oreg., Oct. 6, 1918. His devoted companion, five children, and a brother mourn.
T. L. Thuemler.

Tichenor.—Sarah Margaret Roe was born in New York State in 1828. When she was sixteen her family moved to Battle Creek, Mich., and there she was married to Charles Tichenor on her twenty-first birthday. About forty years ago she united with the Seventh-day Adventist church, remaining faithful until called by death. Five children and an aged sister mourn.
W. C. Hebner.

Canright.—Rufina Green was born in Fitchville, Ohio, Sept. 28, 1846. At the age of twenty-three years she was married to Adelbert Turner, and to them was born one son. After the death of Mr. Turner she became the wife of Jasper Canright, and fell asleep at their home near Battle Creek, Mich., Oct. 26, 1918. Her husband, two sisters, and one brother mourn.
O. F. Gaylord.

Stone.—Minnie Roop was born in Carson City, Mich., Nov. 9, 1870. She was married to William Stone, of Carson City, Mich., Sept. 23, 1888, and to them were born three children, two of whom mourn her death, which occurred at the Mercy Hospital, Cadillac, Mich., Sept. 12, 1918. The deceased united with the Seventh-day Adventist church in the fall of 1915, and sleeps in hope.
F. E. Fenner.

Casperson.—Christian Richard Caspersen was born in Vesterdaalen, Norway, May 25, 1859. He was married to Ranghild Sorenson, Feb. 14, 1892, and they came to America, settling finally on the Pacific Coast. Brother Caspersen was connected with the Seventh-day Adventist church for thirty years, and fell asleep in hope, at Silverton, Oreg., Sept. 9, 1918. His wife, one son, two brothers, and four sisters survive.
L. K. Dickson.

McKinnon.—Archibald McKinnon was born in Campsie, Scotland, Feb. 10, 1888, and died at the home of his daughter in Louisville, Ky., Oct. 8, 1917. He was a member of the Seventh-day Adventist church for thirty-two years, and we have every reason to believe that he will be among the number who will hear the voice of Jesus when he calls his sleeping children forth. Three daughters and one son are left to mourn.
G. A. Davis.

Long.—Isaiah Newton Long died at Jaroso, Colo., Oct. 19, 1918, aged thirty-eight years. His wife, four children, his mother, three sisters, and two brothers mourn.

Bonnie Kinzer.

Leiber.—Adell Harriett Warrichait Leiber was born at Schiller, Wis., July 11, 1875, and died in Albion, Wis., Oct. 10, 1918, leaving her husband and five children to mourn.

C. J. Tolf.

Evans.—Steven E. Evans died at his home in Eagle, Idaho, Nov. 2, 1918. He was born in Ipswich, S. Dak., March 25, 1890. He is survived by a wife, one child, his mother, and two brothers.

C. S. Prout.

Dean.—Harriett Howland Dean, who for twenty-nine years was a faithful member of the Seventh-day Adventist church at Lagrange, Ohio, died Oct. 3, 1918. Her aged husband sorrowed in hope of a resurrection morning soon to dawn.

D. E. Lindsey.

Balch.—Lillian Isaphine Balch was born in Milton Junction, Wis., May 4, 1899. At the age of twelve years she was baptized and united with the Seventh-day Adventist church. She died at the Madison Sanitarium, while a student-nurse, Oct. 31, 1918.

S. T. Shadel.

Jones.—Died at Plainwell, Mich., Mrs. Margaret Thomas Jones, aged 56 years. She was an invalid for the last eight years of her life, but bore her suffering with the grace which only the Saviour can give. Her life was an inspiration for good to those who knew her.

M. C. Guild.

Allee.—Lizzie Louise Allee was born at Garden Grove, Iowa, and died at her home in Orchard Avenue, Wash., Oct. 26, 1918, aged forty-three years. She was a loyal member of the Seventh-day Adventist church at Coeur d'Alene, Idaho. Her husband and four daughters mourn.

R. H. Martin.

Richardson.—Julia M. Davis was born in Portland, Maine, in 1838. She was married to Adolphus T. Richardson at the age of sixteen, and to them were born twelve children. For thirty-seven years she was a member of the Seventh-day Adventist church. She fell asleep Sept. 25, 1918. Seven children mourn.

J. A. L. Derby.

Stevens.—Charles C. Stevens was born in Ohio, Dec. 29, 1846. In 1868 he was married to Rebecca Slocum, and to them was born one son. In 1874 he was married to Mary Canon, and to them were born three sons and three daughters. His death occurred at Stroh, Ind., Nov. 2, 1918. His wife and seven children mourn.

A. J. Clark.

Vosselman.—Pearl Ruth Vosselman was born in Washington, D. C., April 25, 1914, and died at the home of her grandparents, Dr. and Mrs. G. H. Heald, in Takoma Park, Md., Oct. 26, 1918. She survived her mother two weeks and one day, both of them being victims of pneumonia, following influenza. Her father and infant sister survive.

L. A. Hansen.

Passer.—William Gustav Passer was born June 24, 1888, at Ft. Atkinson, Wis. Fifteen years ago he united with the Seventh-day Adventist church. He spent four years in Walden Academy, and in June, 1918, responded to the call of his country, entering the United States Army. He died at Ft. Riley, Kans., Oct. 19, 1918, from an attack of pneumonia.

P. E. Berthelsen.

Gibson.—Mrs. Jane D. Gibson was born Nov. 10, 1834, in Randolph County, Indiana. She was married to Charles M. Gibson, at Muncie, Ind., June 28, 1857, and to them were born six children. Thirty-eight years ago she united with the Seventh-day Adventist church. Her death occurred at the home of her son in Salina, Kans., Oct. 28, 1918. Four children mourn.

M. G. Huffman.

Brando.—Carrie May Hunt was born June 6, 1883. She united with the Seventh-day Adventist church at the age of thirteen, and ever remained a faithful, active worker. June 12, 1909, she was married to J. W. Brando. Her death occurred at her home near Boyer, W. Va., Oct. 17, 1918. Her husband, her father, one sister, and a host of relatives and friends mourn.

R. E. French.

Scott.—William Howard Scott, youngest son of Dr. and Mrs. W. B. Scott, was born in Glasgow, Scotland, and died after an illness of three days at the home of his grandmother in St. Johns, Oreg. He was a student at the Meadow Glade Academy, and had gone to St. Johns for the week-end. William gave his heart to God and was baptized in 1913. We believe that he realized his sickness was unto death, and that he prepared to meet his Saviour.

J. F. Piper.

Farrow.—Died in Montreal Oct. 31, 1918, Mrs. Clara Farrow, aged twenty-eight years. She accepted the third angel's message in 1912, through the efforts of Elder M. J. Allen, and remained faithful to the close of her life.

F. C. Webster.

Sproed.—John T. Sproed was born May 22, 1900, in Minnesota, and died in Salem, Oreg., Oct. 19, 1918. He was the second son of his parents, and had been for some years a member of the Salem Seventh-day Adventist church.

H. G. Thurston.

Smith.—Mrs. Anna D. Smith, beloved wife of C. J. Smith, died at the home of her parents Oct. 24, 1918, in her thirty-fourth year. She was born in Illinois, and spent most of her life in that State. Her husband, parents, three sisters, and one brother mourn.

A. J. Clark.

Thomas.—William S. Thomas was born Sept. 27, 1900, at Rock Hall, Md., and died in the city of his birth Nov. 1, 1918. He was an obedient, patient son, and a believer in present truth from childhood. He was baptized at the recent Chesapeake camp-meeting in Baltimore.

G. Medairy.

Nickel.—Nannie A. Nickel was born in Fountain County, Indiana, April 20, 1851. She was married to George Nickel at Osage City, Kans., in 1879, and to them were born two children. Besides her own children, she cared for eight others. She died at her home in Las Animas, Colo., Nov. 2, 1918.

Albin G. Wearner.

Sproed.—Louisa Dora Burger was born in Minnesota, Jan. 1, 1876. She was married to Herman Sproed in 1898, and to them were born five sons and one daughter. She fell asleep in Salem, Oreg., Oct. 25, 1918, just one week after the death of her son John. Her husband, four sons, and one daughter mourn.

H. G. Thurston.

Fox.—William Fox was born in England, Oct. 13, 1843, and was killed by the kick of a horse Sept. 23, 1918. Father had been a Seventh-day Adventist for about fifty years, and lived constantly in hope of a part in the first resurrection. His wife, four sons, and one daughter mourn. He was buried at Cyrene, Mo.

Arthur G. Fox.

Minor.—Gratus Minor was born April 26, 1831, in Perrysburg, N. Y. He came to Iowa in 1858, and was married to Mary Isabel Baker in 1862. Five years later he embraced present truth. In 1886 the family moved to Nebraska, and he died on the old homestead Oct. 31, 1918. His companion and their seven children mourn.

B. H. Shaw.

Field.—Nellie Belle McMahon was born at Chatham, Ontario, March 4, 1884. In 1902 she was united in marriage to Orson H. Field, and for the past ten years resided at Urbandale, Mich. She died at Nichols Hospital, Battle Creek, Mich., Nov. 1, 1918. Her husband, four children, her father, one brother, and three sisters survive.

O. F. Gaylord.

Forshee.—Dorris Ellen Forshee, daughter of Prof. and Mrs. H. M. Forshee, of the Shenandoah Valley Academy, fell asleep Oct. 17, 1918, aged 18 years, 7 months, and 6 days. The sorrowing parents and brother accompanied the remains to Fairgrove, Mich., where Dorris was laid to rest, awaiting the dawn of the resurrection morning.

R. D. Hottel.

Lewis.—Clarabelle Lobaugh was born in Lincoln, Nebr., May 20, 1892. At the age of eleven years she was converted and united with the Seventh-day Adventist church. She was married to Lloyd H. Lewis, April 13, 1909. Her death occurred Oct. 16, 1917. Her husband and two children, with her mother, four sisters, and two brothers, mourn.

H. F. Saxton.

Russell.—Luella S. Stout was born near Freeport, Ill., April 24, 1882. At the age of fifteen years she united with the Seventh-day Adventist church. She was married to A. O. Russell, July 5, 1899, and several years later they settled at Delta, Colo. Her death occurred at the home of her parents in Beatrice, Nebr., Oct. 10, 1918. The bereaved husband, two children, her parents, four brothers, and two sisters mourn.

H. F. Saxton.

James.—Harold Arthur James was born April 26, 1901, in St. Helena, Cal., and died Aug. 10, 1918, as the result of an accident while riding a motorcycle. His parents, Iram and Christian James, came from Avondale, Australia, in January, 1901, at the request of Sister E. G. White, to take charge of the Elmshaven farm. Harold was a regular attendant at the Sanitarium church school, and when thirteen years of age was baptized by Elder D. E. Robinson, and joined the St. Helena church.

W. C. White.

THEY DIED IN SERVICE

The influenza pestilence exacted a large toll at Camp Custer, near Battle Creek, Mich. Nearly seven hundred men passed away during the epidemic, which at this time has ended. We saw strong men by the hundreds stricken with the dread malady, some with little or no chance for life. It secured an irresistible mastery over the limited equipment and resources of doctor and nurse. I was present at the bedside of several who gave up this life, endeavoring to cheer and comfort.

Among those who fell asleep were four of our brethren: Privates Edwin Werle, of Loyal, Wis.; Raymond Kinsey, of Holly, Mich.; J. W. Michel, of Onaway, Mich.; and Orren A. Smalley, of Alden, Mich. These brethren are resting in Jesus, we believe. I was at the bedside of three of them. It was my privilege to accompany the remains of Brother Smalley and to officiate at his burial in Alden, October 24. Beautiful floral offerings were sent by comrades.

These men died in the service of their country as truly as would have been the case had they died on the battle field. They were well thought of by their respective officers, who expressed regret at parting with them. It may also be said of them that they died in the service of the Lord, as they were faithful and conscientious.

The Government did all it could to comfort those who were called to mourn. Each body was specially prepared, dressed in a new uniform, and sent home in a neat casket, around which was wrapped an American flag. A private was also selected to accompany each body and to represent the army at the funeral. All the private effects of the deceased soldier were carefully gathered and sent back to his home.

S. B. Horton.

Appointments and Notices

PERMANENT "PRESENT TRUTH" LIST

The following list of Present Truth subjects, arranged in a suggestive order for systematic distribution, should be followed in all future orders. All these subjects will be carried in stock, and can be had at any time in large or small quantities at regular bulk prices:

1. The Inspiration of the Bible.
2. The Origin of Sin.
3. A Great Prophetic Dream.
29. The Second Coming of Christ. (For old No. 4.)
30. The Signs of the Times. (For old No. 6.)
7. The Millennium.
8. The Home of the Saved.
9. The Beasts of Daniel 7.
10. The Papacy.
11. The 2300 Days.
12. The Sanctuary.
13. The Judgment Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
32. The Change of the Sabbath. (For old No. 16.)
17. The Message of Revelation 14.
28. Prophecy Fulfilled and Fulfilling. (For old No. 18.)
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Conflict Ended.
31. The Sabbath. (Different from No. 15.)
33. A World in Perplexity. (For old No. 25.)
34. After the War—What? (For old No. 26.)
35. Armageddon. (For old No. 27.)
36. Synopsis of Present Truth.

The numbers given in parentheses, excepting Numbers 28 and 31, have been revised and re-issued as the numbers opposite which they are placed. Number 31 contains an entirely different presentation of the Sabbath from that found in No. 15, and is intended to supplement No. 15 as a second presentation of the Sabbath during the course of studies. Number 28 is substituted for No. 18, which is temporarily dropped. Number 28 contains a short statement about the United States in prophecy.

Prices

1-20 copies, each	-----	\$.01
25 copies	-----	.20
50 copies	-----	.35
100 copies	-----	.60
1000 copies, mailed at one time.	-----	5.00

PUBLICATIONS WANTED

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

M. W. Moses, Gravette, Ark. Signs, Instructor, Review, and tracts.

W. H. Brown, 212 McCoy St., Joplin, Mo. Continuous supply of Signs, Watchman, Instructor, and tracts.

Mrs. Margaret W. Locke, Box 263, Zurich, Mont. Continuous supply of Life and Health, Watchman, Signs monthly and weekly, and Liberty.

Mrs. Ruth Scott, R. F. D. No. 22, Swanton, Ohio.

Mary McReynolds, M. D., is anxious to obtain copies of the books "How to Live" and "Facts of Faith," published by our people years ago. Information as to price, etc., should be addressed to her at Loma Linda, Cal., by any having these books for sale.

ADDRESSES WANTED

H. E. Rosenbach, Hastings, Nebr., clerk of the church at that place, desires information regarding the whereabouts of Mrs. Nancy White and Miss Ruth Sturm.

THE "SIGNS MAGAZINE" FOR JANUARY, 1919

Leading Articles

"The Parade of Universal Empires," by B. G. Wilkinson.

"Spiritualism and the War," by Leon L. Caviness.

"Were the Disciples Disappointed Concerning the Second Advent of Christ?" by George B. Thompson.

"The Origin of Sunday," by W. G. Wirth.



"The Heavenly Questionnaire," by Stemple White.

"The Millennium: When? Where? What?" by George W. Rine.

"Some Fooleries of 'Popular' Science," by George McCready Price.

"Near Possibilities," by J. O. Corliss.

"The Creation of the Sabbath," by H. W. Cottrell.

"A Triple Anthem" (on the ministry of angels), by Arthur S. Maxwell.

"The Right Use of Reason," by Earle Albert Rowell.

"Engine Troubles — Is it the Machine or the Fuel?" (health article), by Arthur M. Donaldson, M. D.

And other good things.

AFTER THE WAR

At the Third World's Christian Citizenship Conference, held in Pittsburgh, Pa., June 23-27, 1918, one of the speakers is quoted as saying: "If only our nation could take what this National Reform Association has been preaching for all these years,—the law of our Christ as the law of its national being,—it has the opportunity after this war, and within one generation of the fleeting life of man, to establish an example which all the war-weary nations of the world would be glad to follow."

Now that hostilities have ceased and the end of the war is in sight, renewed efforts are to be made to secure national and State legislation favoring Sunday laws. The present is the time to circulate widely literature which will give instruction showing the principles involved in these Sunday laws.

The last issue of Liberty is an excellent number to circulate. It contains a write-up of the Third World's Christian Citizenship Conference. There are other articles of special value for general circulation at this time, the titles of some of which are: "Is the Voice of the People the Voice of God?" "Shall Majorities Rule?" "A Sunday Ordinance Declared Invalid," "Religion and the Government," "Compulsory Sunday Observance Agitation in California."

The cover is an attractive one. There are 25,000 soldiers in the formation representing the liberty bell. The price of this magazine

is 5 cents a copy when purchased in lots of 5 to 40; but when 50 or more are purchased, the price is 4 cents each. Orders should be sent to your conference tract society. Now is the time to work.

REQUESTS FOR PRAYER

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

"Please pray for the healing and conversion of my daughter," is the request of an anxious California mother.

I ASK not wealth, but power to take

And use the things I have aright;

Not years, but wisdom that shall make

My life a profit and delight.

—Phoebe Cary.

BOOKS

In Red Flexible
Leather Bindings

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Counsels to Teachers	1.50
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Early Writings	1.25
Education	1.50
Great Controversy, The	2.00
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Home Missionary Manual50
Lessons for Home Missionary Institutes50
Life Sketches	1.50
Manual for Canvassers75
Ministry of Healing	2.00
Patriarchs and Prophets	2.00
Printing Press and the Gospel60
Scriptural Evidences75
Selections from Testimonies on Sabbath School Work75
Speakers' Manual of Pronunciation50
Steps to Christ	1.00
Story of Prophets and Kings, The	2.00
Testimonies for the Church, set of four volumes	12.00
Thoughts from the Mount of Blessing	1.25

Leather is scarce and these books will in nearly all cases increase in price with the beginning of the new year. Purchase now from your tract society.

Ten Per Cent Discount on Any Six Books from the Above List, Postpaid.

Review and Herald Publishing Association

South Bend, Ind.

WASHINGTON, D. C.

New York, N. Y.

A Present-Day Necessity

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

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

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

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

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

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

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

14 Months for \$2.50

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

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

Clubbing Proposition

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

The following rules govern the clubbing arrangement:

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

CLUB PRICES

<i>Review and Herald</i>	\$2.25
<i>Youth's Instructor</i>	1.55
<i>Life and Health</i>90
<i>Christian Educator</i>90

<i>Sabbath School Worker</i>	\$.50
<i>Church Officers' Gazette</i>50
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Study the List, Select as Many Papers as Possible, and Send the Order to Your Tract Society

Review & Herald Publishing Assn., Washington, D. C.



WASHINGTON, D. C., NOVEMBER 28, 1918

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HIGH INTEREST ON THE INVESTMENT NOW

It is true of God's work that he gives most who gives quickly in these times. We are told:

"One dollar now is of more value to the work than ten dollars will be at some future period."—*Testimonies for the Church*, Vol. V, p. 732.

That means a thousand per cent on the dollar given now, as compared with the dollar that it is intended to give at some future period. It shows the value of consecrated capital in God's hands in these times when his work needs to be extended everywhere.

True, a man in business must needs have a working capital. By keeping this he can make his capital earn money for the cause. But many a brother, with all good intent, has withheld money from the cause that he might have given, thinking by this and that investment he would have much more to give in a few years; when, really, on the basis of this thousand per cent, he would have given far more had he put those dollars at work directly in the cause of truth.

That "one dollar now" principle is a good one to work to, surely, from now on to the close of probation, when suddenly all values in earthly possessions will cease, so far as eternal interests are concerned.

W. A. S.

SOME INTERESTING FIGURES

THE statistical report of the Seventh-day Adventist conferences in the United States and Canada for the second quarter of 1918, has just been issued by the statistical secretary, H. E. Rogers. It is an interesting document, well worth the perusal and study of every member of the church. It shows the net gain of the churches in North America for this quarter to be 2,096. Concluding the report, the following interesting figures are given:

"Figures for Entire World"

"For the convenience of those who desire returns pertaining to the entire world, the figures for the year 1917 are briefly summarized below:

"The entire number of churches Dec. 31, 1917, stood at 2,216, composed of 153,857 members, who paid during the year \$2,946,907.49 as tithe, \$1,353,685.07 as foreign mission offerings, and \$818,940.72 for all other purposes, making a total of \$5,119,534.28, a per capita of \$33.27, or an annual increase in the per capita amount of \$5.35. The actual increase in total funds over those received during 1916 was \$1,169,042.50, a gain of 29.6 per cent. The increase in mem-

bers of churches was 12,869, a gain of 8.74 per cent.

"A statement regarding literature indicates that the denomination is now issuing literature in 94 languages and dialects, from 40 denominational publishing houses, in the form of 134 periodicals, 562 books, 364 pamphlets, 1,648 tracts, a total of 2,708 publications, a set of one each having a total retail value of \$704.50. The sale of denominational literature during 1917 amounted to \$2,881,388.70.

"The latest tabulation respecting the valuation of church and institutional investment is the following:

Conferences	\$2,553,360.25
Conference associations	1,810,132.44
Tract societies	394,467.67
Educational institutions	2,436,323.16
Publishing houses	2,167,177.94
Sanitariums	3,109,547.43
Food companies	142,587.09
Church buildings	2,461,779.95
Church school buildings	208,839.34

Grand total \$15,284,215.27"

THE WORLD OUTLOOK NUMBER

THE church of Christ, as never before in its history, faces a crisis. Through the changes wrought by the great World War, it faces a new world. Unparalleled opportunities for Christian service present themselves. The doors of the nations have been thrown open. Millions in every land are longing for a message of peace and salvation. These conditions create a crisis, a crisis which can be met only by the church facing the situation, recognizing its responsibilities, and meeting the call of High Heaven in the proclamation of the gospel of Christ.

In view of this situation, it seems appropriate that we should devote a number of the REVIEW to the consideration of world problems, and the relation of the church to those problems. The first number for the new year, Jan. 2, 1919, will be devoted to these great questions. The president and leading officers of the General Conference, the secretaries of the leading church departments, together with the presidents of the union conferences, have a message for our people suited to this time and hour. This number, we believe, will prove a great rallying call to the church of God. As such it should go into the hands of every Seventh-day Adventist, as far as possible, throughout the world. The following questions will receive consideration:

Schedule of Articles for World Outlook Number, Jan. 2, 1919

1. The World Outlook: (a) Present Political Situation; (b) Unparalleled Opportunities for Gospel Work; (c) The Finishing of the Work. By A. G. Daniells.
2. Our Enlarged Mission Program and Its Demands upon Us, W. T. Knox.
3. Opening the Prison Doors; Conditions in Heathen Lands, Especially Mohammedan Countries, J. L. Shaw.
4. Relation Between Home and Foreign Work, G. B. Thompson.
5. A Church-Wide Ministry, E. R. Palmer.
6. Preparing Our Young People for the Emergency, M. E. Kern.
7. Our Schools and the Present Situation, W. E. Howell.
8. The Circulation of Our Literature, N. Z. Town.
9. The Relation of Our Medical Work to This Movement, W. A. Ruble, M. D.
10. Eternal Vigilance the Price of Liberty, C. S. Longacre.

11. The Conservation of Our Home Forces, Mrs. L. Flora Plummer.
12. Rallying Calls to Our People—a Symposium by Union Conference Presidents.
13. Our Duty to America's Foreign-Born, L. H. Christian.
14. Our Large Cities, C. B. Haynes.
15. The Riches of the Gentiles, F. W. Paap.
16. The Future of the Negro Department, W. H. Green.
17. The Call for Christian Heroism, L. L. Caviness.
18. Greater Spiritual Power for Finishing the Work, The Editor.

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WE are pleased to receive a letter from Brother and Sister F. F. Oster, our missionaries in Persia. We have thought of them many times during these months of war, but have been able to hear from them only a very few times since the war began. They write that, notwithstanding the rumor that the Turkish army was about to enter the city, their courage is good, and they are enjoying a reasonable degree of health.

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ELDER AND MRS. E. A. CURDY and their two sons, missionaries returned from the French island of Haiti, are now at the Washington Sanitarium. Brother Curdy tells of the interest shown in the message by the Haitian people and those seeking the light. It will be necessary for these workers to remain a long time in America to regain their health.

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THIS week a general Home Missionary convention for the United States and Canada is in session at College View, Nebr. Elder A. G. Daniells and other leading brethren are in attendance from Washington. We believe that the consideration given to this important department of our work will result in a largely increased effort of missionary activity on the part of all our churches. The third angel's message can never be carried to the world by our ministers alone. There must be a church-wide ministry. Every believer must consider himself as the almoner of God's grace, a debtor to carry to others the light and blessing which he himself has received. Let us pray for a great quickening of the entire church, to meet the abundant opportunities for service which now as never before are opening on every side.

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THE following short appeal comes to us, signed by several of our brethren in France, in this their hour of need:

"DEAR BRETHREN IN AMERICA: The little that we learned concerning the General Conference that was held March 29 to April 14, in San Francisco, filled our hearts with unspeakable joy, and with you we exclaim, Glory to God! Glory to God! Glory to God! But when we turn to our beloved fatherland, France, and to our churches, our hearts become heavy, and tears fill our eyes. As did the Macedonians in the days of the apostles, we appeal to you, Come over and help us. The demands made on us are beyond our power. We need help. Help us! We appeal to you in full confidence, for you will pray for us, you will pray much for us, and we know in advance the answer of our heavenly Father. We call ourselves your brethren, in the blessed hope and in the message and in the expectation of the speedy return of our blessed Lord, who is even at the door."