

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

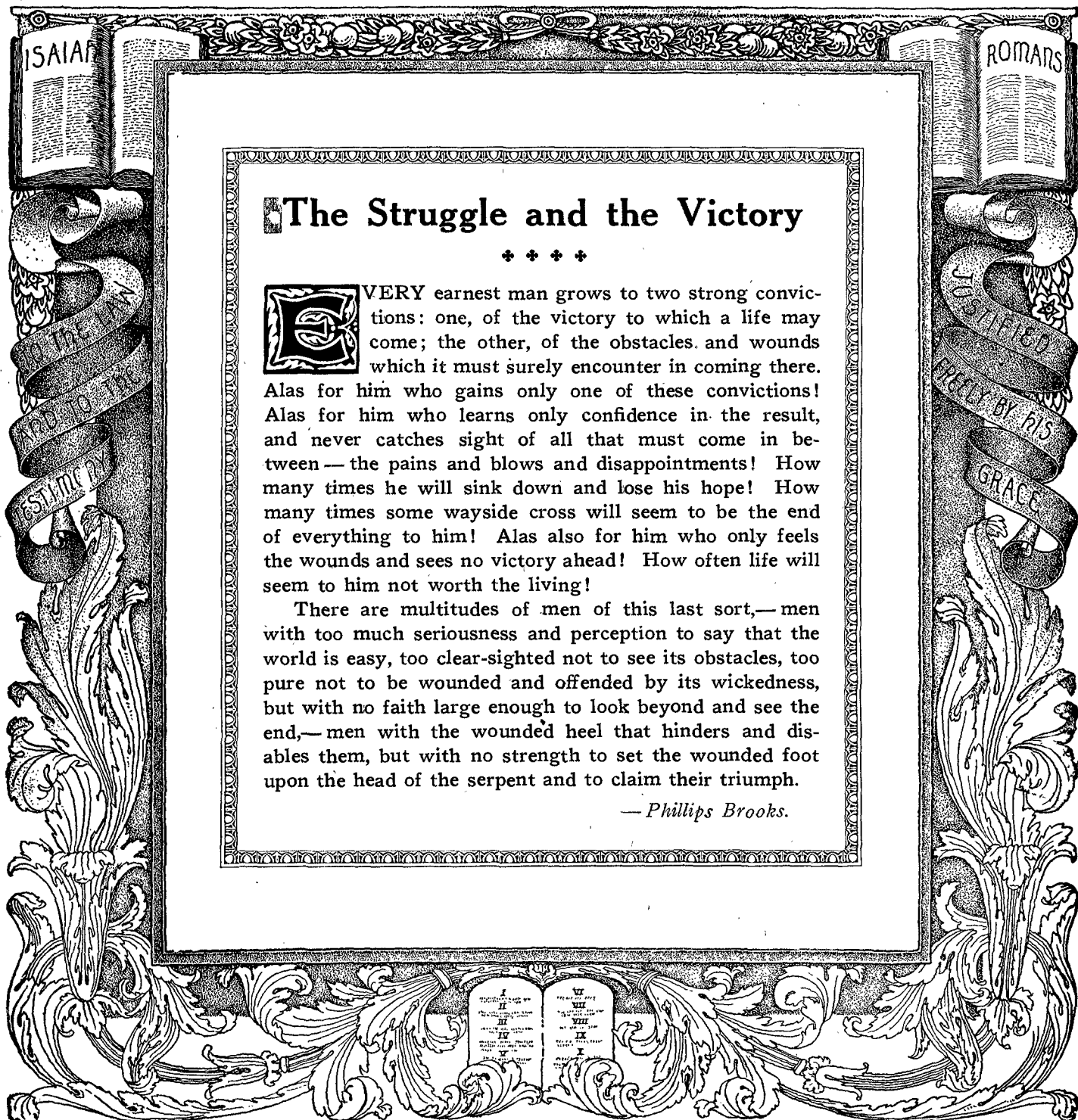
The Struggle and the Victory

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EVERY earnest man grows to two strong convictions: one, of the victory to which a life may come; the other, of the obstacles and wounds which it must surely encounter in coming there. Alas for him who gains only one of these convictions! Alas for him who learns only confidence in the result, and never catches sight of all that must come in between—the pains and blows and disappointments! How many times he will sink down and lose his hope! How many times some wayside cross will seem to be the end of everything to him! Alas also for him who only feels the wounds and sees no victory ahead! How often life will seem to him not worth the living!

There are multitudes of men of this last sort,—men with too much seriousness and perception to say that the world is easy, too clear-sighted not to see its obstacles, too pure not to be wounded and offended by its wickedness, but with no faith large enough to look beyond and see the end,—men with the wounded heel that hinders and disables them, but with no strength to set the wounded foot upon the head of the serpent and to claim their triumph.

—Phillips Brooks.



Current Attention

The Bible and the Newspaper

Progress of Prohibition

ON the day following the election, the Anti-Saloon League claimed that five more States had been won for State-wide prohibition: Michigan, Montana, South Dakota, Utah, and Nebraska. Adding these States to those already in the prohibition columns, there are now twenty-four States, or one half of the Union, which have State-wide prohibition. Every reader of the Bible may rejoice at this advance of the prohibition movement, for as the wise man says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

Universal Military Training

The Washington Post, in an editorial on military service, says:—

"One of the probable effects of the European war will be to end for all time dependence upon voluntary service in times of national stress. The voluntary military system was on trial in the early days of the European conflict, and was found wanting."

Without doubt this editorial opinion is well founded. It seems strange, however, to think of a minister of the gospel urging universal military training from the pulpit of a Christian church, yet Dr. W. T. Manning, rector of Trinity Church, New York, did this recently. The Baltimore Sun of October 31 records his words as follows:—

"I advocate universal military training because of its military effectiveness; because it is the only military system that is truly democratic; because it will weld our nation together, and help to make of our many races one united people; because of its moral and spiritual value; and because we need among our people a great renewal of the spirit of true religion."

Perhaps from the standpoint of the statesmen of this world, with the tendency on the part of the strong and prepared nation to take advantage of the weak and unprepared, preparation for war is the only wise thing. The student of prophecy, however, recognizes in this a sign of the times, and thinks of the words of the Scripture:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 1:9-14.

Financial Prosperity

All have noticed the great increase in the amount of gold held by the banks of this country. A detailed estimate of the gains made in the last three years (two of them during the European war) is given in the Washington Post of November 1. We can quote only a general statement:—

"The increase in resources, it is declared, is greater than the total resources of all the country's national banks a little more than a decade ago. In New England the three years' increase has been 21 per cent, in the Eastern States 32, in the South 12, in the Middle States 12, and in the West 31.

"Deposits since the Reserve Act went into force have made an unprecedented jump also. Their total increase is put at \$6,250,000,000, or 31 per cent, nearly as great as the resource increase. In New England it was 23 per cent, in the East 39, the South 18, the Middle States 26, the West 37, and the Pacific States 19.

"Banks and trust companies are lending \$3,250,000,000 more than they were three years ago."

Some days later the same paper editorially predicted a still greater prosperity ahead, especially for the farmers of the United States. After giving reasons for this expected prosperity the editorial concludes with the words, "The year 1917 should be the most prosperous in the history of the United States."

Again our minds turn to the Scriptures, to that statement which points out the time when great quantities of money should be piled up. Those who have made this accumulation are told: "Ye have heaped treasure together for the last days." James 5:3.

A Big Railroad Strike

Evidently industrial peace for our country is not yet assured. The public press indicates that the railroads will contest the constitutionality of the recently passed Adamson law giving an eight-hour-day schedule to the railroad employees. On the other hand, the employees again threaten to strike if the railroads fail to put the law into effect on January 1. W. G. Lee, president of the Brotherhood of Railway Trainmen, is quoted to have said:—

"Any railroad which attempts to cancel the present schedule of hours and pay, or refuses to put the eight-hour law into effect, will find itself with a strike on its hands."

There seems to be no prospect of a final solution of the industrial problem which will bring permanent peace between capital and labor. The apostle James, foreseeing this, warns the Christian:—

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:8, 9.

Radio Communication with Japan

One of the most recent developments in that most remarkable invention which makes it possible for communication to take place without wires, is recorded in the Washington Post of November 16. President Wilson opened the direct trans-Pacific service between the United States and Japan by sending the following message to His Imperial Majesty the Emperor of Japan, at Tokio:—

"The government and people of the United States of America send greetings to Your Imperial Majesty and to the people of Japan, and rejoice in this triumph of science which enables the voice of America from the Far West to cross the silent spaces of the world and speak to Japan in the Far East, hailing the dawn of a new day. May this wonderful event confirm the unbroken friendship of our two nations, and give assurance of a never-ending interchange of messages of good will. May the day soon come when the voice of peace carried by these silent messengers shall go into all the world and its words to the end of the world."

While we cannot believe, in the light of the Scripture, that the peace which President Wilson wishes will ever come to this present world, we can but recognize in these many inventions for the dissemination of knowledge God's means for accomplishing his last work in the earth, as well as the fulfilment of the angel's words to the prophet Daniel:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

L. L. C.

As a means toward eliminating British interference with United States mails, post-office authorities recently announced that they would no longer allow any mails going from the United States to the United States postal agency at Shanghai, China, to be dispatched through Vancouver, British Columbia. Army transports will hereafter carry mails to the Philippine Islands, they also said.

A MONUMENT in memory of the members of the crew of the United States battleship "Maine" who were killed when the ship was blown up in the harbor at Havana, in 1898, was started at Havana recently, to cost \$100,000. The principal feature of the memorial, which will stand on a base sixteen feet high and will have a total height of sixty-seven feet, will be one of the "Maine's" turrets and two of her guns. These relics were presented to the Cuban government by the American Congress. A staff will be placed on either side of the monument. The American flag will be hoisted on one of these, and the flag of the Cuban Republic on the other.

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the Saints"

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The Advent REVIEW And Sabbath HERALD

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

VOL. 93.

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 30, 1916

No. 59



EDITORIAL



Continuing the Week of Prayer Spirit

UGHT not every week of the coming year to be a week of prayer? We may not be able to meet together in public assembly; we may not go through the form of daily public service; but in our individual experience, every week and every day ought to be a season of special intercession on our part, and of special refreshing from the presence of the Lord. Our needs are manifold, greater this week than last week, greater today than yesterday; and those needs will increase with the days and months to come. In every life vital crises will arise. Perhaps on many of them, apparently trivial, hangs the course of our lives, the destiny of our souls.

Let us be faithful in our communion with the Source of all wisdom and strength. If in our homes the family altar has fallen down, let us erect it, and morning and night gather our loved ones around this altar, consecrate them to God and to his service, and seek him for divine guidance and protection. Let us be particularly faithful in our private devotions. At least three times daily should we go alone before God and confess to him our sins and seek his keeping power. We shall find that our growth in grace and in overcoming our besetments will be in proportion as we are faithful in observing these devotions. Continuing the spirit of this week throughout the year will bring us every week the special blessing which we enjoy during the week of prayer.



Week of Prayer Greetings

WRITING from a point just beyond the edge of the great whirlwind of war, Elder J. C. Raft, president of the Scandinavian Union Conference, sends a word of greeting to the believers for this week of prayer season. He says:—

"In spite of all difficulties, the three-fold message is victoriously making its way in Scandinavia with greater power than ever before. God is working for us, removing every obstacle that confronts us. Never did we win so many souls in a year as now, and the tithes and offerings are increasing every quar-

ter. And no wonder! for God is speaking in such plain terms to his people through this war that one might think even the most deaf must hear his voice.

"We have great reason to be thankful to God. While the belligerent countries are being visited by destruction, death, and misery, we have been spared from it all. We know, however, that these great favors which we are enjoying carry with them responsibility and obligations. We must serve God with greater faithfulness, and work with greater power. This we may receive from God. By his help Scandinavia will take its place in the ranks, and do its share to finish the proclamation of the glorious message in this generation."

Alluding to the dreadful accompaniments of this greatest war in history, Elder Raft adds:—

"We who are neighbors of the warring nations do well in following the instruction given by the prophet Amos (Amos 5: 13)."

The scripture referred to reads:—

"Therefore the prudent shall keep silence in that time; for it is an evil time."

It surely is a word of wise counsel; and we know that our brother's statement of the added responsibilities and obligations to service which the present time presses upon us, will meet a response in the hearts of all.

We may depend upon it, our brethren and sisters in the troubled areas will gather comfort this week of prayer from the thought that the believers in other lands are praying for them.

We hear encouraging reports concerning progress in many phases of the work, even in the countries involved in the struggle. Elder W. J. Fitzgerald, of the British Union, speaks of the faithfulness of the brethren and sisters in bringing in the tithes and offerings this year. He says:—

"We are expecting on the whole year a gain of about \$12,000 in tithe, as compared with 1914 or 1913. The mission offerings are also coming up well. Our membership is growing, and the various institutions are doing well, considering that the war has now been raging for over two years. Our evangelistic laborers are all engaged in aggressive efforts, with good prospects. The publishing work is the hardest hit."

From across in the central part of Europe, Elder Guy Dail writes that the last monthly report of their largest publishing house showed an increase in colporteur sales of nearly \$3,000 over the same period in 1915. Thus even amid the sternest realities of war the gospel seed is being sown and souls are won.

But we cannot forget the sorrow and the desolations; and surely, as just now the news dispatches bring word that the general conviction in Europe is that the struggle will be greatly prolonged, it is a call to earnest prayer on the part of every Christian believer. As Elder Raft says in his message of greeting, the difficulties that war has brought to the gospel workers in the regions of conflict are the loudest of appeals to us to press the work in regions where the way is still open. Even desolating war has often in history been a plowshare that has broken open hard soil for the sowing of the gospel seed. As we pray for the restraining of the winds of strife yet again for a little time, we may well pray also for the opening of every closed door on earth, in order that the work of God may be finished ere the final storm breaks over the earth.

While not yet have the four winds of universal strife been loosed, in some regions where the line of conflict sways back and forth across the homes of many of our people, brethren and sisters of ours are passing through trials that must be little short of what our imagination pictures the coming time of trouble to be.

Just in time to reach us this week of prayer there comes a message from Elder O. T. Reinke, of Russia. He says:—

"We are still well and are doing our best under present severe circumstances. Patience is a great word at present, and the dear Lord knows best how to bring everything about. The Lord is our helper and strength in this time of need. Daily we have to approach the throne of grace with special and definite petitions. Two weeks ago we had a day of fasting and prayer, and felt a special freedom in it, and great peace came to our souls."

Let us remember those in trial as though in trial with them. The prayers of Christian fellowship overleap every barrier.

W. A. S.

The Divine Physician

How comforting is the assurance that God knows all and understands all! He knows the end from the beginning, the outcome of every plan and purpose. No sudden or unexpected turn of affairs can surprise him. To man it may appear many times that God's purposes have been thwarted, but with infinite patience the eternal Father calmly abides the outcome. And not only does the heavenly Father know the great problems, but he takes account of little details in the experience of every one of his children. He looks down upon this world, not as made up of one great mass of human beings, but he takes account of each individual composing the great multitude. He knows the experience of every man, woman, and child. He knows the measure of the strength which each possesses, the trials and handicaps, the weaknesses, spiritually, mentally, and physically. Declares the psalmist:—

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 13, 14.

In this scripture God couples his knowledge of the struggles of his children with his knowledge of their physical weakness. This same idea is expressed in verses 3-5, which declare that it is God "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." The Scriptures of truth recognize God as the Saviour, both of the soul and of the body, and he desires that his children shall possess health of both. The apostle John writes, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

It is the privilege of the children of God to go to our divine Lord for healing both of body and of soul. James 5: 14, 15. In the healing of both body and soul there is the exercise of the same creative power. Indeed, in some of the miracles performed by Christ, the same word that carried comfort to the soul in the assurance of sins forgiven carried healing to the body of the sufferer. Mark 2: 1-12. The sinner who is converted from his evil ways is born again. John 3: 2. He becomes a new creature in Christ Jesus (2 Cor. 5: 17); a new life enters his soul (Gal. 2: 20); he is created unto good works (Eph. 2: 10). His purposes, his motives, his desires, his ambitions, his plans, are all changed. Only the power which created the worlds in the beginning could work such a change in his experience. That same miracle-working power which works the healing of the soul brought Lazarus from

the tomb (John 11: 43), and raised to life the son of the widow of Nain (Luke 7: 14, 15). It brought restoration to the daughter of Jairus (Mark 5: 41), and transformed the poor leper from a decaying body of death to one of strength and physical power (Mark 1: 41, 42). It is the privilege of the child of God to claim today by faith this transforming, life-giving power for both soul and body.

"God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate physician now that he was during his earthly ministry. In him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for 'the prayer of faith shall save the sick.' We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, 'They shall lay hands on the sick, and they shall recover,' is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of his working, and through them he desires to exercise his healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer."—*Mrs. E. G. White, in "Ministry of Healing," p. 226.*

One can expect healing of the soul only as he complies with the conditions laid down in the Word of God. He must confess his sins and make right every wrong. This prepares the way for the exercise of the power of God in the healing of the body.

"If any who are seeking health have been guilty of evil-speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as his Spirit may indicate."—*Id., p. 229.*

It should be borne in mind, however, that in prayer for the sick "we know not what we should pray for as we ought." We should pray in submission to the divine will. God, who knows the end from the beginning, knows if those for whom prayer is being offered would be able to endure the trials of the last day, or if it would be safer for him to hide them in the tomb. We may pray as did the Lord Jesus in the hour of his terrible anguish, "O my Father, if it be possible, let this cup pass from me;" but let us also show the same spirit of submission which he manifested when he concluded his earnest request, "Nev-

ertheless not as I will, but as thou wilt." Matt. 26: 39.

The Lord works in direct and in indirect ways in the healing of his children. Sometimes he is pleased to respond at once to their cry. He sends forth his word, and heals them. (See Ps. 107: 20.) He sees that it will be for his glory to give immediate restoration. This is illustrated by many incidents in the divine record. Sometimes he works through human agencies. Hezekiah was restored through the application of a plaster of figs. 2 Kings 20: 7. Christ made clay and anointed the eyes of the blind man, and sent him to wash in the pool of Siloam. John 9: 6, 7.

These various methods through which God has wrought teach us that the Great Physician is not confined to any one way of working. He chooses his own way. He responds to the simple, trusting faith of his afflicted children. Oftentimes he delights to work where human means has failed, after the poor sufferer has found the wisdom of man of no avail. He healed the poor woman with an issue of blood after she had spent all her living upon physicians. Mark 5: 25-34. We doubt not but that scores of those who came to the Saviour for aid were men and women who had suffered for many years and had used many remedial agencies, but without finding relief.

But it is not for us to despise the use of means, nor is it a lack of faith on our part when we make use of the light which God has given us in the treatment of disease in connection with prayers for healing. Indeed, as we pray, it is the proper exercise of faith to make use of the natural agencies which God has placed within our hands. We believe that in the closing days of this message we shall see the mighty manifestation of God's healing power among his people, but let us realize this, that the day of consecration must precede the day of power. We shall witness the mighty revelation of God in the church and in our own personal experience in the proportion that we rid ourselves of sin and consecrate without reserve soul, body, and spirit upon the altar of his service.

F. M. W.

The End Does Not Justify the Means

THE idea that "the end justifies the means" is commonly credited to the Jesuits, as if they were the originators of it. A study of the Bible, however, discloses the fact that this opinion swayed men's actions even in Bible times, often to the great harm of both individuals and God's people. It may be instructive to consider a few of these cases.

When Abraham was called out of his own country and sent to the Promised

Land, the Lord told him that from him should spring a great nation. But time went on, and no child came to gladden his home. When Abraham was eighty-five and Sarah seventy-five years old, they thought they must do something to help God fulfil his promise. They therefore adopted what was a custom among their heathen neighbors under such circumstances,—Sarah gave her handmaid, Hagar, to be Abraham's wife. This endeavor to help God to fulfil his promise proved to be a great misfortune to all concerned. In due time God did fulfil his promise, and in his own way.

The Lord told Rebekah before the birth of Esau and Jacob that the elder should serve the younger; but their father, Isaac, when the time came that he expected soon to die, seemed determined to give Esau the birthright blessing. Therefore Rebekah and Jacob decided that they must practice deception on the blind old man in order that God's promise regarding Jacob might be fulfilled. How bitterly both were caused to repent of their action later! Jacob had to flee for his life, and Rebekah died before the return of her favorite son. Yet how long it took Jacob to unlearn the habit of gaining for himself by trickery and deceit the very blessings which God had promised him!

It was not until years of service for Laban, who seems to have been a man of even more artful tendencies, had shown Jacob the futility of depending on his own ingenuity to bring prosperity to himself, that he was prepared to learn the further lesson that not only his goods, but his very life and the lives of the members of his family, were safe in God's keeping alone. When Jacob and his fleeing family had been pursued and overtaken by Laban, they learned that they were to suffer no harm because of a dream which God had given Laban.

The supreme test for Jacob, however, came just before he met his brother Esau, who was coming against him with four hundred armed men. After doing all that human wisdom could suggest to appease Esau, or if that proved futile, to allow at least a part of his family to escape, Jacob went out by himself to pray. It was then that he gained the victory which brought the change of name from Jacob, a supplanter, to Israel, a prince of God.

In David's life we have a striking example of patient waiting for God to fulfil his promise in his own time and way. After the prophet Samuel had anointed David king, and had told him that God had rejected Saul, repeatedly opportunities presented themselves in which David could have taken action to remove Saul and to establish himself in the kingdom which God had given him. One time Saul, entering a cave where David was hiding, lay down and slept.

David's followers, saying that God had delivered Saul into their hands, urged that they be allowed to seize him and thereby accomplish what God had said must occur. But David refused his consent; he waited long years for God to accomplish his purposes in his own way and at the time he saw fit. We cannot but believe that this was one of the traits of David's character which was commended when God called David a man after his own heart. (See Acts 13:22; 1 Sam. 13:14.)

It is not enough, then, to know that the end we have in view is in accord with God's will. We must be sure that the means by which that end is sought are themselves such as God can approve. Whether the action contemplated is one to be taken by ourselves alone or by others jointly with us, let us not only inquire whether it is what Jesus would do, but also whether it is the way Jesus would do it. If a question arises involving our duty to God or a question of right or wrong, we must take our stand firmly for the right, as did the three Hebrew worthies of old, who were "not careful to answer" the king. If, on the other hand, the question be one of carrying out what we believe are God's plans, we should be very careful to consider the interests of all who may be affected by our action. The golden rule should lead us, not only to do to others that which we would have them do to us if we could exchange places, but it should lead us to do it in the manner we ourselves would wish if we were in their places.

L. L. C.

The Sabbath

THERE is no doctrine of the Bible that stands out with greater clearness than the binding obligation of the seventh-day Sabbath. From the flaming smoke-wreathed summit of Sinai Jehovah spoke the law of the Sabbath, saying to awe-stricken humanity assembled at the base of the mountain that "the seventh day is the Sabbath of the Lord thy God." With the rest of the precepts he traced this commandment on the imperishable stone. This great and only divine Sabbath law stands unrepealed. It reads, "The seventh day is the Sabbath." Not that it *was*, but *is*, the Sabbath of Jehovah. Men may claim that the Sabbath has been abrogated, but they must face in the Word of God the statement handed down from Sinai that the seventh day *is* the Sabbath. This command is nowhere changed in the Scriptures. That devout worshipers of the Lord read this precept in the Bible, and repeat it in churches every week from catechisms, and then continue to transgress it, claiming some other day is the Sabbath, is a very remarkable inconsistency.

The immutability of the Sabbath law, and our duty to observe the Sabbath, have been very clearly and forcefully set forth by scholarly writers, though themselves observers of the first day of the week. I have before me a book entitled "The Sabbath for Man." It is a prize essay, published by the Lord's Day Observance Committee of the Wesleyan Methodist Conference in England. In the introduction the author says:—

"It will be our endeavor to show in the following pages that the Sabbath dates from the very dawn of man's existence on the earth, and was an important feature in the Edenic dispensation; that its subsequent modifications, recognized and sanctioned in the Holy Scriptures, originated from him who is both Creator of the universe and Lord of the Sabbath; that its observance was enforced in the fourth commandment, which, although promulgated primarily with reference to the Jews, was yet not an exclusively Jewish law; that in after-ages the Sabbath ordinance was incorporated in the system of Christianity by divine authority; that the Lord's day, kept from the earliest Christian times, is designed by its divine Author to represent the earlier seventh-day Sabbath, commemorating the creation of the world and its redemption; and that, as a part of God's immutable law, as well as from its suitability to man's condition and requirements, the ordinance of the Sabbath is binding on all mankind, bringing with it grave responsibilities, but fruitful of most beneficial results when cherished and hallowed in harmony with the precepts of the Lord."—Pages 4, 5.

Again he says:—

"The Sabbath takes rank amongst the immutable rectitudes which no local or changing circumstances can affect. Edenic innocency, patriarchal simplicity, Levitical symbolism, rabbinical subtleties, the spiritual liberty of Christianity, may reflect varying hues upon it; but the principle involved in Sabbath keeping is not abrogated by any æonial or dispensational transitions. Dr. Hessey admits that 'the occurrence of a commandment to keep the Sabbath in a table generally moral implies that there is a moral element in that commandment.' And again he says: 'If the church made the first day holy, she may make any other day holy instead. She may change the cycle, she may enlarge it indefinitely, she may get rid of it altogether.'"—Page 65.

The learned author quotes seemingly with approval the words of Dr. Hessey that "if the church made the first day holy, she may make any other day holy instead. She may change the cycle, she may enlarge it indefinitely, she may get rid of it altogether." It seems hard to understand how one who had a vision as clear as this would continue to keep the first day of the week, and teach in this prize essay that others should keep it.

Concerning the immutability of the fourth commandment, he says:—

"The Sabbath law of the decalogue has never been repealed. All through the later developments of Jewish history it retained its vitality; and notwithstand-

ing the abrogation of the ceremonial law, the decalogue in general, and the Sabbath in particular, were adopted and sanctioned by Jesus Christ."—Page 85.

Speaking of the attitude of Jesus toward the Sabbath, he further says:—

"The sacredness of the Sabbath, and the obligation resting upon all mankind to observe it, are distinctly manifested by the example of Christ."—Page 116.

That the author of this prize essay knows of no law authorizing a change of the Sabbath, is clear from the following:—

"It is not categorically asserted in the New Testament that the Lord's day was specially set apart by Christ and ordained by him to be the memorial of creation and redemption."—Page 52.

Yet without any command of the Saviour, whom he admits kept the Sabbath when on earth, he says:—

"The change from the seventh-day to the first-day Sabbath is an impressive testimony to the sovereignty and glory of the Messiah."—Page 59.

He cites as inferential proof the usual texts found in the New Testament where it is said that Jesus rose from the dead on the first day of the week, etc. But none of the texts prove a change of the Sabbath. No command of God is given; no example of the Man of Calvary is cited, no text where he ever mentioned the day, no place where he referred to a change; no apostolic example. Nothing is given but mere assertion. The word of men, the practice of a church, is set up against the precept of God.

How blessed is the assurance as we keep the Sabbath that we have a "Thus saith the Lord" upon which to stand! There may be, and is, a sacrifice involved in keeping the true Sabbath, but it is worth all it costs even in this life to know that we are walking in the footsteps of the Saviour. It may be inconvenient to keep this day now, when all the arrangements of the world are against our doing so, at least along business lines; but it will be very convenient to be found a Sabbath keeper in the judgment, when every act and motive is weighed, and the hidden things come to light.

G. B. T.

◆ ◆ ◆
"SOME of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived!"

◆ ◆ ◆
Go, make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it, and mend his own.

—Robert Collyer.

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"THOUGHTS of God's sovereignty, of his love, of his grace, and of his power, will steady the heart and stay the soul against the ravages of anxiety."



"Some Shall Depart from the Faith"

MRS. E. G. WHITE

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WE must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven until we are delivered out of this present evil world. There is no release from this war.

The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the Word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfilment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war to the end of earth's history, rather than peace through apostasy and sin.

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy

desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy till their descent is marked and rapid. Sins that were once most repugnant become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Holding the Winds

CLARENCE SANTEE

IN Rev. 7:1-3 the angels are commanded to restrain the winds of strife until the servants of God are sealed. When that is accomplished, probation will close. The obedience of the angels to this command is perhaps more evident now than ever before. While a part of the world is at war, and the remaining nations have been tried almost to the breaking point in one way and another, they have been restrained from actual warfare. This country, from which all the world is to be lightened with present truth, has been mercifully delivered thus far, but by the narrowest margin. It was thought more than once that the breaking point with Mexico had come, and that war must follow. Many believed that it would be the beginning of a trouble that would bring into the war one after another of the nations not now engaged in it. But a guiding hand has prevented this final step.

It seemed that a great railroad strike was unavoidable. The Chief Executive

of the nation used every means at his command to avoid a strike of such magnitude and consequences, which, if it had taken place, would indeed have been a national disaster. There are few who realize what that strike would have meant. Its greatest severity would have fallen upon the cities, a large per cent of whose inhabitants habitually live from hand to mouth. The long lines of trains carrying foodstuffs from day to day, meet the demands of these hundreds of thousands of city dwellers who are affected by a day's shortage. Let the trains be stopped for a few weeks, and wreck and ruin must result. This would have been the experience of many of our larger cities had the railroad strike been called. This large class would have been without food before the end of the first week. Men would not have seen their families starve without making an effort to secure food; and the food which might have been stored up by the rich, they would have seized to sustain life. No officials could have checked them. Other unions were waiting this move to declare strikes along other lines.

In James 5:1-6 is given a description of the contest between capital and labor, and the distress that will come upon the "rich men." This would have been seen in terrible reality had the strike been called. "Every nation is living upon a magazine that, if the match were applied, would bring destruction," declared a prominent man recently; and another has said, "The trade-unions will be the cause of the most terrible violence that has ever been seen among human beings."

When a current has been set in motion among the great tides of humanity, there are times when the leaders are powerless to control it. Such tides are now being stirred, their volume is increasing, and the final results are sure.

But there is a work to be done. The gospel of the kingdom must be carried to every nation. Then the end will come. Matt. 24:14. Then the winds will blow, and strife and bloodshed will fill the world.

There seems no possible middle ground in the conflict between capital and labor. If the laborer should recede from his present demands, his position would soon be worse than now. If the capitalist should yield to present demands, other demands would quickly follow, and soon the accumulation of years would be gone. There is no limit to the demands of the selfish human heart. It is never satisfied.

Every sign the Lord has given of the nearness of his coming, both in the heavens and in the earth, has been fulfilled or is fulfilling. The work of God's messengers is to tell the people the meaning of these things that are shaking the world, and of the promised rest that awaits those who will put their trust in him.

Lodi, Cal.

THE most enviable of all titles—the character of an honest man.—*Washington.*

Look to the Lord

E. K. SLADE

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other."

In this parable we have an illustration of two kinds of faith. That exercised by the Pharisee is a faith in one's self. The faith of the publican looks to the worthiness of God, and recognizes his power to save. It is not an uncommon thing for men to look to themselves, taking account of what they are doing, or of how well they have done, instead of looking to the Helper and Saviour of sinners. The faith that saves, the faith by which men are justified, as was the publican, is a faith that takes no account of one's own worthiness, but trusts wholly and always in the merits of Christ and in the power of God to save.

In the life and experience of Moses we see these two kinds of faith prominently revealed. After he had received many years of training in Egypt, realizing in some way that he was to be an instrument in the hands of God for leading Israel out of bondage into the Land of Promise, he looked to and relied upon his own ability in undertaking that great task. He failed in the very beginning. That circumstance led him into an experience that taught him that his only hope of accomplishing anything worth while for God was to look to the Source of all strength and wisdom. Moses had but little confidence in himself, when, after forty years, God called him to bear his message to Pharaoh, "Let my people go." He begged to be excused on account of his inability. As was evident from all the experiences that followed, every victory that was won and all the advancement that was made in that wonderful deliverance of the people of God from Egypt and bondage, came because Moses had learned the lesson of looking to the One from whom his strength must come.

The psalmist had learned to say, "My help cometh from the Lord, which made heaven and earth." One of the lessons that every Christian must learn is that of having no confidence in the flesh, and of looking up to the source of every good gift. There is a tendency on the part of every one to do as Moses did in his early experience, and as the Pharisee and the Jewish nation did. The disciples were not free from the tendency to look to themselves and their own works during the days when the Saviour was with them.

"Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of

the temple." And one of his disciples said, "Master, see what manner of stones and what buildings are here!" This was typical of the feelings of the Jewish people. Their confidence was placed more in their system, their religion, and in what they had accomplished than in the power of God, and in the worthiness of God, by which alone a people can be saved. In the presence of their Saviour it was difficult for them to get their minds off their own accomplishments and off what they supposed to be their own worthiness.

There is danger that Christians will begin wrong. One who turns from a course of sin to follow the Lord, should have the experience described in the following words: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." "He that cometh from above" has promised to come into our lives and dwell in our hearts. The faith that looks to God is the faith that gains the victory. "This is the victory that overcometh the world, even our faith." Unless we cultivate the faith that looks away from self and from placing confidence in our own flesh or in that of another man, we are sure to meet defeat.

"My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!"

is good to sing, and better to practice.

There is a remarkable lesson in the experience of Peter at the time when he, with the other disciples, was commanded by the Saviour to go across the lake, with the promise that the Saviour would meet them on the other side. In the night they were overtaken by a severe storm. In the midst of the awful darkness, the flashes of lightning, the deafening thunder, the raging wind and rolling waves, there appeared what they supposed to be a ghost. Much to their relief, a voice was heard, saying, "It is I: be not afraid." Peter quickly responded, "If it be thou, bid me come unto thee on the water." The Saviour said, "Come." Peter stepped out of the boat, and in full view of his comrades, under these remarkable circumstances, he walked toward his Saviour with his eyes fixed upon divine power. But very shortly he began to look upon the scenes about him, and to think of what he was able to do. Then as he began to sink, he again reached up to his Lord, and appealed for help; and when the Saviour reached down his hand, he upbraided Peter for not continuing to trust in the power that had made his walk upon the water possible. Thousands will sink in the midst of the earthly elements that surround them, because they cease to look out and up.

While Elisha was stationed at Dothan, he was informed by his servant that the Assyrians had encamped near them, with horses and chariots and a great host. The servant inquired what they should do. The reply of the man of God was, "Fear not: for they that be with us are more than they that be with

them." Then Elisha prayed, asking the Lord to open the eyes of the young man that he might see. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The man of God had learned to look to the Lord. This was one of the greatest lessons that this young man, his servant, had to learn. He was to learn that men in this world may accomplish great things for God and experience great victories in their own lives through looking to him.

We are constantly confronted by the danger of fixing our eyes upon our own attainments, upon our religion, and upon the church and the accomplishments of the church, and fall into that self-satisfied condition that Israel experienced. We are in danger of saying to the world, "See what manner of stones and what buildings are here!" We are inclined to think as Peter evidently did, not realizing that in the sight of heaven the only possible way we can walk "unto all pleasing" is through constantly looking to Jesus.

Mount Vernon, Ohio.

Witnessing for Christ

MEADE MAC GUIRE

THERE is one phase of Christian life which we do not often hear emphasized. It is stated forcibly in Rom. 10:9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Many people today seldom testify in a social meeting as in former times. Especially is this true in the large churches and institutional centers. Even when given an opportunity, they remain silent. When asked why they do not witness for their Master, they reply that they do not consider it necessary to speak in public; that the main thing is the life, and they prefer to show by their lives that they are God's children, rather than by speaking in meeting.

Now, in theory this may have a show of plausibility, and may pass off as Christian humility or as timidity; but is it really in harmony with the teaching of the Scripture? If the life is given to God, then God works his work through that life. If the body is surrendered to God, its functions are used for him—the hands to work and the brain to think. The function of the vocal organs is not silence, but speech. If they are God's, he will use them. We read in the Bible of a poor sinner possessed of a dumb devil, but when delivered he witnessed for Christ.

The scripture quoted presents two conditions of salvation: "Confess with thy mouth the Lord Jesus," and "believe in thine heart." Why should any one think that he can dispense with one of these conditions?

One may say that he is ready to testify to sinners, but not in a meeting of Christians. By such a course he is sure to miss a great blessing, for one of the

most precious messages the Lord has left for his people is on this point. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name: and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17.

"The Lord has shown me that great interest should be taken by Sabbath keepers to keep up their meetings and make them interesting. . . . All should have something to say for the Lord, for by so doing they will be blessed. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to him for its use. . . . We should not come together to remain silent; those only are remembered of the Lord who assemble to *speak* of his honor and glory and tell of his power; upon such the blessing of God will rest, and they will be refreshed."—*Early Writings*, pp. 114, 115.

Those newly come to the faith or just starting in the Christian life should surely have wise, earnest instruction on this point. As a rule, one who is prepared for church membership is ready to testify to his satisfaction in a new-found Saviour, and seeks opportunity to do so.

Suppose I have a friend who is on trial for his life. Circumstantial evidence is against him, and he is about to be sentenced to death. I know he is innocent, and my testimony would free him. The judge solemnly asks the question, "Does any one know reason why sentence of death should not be passed on this man?" I am silent, and he is condemned. I did not have to say anything. My silence testified against him. Let us never again deny our best Friend even by our silence.

Hope

A. J. BRISTOL

"Now abideth faith, hope, and love." The first and the last of these three abiding graces seem to have held the attention of Christian speakers and writers almost to the obscuration of hope. But important as are faith and love,—the graces which mark the beginning and the ending of Christian growth,—we should not forget that hope occupies the central place, and may well be compared to the keystone of the arch.

While we are told that "all men have not faith," it long ago became a proverb that "hope springs eternal in the human breast." Throughout childhood's happy years we are led along by the rosy pictures hope paints of what is be-

yond; and while youth gives some promise of what may be, hope almost makes us forget the joys of the present in anticipating the satisfaction we shall have in the achievements of our manhood and womanhood.

Too often these anticipations are not realized; but hope bids us look forward to the generation to come, for the realization of what was denied us. So, by keeping the bright lamp of hope constantly burning from generation to generation, the Lord has kept the world from settling into the blackness of despair.

The only source of regret in the experience of mankind with reference to hope is that so many set their minds on a false or unsatisfying hope. The man of business can at best only hope for that measure of success which will enable him to outstrip a rival and gain a temporary advantage. The hopes of other men are centered on acquiring social or political power over their fellow men; but so often the coveted place, when once attained, reveals how absolutely one man is in the power of another. Great financial success is the goal of many another's hope; but how many find, only too late, that the Lord spoke truly of the rich man, "He heapeth up riches, and knoweth not who shall gather them."

In contrast with all this, the Christian's hope is most satisfying, for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

This hope of eternal life has sustained God's people in all ages. Enoch prophesied of the coming of the Lord, and Paul makes it plain that the "hope of Israel" is the hope of "the resurrection of the dead." And since those who attain unto the resurrection of the dead cannot die any more, there will be ample time for the realization of every worthy object.

The acquirement of knowledge will be one of our chief delights, and there will be no danger of being led astray by false theories, or by misinterpretations of facts discovered. Our field of study will be as broad as the universe, for we read that these shall "follow the Lamb whithersoever he goeth." Rev. 14:4. Well may the apostle call it a "blessed hope." Titus 2:13.

Not only shall we be blessed with eternal life free from all sorrow and pain, but we shall be permitted to see face to face our Redeemer, who has purchased all this for us at so great personal sacrifice. "Thine eyes shall see the King in his beauty." Isa. 33:17. "We shall see him as he is." 1 John 3:2.

"Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Glorious as is the prospect before the servants of God, no less inspiring is the thought of being changed into the likeness of Christ's character. That we who have fallen low through sin can actually become Christlike through grace, is no less an evidence of God's love for us than that he should receive

us to dwell with him at whose "right hand there are pleasures forevermore." Ps. 16:11. There would be no pleasure, however, to one whose heart is a stranger to the pure, unselfish love of Christ; therefore he only has a well-grounded hope who has Christ in him, the hope of glory. See Col. 1:27.

Takoma Park, D. C.

Following Directions

MARY A. STEWARD

Mr. and Mrs. Straight-Road were an old couple who had lived in the village of Keep-on-in-the-Old-Way all their lives, honored and respected. Here their children had been born and had grown up, and they followed in the tracks of their parents, working as they worked and believing as they believed. They said, "What was good enough for father and mother, is good enough for us." So they lived along year after year, happy and contented. The village was quiet and restful, and everything moved on smoothly in the "good old way," until finally it grew into a little city, with a mayor, several aldermen, and a town council.

One day a letter came to the post office, addressed to the mayor, and reading as follows:—

"WASHINGTON, D. C.,
July 1, 1916.

"Mr. ———, Mayor
Keep-on-in-the-Old-Way.
"Dear Sir:—

"This is to warn you that a band of robbers has begun operations in the county north of you, and we have reliable information that it intends to work in your vicinity. We are doing all we can to bring the outlaws to justice, but so far they have escaped, and we wish to warn you so you may be on guard against them. We do not know just where they are, but you will do well to be prepared to give them a warm reception if they should come on you suddenly.

"Very truly yours,
"————"

Now the mayor at this time was a son of the old couple, Mr. and Mrs. Straight-Road, and he could not conceive of any danger's coming to the little city lying so peacefully among the hills. He showed the letter, however, to the aldermen, and a few of the older citizens; but they pooh-poohed the idea that such a disaster could happen, and went home to sleep and dream of prosperity ahead.

Now that robber chief said to his band, "We have been successful so far in evading the police and even the State militia. There is a little hamlet down among the hills where I believe we might get a big haul. They are prosperous, and must have a lot of cash stacked up. Let's go down and get it."

So down they went, and the little city woke up with a start one morning to find their stores and banks broken open and their cash gone, and even some of the

more wealthy homes invaded and valuables missing.

Then was a great cry raised, and it leaked out that the mayor and other officials had been warned of this invasion, but had taken no precautions against it, nor even informed the men who now were suffering most severely from the raid.

Full of wrath, the bankers and merchants went to the home of the mayor, but he had fled, unable to meet the anger and scorn of his fellow townsmen.

Now, friends, this is only a parable, for no one in his right senses would ever be guilty of neglect so culpable. But think!

God has sent the world a letter, warning men of a destruction more terrible than that which is pictured as befalling the prosperous city of Keep-on-in-the-Old-Way. A few have read that warning and know what it means, and upon them God is depending to warn the rest of the world. But what are they doing? Are they hiding or neglecting the letter, and leaving the world to go on in ignorance of the impending doom? Are they saying, "The way our fathers did is good enough for us"?

Behold, God has a new way for us to walk, to avoid a danger that did not threaten our fathers. *We* are living in the "time of the end,"—a time such as the world has never known before. The greatest event of all the ages is about to burst upon us, and *we* have been given the message concerning its approach, and have been bidden to herald that message "to every nation, and kindred, and tongue, and people." If we neglect to give the message, how shall we meet, in the judgment, the lost souls who might have been saved? What excuse can we offer? How can we clear ourselves? Verily there will be no way to clear our garments of the blood of lost souls. What agony that will be! O may none of us who read these lines be in that position!

Reasons for Tithing

God has commanded his people to give (Deut. 16:17; Matt. 5:42), and has coupled very precious promises with the act and fact of giving (Ps. 41:1-3; Mal. 3:10; Luke 6:38). He has so framed creation and ordered the course of nature that all man's surroundings are ever teaching him the sublime and needed lesson of the benefit and blessing of a life from which flows some of the good he himself is continually receiving through the never-failing operation of divine providence.

Undoubtedly the best method ever devised for affording financial help to the cause of Christ is the one having as its basis the giving of one tenth of the income into the treasury of the Lord. We will notice some of the more apparent reasons why this system should be adopted by all Adventists.

1. *It honors God.* To devote a definite amount to the Lord must be pleasing in his sight, who gives us richly all

things to enjoy. It will please him, we may be sure, to see us following in the footsteps of Abraham and other worthies; and as God "preached before the gospel unto Abraham," we may adopt Abraham's method in the gospel age without fear of offense or danger of becoming legal.

2. *It brings a blessing.* It is the universal testimony of those who have adopted this plan, that great personal blessing has come, and that nine tenths go farther than the ten tenths formerly did. This may not be the highest motive for giving, but it is one not to be overlooked or despised.

3. *It helps faith.* In many instances it requires great faith to leave the old habit of haphazard giving and to adopt what seems to the individual to be a new, uncertain, and strange method. Is it right? Can I afford it? Will it pay? These are some of the questions that confront one. It needs only the realization of God's blessing and leading after the new step is taken, greatly to strengthen faith. The testing of faith precedes the act of giving, and is a part of the process by which this virtue is developed. . . .

4. *It guards against inequality.* Those with the largest incomes are not always the greatest givers. On the contrary, it is well known that the bulk of all incomes of those societies dependent on public benefactions, comes from those who are in moderate circumstances. The tithing system tends to correct this inequality, as does every divine precept tend to correct the condition brought about by man's sin, indifference, and greed. Some churches are supported by yearly pledges. If those who pledge earn more at one season than at another, it is apt to be a difficult thing to keep up the payments when work is slack. By giving one tenth the year round, this difficulty would be obviated. Giving largely when work and wages are plenty, giving less (in amount, not in proportion) when these are decreased, would result in no broken pledges and no one discouraged or ashamed. The principle would apply equally to the more and to the less productive periods of our life work.

5. *It presents a safe minimum.* Where no fixed rule has been accepted and resolved on, the temptation is always present to cut from one's subscription to church or charity, on the plea of personal necessity, hard times, or what not,—a rather poor place to begin economy from several standpoints. Will a man rob God? The writer has known several who have tried it, and lost a great deal more by the transaction than they hoped to gain. You need not stop with giving a tenth, but let that be the least you do give.

6. *It solves the problem of giving.* Many, on being approached on this subject, say, "Oh, I give more than that now!" Such have no real idea how much, or rather how little, they do give. They have derived their conceptions from having reversed the divine command to have God first; they put him last in their expense account. The process is usually something like this: Pay the grocer, pay

the landlord, the butcher, the doctor; have some ice cream, go for a ride, get an automobile or piano "on the installment plan," and then if there is anything left, (think of it!) give a part of it to our Maker. When one has spent his weekly or monthly wage down to the last fifty cents, it seems like giving much to give half of it in the Sunday morning collection, to be sure. But is it? Brother, put God first, give him the tenth while the money is in your hand, then with a merry heart, a clear conscience, and Heaven's blessing, give those dear to you the full benefit of your work and wisdom for God and for them.

7. *It eliminates wrong methods.* The many frivolous, worldly, and impious ways that have been thought of and carried out to secure money from the unwilling and the unsanctified, could be forever abandoned, if all professed Christians had faith like a grain of mustard seed, and would adopt God's financial plan.

8. *Teaches value of order.* Order, which is one of the elements of success, is fostered in those who adopt systematic giving. This lesson is as helpful in the spiritual life as it is known to be in worldly affairs.

9. *Saves time and strength.* If the time and strength spent in begging, bawling, and bargaining, were spent in legitimate endeavor, there would not be so many slim prayer meetings through the week, or empty pews on Sunday.

10. *It provides more means.* A case in point is that of a brother who found that on becoming a tithe payer, his giving amounted yearly to more than ten times what it had formerly been. If you think you are giving as much without tithing, you should adopt the plan right away, as you have nothing to lose from your standpoint, and considerable to gain from the standpoint of others. If all would pay tithes, the financial problem of the Christian church would at once be solved.

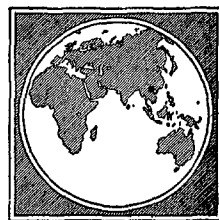
A small body of people like the Adventists need to give systematically, that the stupendous task given them by God may be carried to a successful issue. There is no system of church finance equal to tithing. God is its author, and he will honor it if we carry it out as a freewill offering, and not under compulsion.—*Isaac E. Terry, in the World's Crisis.*

No one can live well in this world unless he fixes his affections on things above this world and beyond. If the plowman would plow straight, he must not look at his feet in the furrow, but at the other side of the field. If the surveyor would avoid all confusion, he must refer all lines to the north star.—*Amos R. Wells.*

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace."



THE WORLD-WIDE FIELD



Progress in Manchuria

BERNHARD PETERSON

THE Lord is very good to us here in this northern country, and we are grateful to him for the manifold manifestations of his love. The message is spreading to far-distant places in this great field, and many are the calls that come to us from those who desire to know more about the coming of the Lord.

A year and a half has passed since we began public effort in the city of Mukden. We have had three baptisms. About two weeks ago six precious souls were buried with their Lord in the watery grave. Others expressed their desire for baptism then, but we thought it best for them to wait a while longer. We have, therefore, planned for another baptism in about two months. We are also beginning to reap some fruit in the places where we established chapels last

copies are selling for five cents each. Some of the canvassers have taken as many as twenty subscriptions in one day.

I have just returned from a trip about one hundred miles west of Mukden. I had a very interesting time while there, and held two meetings daily, besides studying and talking with the people. Some of these people had been members of other churches for years, but when they heard this message and saw how we as a people study the Bible, they were greatly surprised and stirred, and reasoned that if they had studied their Bibles faithfully, they would have found the truth before this. They are now very anxious to have us come there and establish a chapel. One of them has a large shoe store, and as he has known the Sabbath truth for some time, I spoke very earnestly to him about keeping the Sabbath right. He had not been working on the Sabbath for a long time, but



BELIEVERS AND INQUIRERS IN MUKDEN, INCLUDING THOSE RECENTLY BAPTIZED

year. The Lord has blessed in the efforts made to present the message, and several have begun keeping the Sabbath, some of whom have asked for baptism.

About two weeks ago Brother O. J. Grundset and his family moved to Chang Chwen, a city about two hundred miles north of Mukden. We rejoice that we are thus able to establish another mission station here in Manchuria.

Our colporteur work is entering upon a new era. It was indeed difficult to convince the canvassers in this field that the colporteur work could be put upon an entirely self-supporting basis. We were therefore made glad when two native brethren arrived from the south to take up this work. These brethren soon discovered that they had reached a field that was as good as any in which they had been, and agreed with us that the magazine could be sold for a higher price. Subscriptions are now being taken at fifty cents a year, and single

the men under him had. He said, "I see it must come to where I must close up everything on the Sabbath; and though it seems difficult for me now, I am willing to follow the Lord." I thank God for this testimony, knowing what it means in his case.

In our Sabbath school work we are making steady progress, not only in attendance, but also in offerings. During the last quarter, our Sabbath schools gave nearly \$40 to missions. We were much encouraged to see this, considering the membership.

We are of good courage, seeing nothing but victory ahead of us, and we look forward to the time when this message shall have reached the remotest bounds of Manchuria. When you pray, remember Manchuria.

Mukden.

"TRUE success is not making a living, but making a life."

Samoa Customs, Ancient and Modern

JOSEPH E. STEED

WITH every effort put forth in these islands to spread the truth for these last days, one is confronted with a great barrier in the *faasamoa* (Samoa custom); but it would be very hard to explain in a few words all that this means.

One of the degrading things in this *faasamoa* is the *aitagi*. The Samoa dictionary defines this as follows: "To eat weeping, a funeral feast. A recently adapted term." But the Samoans themselves give the true meaning of the word as follows: "The word '*aitagi*' comes from the word '*ai*,' to eat, and *tagata*, man;" so the original meaning of the term '*aitagi*' was to eat a man."

In the days of heathenism, it was the custom when a person died, to call together all his *aigas* (relatives). Each one would bring something to make up the feast. Those who had pigs would bring pigs; others would bring fine mats and *siapo* (native cloth). A great feast would be made, and there would be an exchange of mats and *siapo*. But the feast was the most important part of the ceremony to the Samoan; and while it seems hard to believe it, the dead body formed part of the food given to the guests; and this, with the pig and other foods, the exchange of mats and *siapo*, the drinking of much kava, and the smoking of native tobacco, formed the *aitagi*.

One might ask, After all these years of missionary effort, how does that custom stand today? The sad answer is, Just the same as it did in those days, with one exception, that is, the eating of the human body. This the missionaries have succeeded in eliminating from the *aitagi*, but all the rest stands as it did in those days; and when the news reaches a Samoan that one of his *aigas* has died, he prepares for the *aitagi*. Often he is there before death has taken place, for the thing that concerns him most is the feast.

One other very vile practice is tattooing. In many groups of islands the tattooing is confined to the face and arms, but with the Samoans every child has his name tattooed on his arm, and what is worse, those parts of the body that should be kept sacred from the public gaze are decorated in various designs. Tattooing is a very painful operation and causes much suffering. While it is being done, the *aigas* of the victim sit around on the floor of the house and sing to him, sometimes telling him that Jesus will help him to bear the pain. The operator, and his wife, who frequently assists him, sit on the floor with the victim in front of them. The operator's tools are made of a number of needles tied together on a short stick. They are made according to the size of the figure in the design to be tattooed in the flesh. The instrument is dipped in a liquid made of candlenut and coconut oil, and is then struck with another stick. This pierces the skin through to about the depth of an eighth of an inch,

making the blood flow freely. The woman then wipes off the blood with a dirty rag. Sometimes, on account of the weakness of the victim, it takes a few days to finish the operation. When it is completed, it may take days before even the *lavalava* can be borne against it, and sometimes the wound will fester and be sore for a long time.

This act is the Samoan recognition of manhood. The chief abettors of this cruel work are the women, for very few women have the courage to endure the ridicule of her people if she takes a man who is not tattooed. He is called a *tama* (boy) until the operation is performed.

From the foregoing it will be seen that there is much that enters into a Samoan's life; and the higher his position, the more binding are these shackles of Satan. If a man is chosen chief (and the Samoan has no higher ambition), he is bound from head to foot with Samoan customs. These come first in everything, even before the Word of God. The Samoan professes to have very great respect for the Bible. He has

We have already seen the wonderful power of this message working on hearts bound by these satanic customs. We have also seen the struggles of the evil one in trying to win back those who have been taken from his grasp.

A Visit to Our Mission on Lake Titicaca

(Concluded)

O. MONTGOMERY

MOUNTING our horses Monday morning, we rode away to visit the believers at Whatta, on the peninsula, about eighteen miles from the home station. Juan Huanka, one of the Indian workers, with another young man as assistant, is conducting a school of about ninety pupils and holding Sabbath services at this place. These young men received their training at the Plateria Mission under Brother Stahl and his coworkers, and are now doing acceptable service.

As we came within sight of the place, we could see a large company coming



A NATIVE SEVENTH-DAY ADVENTIST CHURCH BUILDING IN APIA, SAMOAN ISLANDS, AND THE CHURCH MEMBERS

family worship night and morning. At the same time the household may all be living in adultery. Marriage is very little known among them. This is also *faasamoa*, and is the only excuse presented for breaking the seventh commandment. And this excuse takes precedence of everything else.

Thus it will be seen that this *faasamoa* stands in the way of God's work, and makes it very hard for those of older years to break away from its binding claims to walk in the light now shining from the courts of glory. It may be that this is the reason why the servant of the Lord has spoken so much about schools in these island fields, so that the young people may be reached. If the young men can be brought under the influence of this message by training in our schools, there is hope that the leaven will extend, and that more fruit will be gathered.

At present there is quite a strong desire on the part of some of the young men to come to us for training, but we have to turn them away, as we have no school. Our great need is a school.

out to meet us with banners, and soon we could hear the strains of their native music. The musical instruments are made of pieces of reed or bamboo of different lengths and sizes, tied together, on which they blow; and with the addition of a large drum and a small one, the band is complete. Before we reached the people, they halted and formed two lines; then as we drew nearer, two young women, with their outer skirts filled with flowers gathered from the mountains, came forward and showered us with the blossoms. Then with music and flying banners we were taken to the chief's house, where we each made a short speech, to which the chief and the teacher replied. The chief then took us into the house, and himself served us with a real Indian dinner which the women had prepared. It was really a good meal, and after our long ride we ate with a relish.

Dinner over, we went outside and watched Brother Stahl treat the sick. This was an intensely interesting sight. He pulled teeth, gave stomach washes, opened abscesses, dressed wounds, and

dealt out medicine, with remarkable skill. He treated between forty and fifty persons in about an hour, and with the most meager facilities,—only a low table or bench on which to lay his instruments, medicines, bandages, etc. With the Indians crowding around, he was scarcely able to keep his footing while at work. The Lord has wonderfully blessed his labors among these Indians, and there have been some most remarkable results.

On our way home we were escorted by the entire company of nearly two hundred as far as the summit of the mountain range. Here, at an old stone altar that had been used in their heathen worship and around which they had held their dances, we bade them farewell, and with music and banners they returned to their homes. We reached Plateria just before night, greatly pleased with the day's trip.

Thursday we rode twelve miles south to Esquenas, where Brother Martin Velasques, a faithful native, is at work. Here the Indians have built a nice schoolhouse and furnished the teacher

of Brother Stahl's home, where they formed in double line, making three sides of a hollow square. Each school in turn went through different exercises, and then one school sang one verse of "Jesus Loves Me," in English. Following these exercises some of the young men played Indian games for our benefit. These were very amusing.

Among those present were several who had come long distances as special representatives of their tribes, to ask that teachers be sent them. Each was received in turn by the committee. The requests were about the same; all wanted teachers, that they might be taught the "right way." The earnest pleas touched our hearts. Some of them had been waiting for months, but they had to be told that they must wait still longer until more help could come. One young man who had come two days by horse from the high mountain region, when told by Brother Stahl that there was no teacher to send and that he would have to go back and wait a little longer, replied that he would not go back with-

believers, besides about as many others who believed the truth. A large number are living earnest Christian lives and waiting for baptism. Brother Stahl has since reported the baptism of fifty at a distance from Plateria.

The workers are all enjoying good health, and are of the best of courage. They are working hard to keep up with the rapidly advancing work, but are utterly unable to respond to the many calls that are coming. It was decided by the committee to ask for seven new workers, to enable the mission to answer the most urgent of these calls. It was also decided to build an addition to the church, and two new rooms to the house now occupied by Brethren Achenbach and Howell, also a three-room cottage for additional workers. The mission was organized with Brother Stahl as superintendent, and Brother Howell as secretary and treasurer.

Thursday morning we were to take our departure. Very early the Indian brethren began to come from every direction until about three hundred had gathered. Accompanied by Brethren Stahl, Achenbach, and Howell, and all the Indians, we mounted our horses and rode out of the yard and off for Puño. When we reached the hill where we were met by the Indians on the day of our arrival, a halt was called. Professor Prescott and Brother Town each made a brief farewell speech, after which I offered a short prayer; then we rode away. When we came to the top of the next hill, we stopped a moment for a last wave of the hand in response to their waving banners. With the soft, sweet strains of their music still sounding in our ears, we passed out of sight, our hearts lifted in grateful praise to our loving heavenly Father "for his goodness, and for his wonderful works to the children of men."



WORKERS GATHERED AT A GENERAL MEETING AT COIMBATORE, SOUTH INDIA

Three languages are represented here—the three main tongues in south India.

with a house to live in, without expense to the mission. At this place the experiences of the day before were repeated almost exactly, so I will not describe them again.

Wednesday was an important day. First, the weekly prayer meeting was held in the church at about seven o'clock. The workers of the mission and about three hundred Indians were present, some having come several miles to attend at this early hour. Professor Prescott gave a short Bible study, and then between forty and fifty of the Indians took part in the prayer service. In the praise service there was much liberty, and a large number spoke. These prayers and testimonies were interpreted into English for our benefit, and we were much impressed with their clearness and depth of meaning. They had the right ring, and it did our hearts good to hear these people praise the Lord for the "true way," as they expressed it.

About ten o'clock the school from the peninsula came, and a little later the school from Esquenas arrived. Then the Plateria school was dismissed, and the three schools marched in military order up the hill, with waving banners and much music, to the yard in front

out a teacher. He had been there four times, and he could not face his people again to disappoint them. He would wait there until one could be sent with him. It was finally decided to send Ascensio Sosa, the assistant teacher at the peninsula, to answer this urgent call. An advanced student from the Plateria school was put in his place.

During the day thirty or forty were treated at the dispensary. The school in session was visited, and when toward evening the Indians took their leave, we felt that the day had been well spent. One is impressed with the striking contrast between those who have accepted the gospel and those who have not.

The truth has wrought a wonderful change in these Indians. The habit of chewing cocoa leaves, from which cocaine is made, is common among all the Indians, as well as among the white people of these regions, and is very demoralizing. The use of tobacco, drinking, stealing, and many other wicked habits are some of the things from which these natives have been saved, and their faces are alight with joy and hope.

At the time of our visit, there were three hundred and thirty-five baptized

South India

G. G. LOWRY

THE first half of the year has been a very busy one for me. The school and general missionary work, together with language study, have taken most of my time. Then, too, Mrs. Lowry has been away in the hills for nearly four months. That, of course, means double work for the one left. She plans to come home this month. She is feeling much better, and I think with proper care she will be able to remain in India a long time.

I have just finished my language work, and have taken the third year's examination. I am told that the grades are the highest yet given any one who has appeared for the examination. Anyhow, I have the consolation of knowing that the task is finished, and the satisfaction of being able to work with and for the people in their own tongue. I can now put in a good deal more time in active mission work.

Our school is a little larger this year than last. All the students are working hard to prepare for some place of

usefulness in the work. About one fourth of them are unconverted, but we have been doing some personal work for them, and eight are planning to be baptized. One of our teachers and his wife will also be baptized soon. Altogether, our work here is in an encouraging condition, and we thank the Lord for the privilege of being allowed to work in India.

A church of twenty members was organized here last month. This is the third church in south India. We are all well and of good courage in the Lord.

Coimbatore.

Mission Notes

BROTHER L. V. FINSTER, writing September 22, states that in about one month they hope to have their new school building ready for occupancy. Professor and Mrs. Steinel and Brother Sevrens have reached Manila, and will open school as soon as the building is ready. Mrs. Sevrens remained in Shanghai over one boat to assist the Division brethren in stenographic work. Only a short term can be held this year, as their school year in the Philippines closes in March. They call it a "short special course" for this year. Brother Finster expresses sincere thankfulness for the help sent them for their educational work, and closes his letter by saying: "We are leaving this forenoon for San Pablo, to hold quarterly meeting and have another baptism. I am taking Brother and Sister Steinel with me, that they may get acquainted with our young people there before the school opens."

DURING the last two years the reading public has been surfeited with descriptions of modern warfare and its horrors. The world's most eminent writers have used ink abundantly in depicting war's frightfulness. But it has been left to a mere babe to give the most graphic picture of war's brutality,—a neutral view, moreover, for this baby knows nothing of nationalities and their narrow patriotisms.

The baby is Ankeen, a tiny, laughing, black-eyed, four-year-old Armenian girl, brought to this country from Erzerum by Robert Stapleton and his wife, missionaries. The Stapletons and their charge spent the summer in Chicago, and though no attempt is made to get the child to talk on the war as she saw it, there are times when her experiences crop out.

For instance, the party was crossing a river on the cars. Ankeen looked out and saw the moving stream. She was filled with childish terror and screamed, "Oh, don't throw me in there, will you? Please! Please! You won't, 'cause they threw my baby sister in the river." And the little face was hidden in the small hands.

At another time she saw some soldiers on the march, and once more she shrieked in terror, "Oh, they'll shoot us! They shot my mamma and papa! I saw them!"

It is a view of war through a baby's eyes—unbiased, uncensored, unprejudiced.



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

Assisted by Miss Lora E. Clement

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

The Things I Miss

AN easy thing, O Power divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
The hearts that burn, the thoughts that glow;
But when shall I attain to this,
To thank thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of joys, that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be, this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Should I have felt thy being near,
Had I possessed what I hold dear?
My deepest knowledge, highest bliss,
Have come perchance from things I miss.

Today has brought an hour of calm;
Grief turns to blessing, pain to balm;
I feel a power above my will
That draws me, draws me onward still.
And now my heart attains to this,
To thank thee for the things I miss.

—Thomas Wentworth Higginson.

Be Ye Thankful

GRATITUDE is an attribute of the heart, not an incident of the life. It is not dependent upon nor affected by circumstances and conditions. The virtue of gratitude may be, and often is, seen in its fullest flower in crushed and broken hearts, in lives that know the depths of toil and poverty and affliction; while very many who, enjoying health and ease and surrounded with material comforts and advantages, are discontented and ungrateful.

"Some murmur when the sky is clear,
And wholly bright to view,
If but one speck of dark appear
In their broad heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night."

I like the spirit of that blind girl of Drumtochty of whom Ian Maclaren tells: "If I dinna see,"—and she spoke as if this was a matter of doubt, and she were making a concession for argument's sake,—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me,—the roses and the carnations and

the bonny moss rose,—and I judge that the oat cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God; for if he didna give me ae thing, he gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith might have failed. I've lost nathing; my life has been all getting."

The Blight of Ingratitude

Ingratitude chills the soul. It is sharper than a serpent's tooth in the heart of a devoted father. How he longs for one word of appreciation and affection, one syllable revealing gratitude and love! Freely he has given his life for his son, counting no service too hard, no self-denial too great; and he asks so little now. No wonder he is grieved by neglect and unthankfulness.

And we are children,—children of our heavenly Father, dependent upon his favor for life itself and the means of sustaining it, for the invigorating sunshine and restoring showers, for sight and hearing and taste and smell. All these daily benefits that we have come to call "common" only because we know them so well, and because we have not learned their preciousness by being deprived of them, are his gift. So, too, is our hope of heaven, bought at so great a price.

Not One Came Back

The editor of the *Woman's Home Companion* for November tells a remarkable story of self-sacrifice and ingratitude:—

"The 'Lady Elgin' was sinking.

"Some of you can think back fifty-six years and remember that disaster. The song 'Lost on the Lady Elgin' was often sung in your youth.

"It was a chilly evening in early September. The 'Lady Elgin,' brilliantly lighted, and full-loaded with happy excursionists returning to their homes, stopped suddenly, shuddered like a stricken thing, and began slowly to go down.

"There was no wireless in those days, but none was needed. The 'Lady Elgin' had almost reached Chicago; she lay only a few hundred yards off the shore, at Evanston. A thousand pairs of eyes were fastened on her from the shore; a thousand voices raised their cry of terror and alarm.

"Only a few hundred yards, yet it might as well have been miles! The

ship's small boats could not possibly live in such a sea. The 'Lady Elgin' was sinking, sinking fast. Before help could put out from Chicago, she would be gone. And the crowds upon the shore watched her, powerless to help.

"But not all of them were helpless. Two brothers, students in the theological seminary at Evanston, plunged through the crowd, a rope in their arms.

"Nat, the elder, a powerful man and a trained swimmer, fastened the rope about his waist and leaped into the waves. Inch by inch he fought his way through until at last he reached the ship and climbed aboard. A moment later he plunged back again with a woman in his arms. The crowd hauled him in, choking, cold, but still strong.

"Again he plunged in, and again, and again. Seventeen women and children he brought to shore, one after the other. At last flesh and blood could stand no more. He sank to the ground exhausted.

"Yet still the cries rang in his ears. After a bit he raised himself, and again plunged in. Again they pulled him back to shore with another human life.

"Twenty-three human lives Nat Spencer saved before his strength entirely left him. Then they carried him away to his bed, exhausted, sick, and almost out of his mind.

"It was many weeks before he left that bed. Most of the time he was delirious. The twenty-three whom he had saved had scattered to their homes. The bodies of the three hundred who were lost had been tossed up by the sea; the nation had begun to forget the tragedy.

"But the twenty-three whom he had saved, surely they did not forget. Surely they were grateful.

"This is the simple, solemn truth about those twenty-three: *Not one of them ever came back to thank Nat Spencer for what he had done. Not one of them even wrote him a letter.*

"Nat Spencer went out into life an invalid, having given the strength of his youth for twenty-three human beings who did not so much as say 'Thank you.'

We are amazed and horrified at the story; yet are we not in danger of the same carelessness, the same ingratitude, toward God? Daily we ask his blessings, hourly and moment by moment we receive from his hand; yet how often we neglect to give thanks! and when we do, is it not frequently a matter of the lips, and not of the heart?

"It is a good thing to give thanks"—good for us, and good for those who hear. It is a wonderful thought that God takes note of his child's gratitude and the expression of it; that he is pleased to hear our feeble note of praise and thanksgiving in all the wonderful chorus that rises to his throne. We should remember, too, that our failure to express gratitude, to speak of God's goodness and acknowledge his benefits, while it may grieve his heart of love and may influence others to coldness and indifference, harms ourselves most of all. Without the exercise of this grace "our souls will shrivel, and we shall become craven, even beastly."

Things to be Thankful For

The first Thanksgiving Day wears a wonderful romantic halo in the distant years; but the fact is that the Pilgrim fathers and mothers were thankful for very ordinary things. They had passed through such sorrows and hardships as few of us can know. Now they gave thanks, in a public way, for the prospect of plain food during the long, cold winter ahead, for shelter for their families, and, as has been well said, "for the privilege of giving thanks when and how they wished."

We should, first of all, be thankful "that there is Somebody to thank." An impersonal world, even impersonal bounties, would be a chilling thing. Dr. Alexander Whyte says that when he was a child he received a lesson that he never forgot. At a flower show held in his native town, a noted man had been chosen to make the opening speech. As he was closing, he pointed to the beautiful display, and said, "The best of it all is this, that our heavenly Father made them all." The gifts without the Giver would mean little; far more to be desired than all "material gifts, bountiful and wonderful as they are, is the Giver himself."

We should be thankful for love,—the Love that upholds the universe, and the dear human love that is set as a light in countless homes, illuminating the shadowy places, and cheering and blessing all who come under its influence.

We should be thankful for work and the power to accomplish our task. For work is one of the blessings brought out of Eden, and only when it is perverted or used to crush others does it become a curse.

We should be thankful for our membership in God's great family on earth, and our high calling to be laborers with him in extending his kingdom. Remembering that his love reaches out to all, we should love one another, help one another, and pray for one another. Thus will our thanks-giving become "thanks-living."

"In everything give thanks," says the apostle. The editor of the *Sunday School Times* relates this incident: "It was unusual to hear a Christian woman in prayer recently thanking God that we have the privilege of greeting one another by the cordial handshake. She had been a missionary to lepers. Some of her friends have no hands. Others dare not touch the hands of one that is free from leprosy. Missionaries to the lepers have a keen sense of things to be thankful for." And so shall we, if we take a little time to think about our daily blessings, and to observe how even those things that seemed ill and hard to bear have worked out to our good under God's blessing.

"In everything give thanks"—

For grief unsuffered, tears unshed;
For clouds that scattered overhead;
For pestilence that came not nigh;
For dangers great that passed us by;
For sharp suspicion soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood;
For evil plot which brought forth good;

For weakened links in friendship's chain
That, sorely tested, stood the strain;
For harmless blows with malice dealt;
For base ingratitude unfelt;
For hatred's keen, unuttered word;
For bitter jest unknown, unheard;
For every evil turned away,
Unmeasured thanks we give today."

It is a good thing to have a special day for the giving of thanks, and to consider the real purpose of the day. It is still better to remember that gratitude is an everyday grace, and to endeavor to keep it bright and fresh and glowing by constant use.

MRS. I. H. E.

Concerning Preferences

A LITTLE girl was showing me her best hat one day not long ago. The hat was trimmed with pink ribbon.

"Pink is my favorite color," said the little girl.

"It is a very good color to have for a favorite," I said.

The little girl looked down at her coat, which was blue. "Blue is my favorite color, too," she remarked.

At that moment a girl friend in a red dress came along.

"Red is my favorite color, too," the little girl added.

"You have a great many favorite colors," I suggested.

"Yes," she agreed, "I have; any bright color is my favorite color."

She is an eager, happy, merry child. "She gets a lot of fun out of life," her mother says. She does; and I am inclined to think it is because "any bright color is her favorite color." There are a number of bright colors; so many that one, at least, is almost certain always to be within her range of vision. If she liked only pink, or blue, or red, or any one bright color, she would miss a great deal of innocent satisfaction.

I have a friend who has a garden in which a great variety of flowers grow; from April to October that garden is full of blossoms. "You seem to like to grow all kinds of flowers," I heard some one say to her recently, "while I enjoy cultivating only my favorites."

"Favorite flowers!" exclaimed my friend; "but I assure you I do raise my favorite flowers."

"Why, you have no favorite flowers," said the neighbor in surprise.

"Oh, yes, I have," my friend returned. "Every flower is my favorite flower."

She has a beautiful garden, that friend. Long before, and long after, and often in between times, when her neighbor's garden has no flowers in it at all, or only a few blossoms, my friend's garden is a riot of color and fragrance. It is easy to see why—every flower is her favorite flower.

Does not something similar happen in connection with preferences touching more important matters? Does not the man whose favorite author is any good author read more books than the man whose favorite author is some one particular person? Does not the woman whose favorite child-friend is every child-friend have a happier and fuller experience of childhood than the woman

whose favorite child is some one particular little boy or girl? And in the realm of manners and morals, does not the person whose favorite virtue or favorite courtesy is every virtue and every courtesy, both give more and receive more than the person whose favorite virtue or favorite courtesy is only one particular thing? In short, does not the person who likes and enjoys all good things get more fun out of life than the person whose preferences are more limited?—*Home Progress.*

A Few Hints on Wall Paper

L. A. HANSEN

It is better not to use wall paper if your walls will permit the use of paint. If the surface is smooth, and there are no cracks that cannot be properly hidden, it will be more satisfactory to paint. Health considerations, hygiene, and cleanliness are in favor of paint. The cost may be made as low as that of wall paper, or lower, especially at the present time.

A recent experience of my own prompts me to give a few suggestions on papering, hoping they may be helpful to others similarly situated. I could have saved time and labor had I known before I began the work, what I knew when I was through.

It is generally advisable to remove the old paper on the wall before putting on fresh. Disease germs and other objectionable matter are thus better gotten rid of. If the old paper is loose in places, it must be removed. The new paper is likely to loosen the old in other places. If for any reason you must do the work yourself, you need not regard it as overly difficult.

To remove old wall paper, wet it with boiling water, using a whitewash brush or broad paint brush. Apply to as much space as you can work while the paper is soft. If there are a number of thicknesses of paper, several applications of water will be necessary. The more water used, the easier is the work of scraping. For scraping use a broad putty knife, a large case knife, or a four-inch scraper such as may be bought at a ten-cent store. A small hoe with an even edge and the blade straightened, would be splendid. If the scrapings are allowed to harden on the floor, they will be difficult to remove.

After the wall is scraped, wash or wipe smooth of small particles. Apply a size made by dissolving eight ounces of glue in two gallons of water, and boiling over a slow fire. Glue burns readily.

Cracks and holes may be repaired with plaster of Paris. First cut away the edges with a sharp knife, slanting the edges in. For large spaces mix fine sand or sifted lime or both with the plaster. Small breaks may be easily repaired with the plaster alone. Mix a small quantity at a time, as it hardens fast. Adding flour paste or mixing with vinegar, will prevent rapid hardening. Paper pulp, mixed with thin glue, may be used for repairing cracks.

For living-rooms the plain papers are best, giving a quiet air, and serving to bring out in full relief the pictures on the walls. Next in preference are the two-toned papers. Large or striking figures should be avoided.

For the bedroom select a simple design, avoiding set patterns of unreasonable figures. Have thought for the possible invalid who might have to occupy the room, and who should not have occasion to let the mind chase through a labyrinth of confusing designs, constructing in his feverish mind various grotesque forms that distract and annoy. Vertical stripes make a room seem higher than it is. Large figures and dark colors make it seem smaller. Solid colors give the effect of enlarging the room. For a low room use a striped paper, running to the ceiling, placing the picture molding close to the ceiling. For a narrow room, or one with high ceiling, lower the picture molding twelve or eighteen inches, and let the ceiling paper run down to the molding.

Save some of the left-over pieces for patching. Do not cut paper when patching; tear it. A cut edge will show. To patch a broken place, expose a piece of the paper to the sun until it is faded to the same shade as the old paper. Lay the patch face down, apply paste, and when moist, scrape the edges to a thin bevel. Paste again, and apply the patch.

Pleasure in Little Things

How can children best be taught to take pleasure in little things?

If children are fortunate enough to be born poor, with an ingenious mother, the chances are that they will be brought up on a joyous medley of clothespins, Ivory soap (with nails and hammer to go with it), a dozen feet of clothesline, and some blocks. Joy in these things can be cultivated even in wealth if the mother is wise and self-disciplined, and gives some time to studying the longings of little children for simple toys and simple joys.

I know a very small boy who didn't seem to get much pleasure out of his surroundings. His mother made up her mind that he must be made to take pleasure in little things. She used to say, again and again when they were driving or having a frolic: "Aren't we having a lovely time?" "Isn't it the loveliest day you ever saw?" And before long the small boy was saying the same things, and noticing when the sun shone and that the ride was lovely. One day, while sitting with him in the hammock, his mother cuddled him up to her as she said,—

"You and I together, Love,
Never mind the weather, Love."

For months afterward, whenever they were alone together, he would lisp,—

"You and I to-geller, Love,
Never mind the weller, Love."

The secret, of course, is that the mother herself must see how infinitely interesting little nothings are, and be

able, to pass on her enthusiasm, eye kindling eye.—*Alice Elizabeth Cate, in Home Progress.*

Her Record

A WOMAN who is known for the excellence of her home in every department, whose placid relations with her servants and their service with her for fifteen and twenty years are the amazement of her neighbors, whose husband is devoted to his home and family, and each of whose three sons is a successful man, was recently asked by a friend, "Why is it that you are not in any way identified with outside interests?"

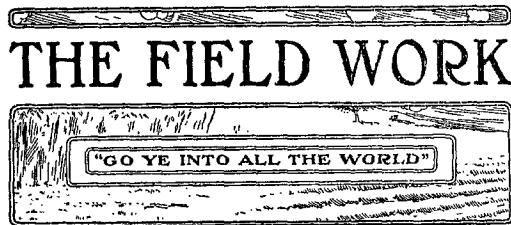
"Well, you see," quietly answered the woman, "I haven't had time: I have been so busy at home! I know I haven't much to show for it—except what you see and my three sons." And there was a quiet twinkle in her eyes as she spoke that left very little more to be said on the subject. As a matter of fact, there is never much to say to a woman who, by her works, realizes that the home can be made and is as much the world as the office or the forum, and who translates that realization into results.—*Edward Bok.*

The Best Disinfectant

A PHYSICIAN writes thus to *Farm and Fireside*: "The very best disinfectant known to science does not seem to be known to some people at all. I allude to boric acid, or, as some people call it, boracic acid. It is exceedingly efficient, safe, and economical. It is a white powder, and makes the best dressing for wounds that modern doctors have ever discovered. In using peroxide of hydrogen it is always necessary to remember that, while it is a disinfectant, it is not a healing remedy at all, as it is acid in reaction, and stimulating rather than healing to wounds. Boric acid is mild and safe in its action, promotes rapid healing of wounds, can be used as a dressing powder or, dissolved in water, as a cleansing solution. Boric acid in solution makes an excellent gargle for sore mouth or a lotion for sore eyes; and as it is not at all expensive,—a pound box of it should form part of the domestic supplies of every family. Always remember that boric acid is nonpoisonous in any ordinary quantity usually used, while bichloride of mercury and carbolic acid are exceedingly poisonous. For disinfecting and deodorizing drains, the crude or unrefined carbolic acid is one of the best agents obtainable."

"LIFE's music is never in the white keys or black, but in the soul that sweeps them with skilled fingers. Rail not at the keys, but gird your soul to the divine mastery."

WHAT man in his right mind would conspire his own hurt? Men are beside themselves when they transgress against their convictions.—*William Penn.*



Psalm Twenty-Three

MRS. E. M. PEEBLES

THE Lord is my shepherd, no want shall I know.

In green pastures he makes me recline,
And by the clear streamlet—how gentle its flow!

He leads me, his hand clasping mine.
My soul, though all sin-sick, yet not marred beyond cure,

He heals, and restores, and makes whole;
And gives me his robe of true righteousness pure

To cover the rags of my soul.

And when the dark valley I have to pass through,

I walk with the staff of his word,
For I know that no evil my soul can undo

While I lean on the arm of my Lord.
He feeds me with manna, so heavenly sweet,
Far better than viands of earth.

And so with the oil of gladness replete,
My cup runneth o'er without dearth.

So goodness and mercy shall follow me through

This darksome and sorrowful world,
Until by and by in heaven I view

The dear blessed face of my Lord.
Then forever and aye, in the home of my soul,
I'll dwell, blessed Saviour, with thee;
'Tis thou who didst save me, and madest me whole,

From sin and from death set me free.

Life Sketch of Elder W. H. Littlejohn

WOLCOTT HACKLEY LITTLEJOHN was born in Little Falls, N. Y., May 27, 1834. He was the son of Flavius J. and Harriet B. Littlejohn. At the age of four, with his parents he came to Allegan, Mich., where his boyhood was spent. With the intention of becoming a lawyer, he attended Kalamazoo College and Michigan University, leaving the latter at the end of his sophomore year on account of an affection of the eyes which resulted in total blindness about fifteen years later.

In 1866 he became identified with the Seventh-day Adventist denomination, and he remained a firm believer in the fundamental doctrines advocated by them to the time of his death. When about seventeen years of age, he attended a course of lectures by Elders J. N. Loughborough and M. E. Cornell. A long and careful study of the subjects presented finally led to their acceptance. Later he entered the ministry, and for many years was actively engaged in the work.

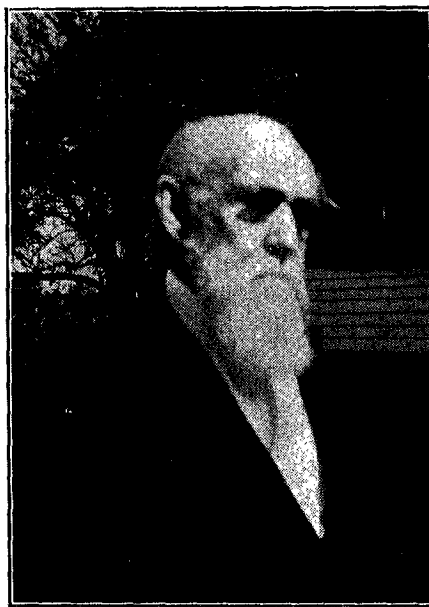
In 1883 he accepted a call to become pastor of the Battle Creek Seventh-day Adventist church. In August of that year he was united in marriage with Mrs. Adeline P. Harvey. Shortly afterward, he was elected president of the Battle Creek College, a position which he held for two years. From that time until failing health prevented, he spent his time largely in writing on Biblical subjects. For many years he was a constant contributor to the REVIEW AND HERALD and other denominational publi-

cations, and was the author of several bound volumes, pamphlets, and tracts.

His was a life of unusual mental activity, and he was known as a sound reasoner and a profound logician. His faith in God remained unshaken to the close, and he sleeps, awaiting the call of the Life-giver when "the trumpet shall sound, and the dead shall be raised incorruptible." He was aged 82 years, 5 months, and 10 days.

There are left to mourn, his faithful companion and one stepson, Frederick H. Harvey. Together they tenderly ministered to him in his declining years, doing everything that warm hearts and loving hands could do to lighten the burden of advancing years. There are also left two nephews, Wolcott H. Butler, of Ann Arbor, Mich., and Augustus S. Butler, of Allegan, Mich., and other more distant relatives.

The funeral was held from the home, west of Battle Creek, Elders R. A. Hart



ELDER W. H. LITTLEJOHN

and L. McCoy assisting in the services. He was taken to his old home in Allegan, for burial. C. A. RUSSELL.

General Meeting for Kwang-si Province, China

ACCORDING to appointment, the annual meeting for Kwang-si was held May 24-28, at Wu-chau, the port of the above-named province. From the beginning, the attendance was good, and at every service the chapel was filled. Many people found sitting room in the court, which had been provided with a bamboo covering to protect them from the rain and from the heat of the sun.

All the native workers were present, and rendered reports from their respective stations. The companies of believers are scattered far and wide, so that by reason of the long distances they would have to travel, and the large ex-

pense, only those near the place of meeting were privileged to be present. The attendance averaged about fifty, and the interest was good from the beginning to the close. In the evening, people not of our faith came in; and as they listened to the prophecies of the Bible on the second coming of Christ, tears came to their eyes, and they would say, "That is the truth."

A number presented themselves for baptism, but it was thought best to defer this rite until a later date, when they could be baptized at their home stations. On the Sabbath day a very interesting Sabbath school was conducted. The offering received amounted to more than \$10. Brethren A. Mountain and A. L. Ham were present at this meeting. The former gave special instruction in regard to literature work, while the latter assisted Dr. Law Keem and the writer in looking after the spiritual interests of the people and in establishing them more firmly in the truth. B. L. ANDERSON.

Seeking the Lost Sheep

ABOUT two years ago, we received a letter from a man in Colonia Miguelete, Uruguay, requesting us to place his name on the subscription list for *El Atalaya*. The year following he not only renewed his own subscription, but sent in the names of eight or nine others for the paper. Brother Koch, who was canvassing in that neighborhood, called at this man's home several times, and was well received. About three months ago he renewed his and his neighbors' subscriptions to *El Atalaya*, and also wrote that he had begun weekly Bible studies with his neighbors for the purpose of increasing an interest in the study of God's Word. I felt much impressed that one who manifested so much interest in our literature ought to be visited, so I went.

I was most warmly welcomed, and was made to feel that there existed between us that sympathy that is known only in Christian fellowship. We were soon deeply engrossed in talking about the truth, and the time sped by quickly. While we were eating supper, one of the neighbors came in, and I learned that Brother Cayrus had sent his boy to tell him that I was there. Family worship being over, and the children having retired, we continued our conversation, and opened our Bibles for study.

Without any previous plan we began to study the prayer life of Jesus, searching the texts that tell when he prayed, the circumstances, and why he prayed. We were richly blessed in the study, and many times Brother Cayrus exclaimed, "How wonderful! How many times I have read those texts, and never saw these things!" When the study was ended, the neighbor said, "This has been a great blessing to me, for last Friday I smoked my last cigarette, and this is just what I need to strengthen me in the fight against this vice."

The hour was then late, so after a word of prayer the neighbor was about to leave for his home when he asked me how long I intended to remain there. I had already told Brother Cayrus that I must leave the following Friday to meet other appointments, but before I could answer he said, "Until next Monday." I told him I should be very glad to do so, but it did not seem possible. Then he said, "I understand. I was but ex-

pressing a desire that I have that you might remain with us over the Sabbath, for yesterday [this was Monday night] I announced to my family that I had held the last service with them, as is our custom to do, on Sunday; for henceforth I shall observe the Sabbath."

For a moment I was speechless with wonder, as I saw how the Spirit of God had been working on the hearts of these men. Each had made a great decision without the other's knowing it, though their houses were but a short distance apart. Then I also saw the hand of God directing my way, that I should be there at just the time when they felt the need of help.

Thirty-one years ago, when but a boy, Brother Cayrus heard Sister White preach in the Waldensian Valleys of Piedmont. He was very much impressed with the truth, but he was only a child, and did not receive encouragement from his parents to accept the truth presented. He had never forgotten the things he heard at that time, and now, when he is a man of mature years, and at the head of a fine family of children, the seed that was sown in his heart in childhood has sprung into life. He has in his possession a copy of "The Great Controversy" in French, which his father bought of Elder D. T. Bourdeau many years ago.

The next day was spent in visiting some of the near neighbors, who also are subscribers to *El Atalaya*. One of them invited me to have a meeting in his house, to which I consented. A goodly company assembled, and we had a very interesting study. The next day we went out farther to visit other friends. In the evening there was a band practice near the home of Brother Cayrus. Quite a number gathered to hear the music, and after the practice was over, I was again invited to speak. The next day was my last one there, so I improved the time in visiting those whom I had met at the evening meetings. Thursday night was the time for the weekly Bible studies Brother Cayrus is holding, so I was again invited to hold a service with them. He has been studying the book "Steps to Christ" in connection with the subjects presented. That night we had the chapter on "Consecration" for our study, and the room was well filled with most attentive hearers. They are people who know their Bibles; for no sooner was the text announced than they were ready to read it. J. P. THOMPSON.

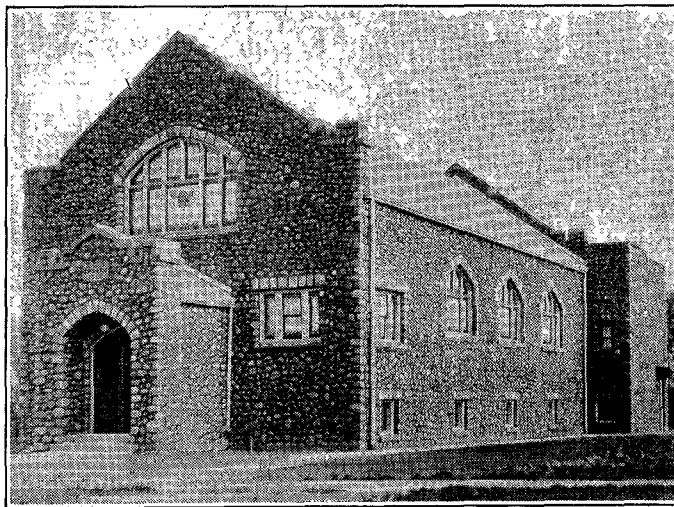
Dedication of a New Church at Saginaw, Mich.

MORE than fifty years ago Elder and Mrs. James White and other pioneers labored in the Saginaw Valley, and raised up a number of substantial churches that remain until the present. The influence of these early laborers and of the work that they did has been salutary, and this region is still a fruitful field.

For nearly two and one-half years I have been working in Saginaw, a city of about 75,000 inhabitants. Two series of tent meetings have been held, and much other labor performed, and many hundreds have heard the truth for this time. Valuable assistance has been rendered by those who have been associated with me, and God has graciously blessed the work. The Saginaw church has doubled in membership, a thriving young people's society has been organized, and a church

school is in successful operation. As the Spirit of the Lord came in and precious souls were converted, a spirit of liberality was manifested by the believers and by friends in the city. Nearly \$30,000 has been contributed to various branches of the cause during the past two years.

It was decided early last spring to erect a new church building, as the old building, located in an out-of-the-way place, proved to be inadequate for the work. A lot was secured in a central part of the city. It is in a fine residence district, and on two main car lines. A large portion of the past summer has been spent in the erection of the church, and we have been assisted part of the time by Elder I. J. Woodman and other brethren. The building is thirty-two feet wide and seventy-six feet long. The front vestibule incloses the steps that lead into the entrance hall, and to the right is a ladies' restroom. The main auditorium is thirty feet by forty-eight feet, with a balcony in the rear. It has a seating capacity of 275. The acoustic properties are especially good. In the rear is a room, well lighted and modern, which will be used for the church school. The entire building is faced with field stone, and trimmed with Bedford stone. All the stone and iron in the building and the interior decoration were donated by business men in the city. Many other substantial fa-



CHURCH BUILDING AT SAGINAW, MICH.

vors were shown by the citizens of Saginaw. The church members have been liberal, and their united efforts have made the work a success. The property is valued at \$10,000. This substantial monument to the truth is within easy reach of many thousands of people, and can be used to splendid advantage for evangelistic purposes.

The opening services and dedication were held October 28 and 29, and were largely attended. Elder C. S. Longacre conducted a revival meeting Sabbath morning, in which a number gave their hearts to God, and backsliders were reclaimed. At the dedicatory service the sermon was delivered by Elder L. H. Christian, and the prayer was offered by Elder A. J. Clark. On Sunday evening the writer delivered a farewell address, having been asked to labor among the churches of Indiana during the coming year. I am now located with my family in Indianapolis. Elder Woodman is to be stationed in Saginaw, and is about to begin an active campaign in gospel work. We ask the prayers of God's people that the work both in Saginaw and in Indiana may be blessed to the salvation of souls. M. C. GUILD.

The Jews Realize Their Religion is Waning

THE following is a portion of an article which appeared in the Jewish magazine, *Tageblatt*, some time ago, and it should encourage our people not to slacken their efforts to make known to the Jew the true principles of the gospel. The reader will also appreciate the resentful feeling the Jew has toward missionaries and missionary work, as noted in the article; at the same time it will be seen that the poor Jew realizes that the day of rabbinical Judaism is about gone. What a call to the people of God to do all in their power for the lost sheep of Israel!

The article in the *Tageblatt*, just mentioned, is entitled "Missionaries," and the writer, Gedaliah Bublick, speaks as follows:—

"The missionaries complain that they have no success. But they need not be so perplexed, and we should not be so happy at their failure. They have very favorable chances for success in the future. The work for Christianity's propagation in the ghetto is accomplished slowly but surely, and it is done, not through hired missionaries, but by the Jews themselves.

"I wish to speak plainly but clearly. We ourselves drive a large proportion of our children to the church. We are forcing them into the way of Christianity, and we are doing it every day, seven days in the week, three hundred and sixty-five days in the year. Christianity in the near future will reap the crop which we Jewish parents are sowing.

"Many Jews will not wish to tolerate such candid remarks, and many will be wrathful; but the truth stares us in the face, and we must meet it. Our children and grandchildren will not remain Jews of their own accord. Judaism is not a thing that comes without any effort. One becomes a Jew only when he learns. One cannot be a Jew without learning. A Jew who has not studied is in no way attached to Judaism, and he remains a person without a faith. But it is folly to think that the children and grandchildren of those who are without a faith will also remain without a faith. That is impossible. The American has his faith, and the Jew in the future will search for a religion; and not having his own, he will accept another. Not being attached to the synagogue, he will go to the church.

"Our great grandchildren in America will be believers. If we are not solicitous enough about them to have them whole-hearted Jews, they will become full-fledged Christians. The first generation will still feel that it is somewhat connected with the Jewish people. That is the effect of the Jewish environs in which he has been reared. But how will this generation be able to influence the future, if it does not know what Judaism is? What heritage will it leave to its children, and what will remain with the

third to transmit to the fourth generation? If there are still some left who feel as if they were Jews, not knowing what it means, it will not be so in the future. Then a Jew will be a Jew, or he will be a Christian.

"If you wish to, you may already see the beginning. Jewish children marry Christians, and take part in church work in the community in which they find themselves. They are looking for something spiritual, and if they cannot find it at home, they will look for it somewhere else. Regardless of how optimistic you may want to be, you cannot expect that there will be generations of lukewarm Jews. *Lukewarm Jews later become Christians.*

"The missionaries understand this. This is what one missionary said: 'The Jews of America are fast forsaking the faith of their parents. Others are hungering for truth. There has never been a better opportunity. Will the church hear the cry?' They feel that we furnish them good material.

"Why should the truth not be told? The father who does not send his children to school, prepares his great-grandchildren or others of his family for the church. He is doing a good work for the missionaries, and he is to be pitied if in his blindness he does not perceive it.

"Our anger against the missionaries and all our struggles against the missionaries will not answer the question. The enemy is not outside, but inside. The church is preying upon us, and we can defeat her only at home. It is said that a saint was informed that a Jew in the village became converted. 'It is a lie,' said the saint. 'A Jew is not converted. He has been a non-Jew quite a while.' If our future successors will be Jews, they will not fear the missionaries. If they will not be Jews, they will eventually become converted without missionaries."

Dear brethren and sisters in present truth, is this not a loud call to us all to work as never before for the Jews? Years ago the Spirit of prophecy told us, when the Lord brought among our people an educated Jewish young man, that "his knowledge of Hebrew would have been a help to the office in the preparation of publications through which access could be gained to a class that otherwise could not be reached."—"Testimonies for the Church," Vol. III, p. 206. At the General Conference held in Takoma Park, D. C., in 1905, the following was given to us through the Spirit of prophecy: "The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God."—*Review and Herald, June 29, 1905.*

Is it not therefore clear to us that God has outlined how we should labor for the Jews? We should circulate the literature among them. We should place in their hands our publications. There is nothing that can appeal to the Jew more than the third angel's message, when he understands it in its true light. This is what will satisfy his hungry heart. It is the real gospel; and it will cause joy to his soul when he sees that it is just the thing he has been looking for. May God help us to do this work now, as we have opportunity.

F. C. GILBERT.

Our Foreign-Born Neighbors — No. 1

THE foundation of what later developed into the greatest and most unique foreign mission field on the globe, was laid in the early settlement of people from the Old World on the North American continent. Since then people of all nationalities under the sun have been gathering here, by a divine ordering, as it seems, within easy reach of the gospel. The greatness of this unusual opportunity is the measure of our obligation.

Radical changes in the volume and character of the stream of immigration have taken place since these first representatives of the Old World came, and especially has a marked change been going on during the last quarter century. The earlier immigrants came in comparatively small numbers, and the bulk of them were from northwestern Europe. Up to 1880 only one immigrant out of a hundred came from southeastern Europe, Italy, Austria-Hungary, Russia, Poland, and the Balkan States; the remaining ninety-nine came from England, Scotland, Ireland, Germany, and the Scandinavian countries.

Things have so changed that the great majority of the immigrants of the last fifteen years have come to us from the southern and eastern European countries, so that we now have what has been termed "the new immigration." In their home countries these people belong to the rural peasantry and unskilled laboring class, but on coming to this country they soon find that there is a strong demand for their labor, especially in mining and manufacturing towns. Consequently these rural peasants have flocked into our industrial centers and large cities, and have entered upon occupations for which they had no previous training, and for which in most cases they are ill adapted.

A few figures giving the change in the make-up of our foreign-born population, are most interesting and worthy of our attention. The following table plainly shows how and when this change took place, and gives the number of our foreign-born population at three different periods:—

	IMMIGRANTS	PER CENT
1900		
Northwestern Europe	7,016,000	67
Southeastern Europe	1,832,000	17
Other countries	1,493,000	16
Total	10,341,000	100
1910		
Northwestern Europe	6,740,000	49
Southeastern Europe	5,048,000	37
Other countries	1,727,000	14
Total	13,515,000	100
1915		
Northwestern Europe	6,942,000	40
Southeastern Europe	7,753,000	45
Other countries	2,480,000	15
Total	17,175,000	100

The change is especially marked in the ten-year period from 1900 to 1910. In the census at the close of that decade 6,740,000 persons gave northwestern Europe as their former home, a decrease from 1900 of 275,000. Their percentage of the entire foreign-born population had dropped from 67 to 49. On the other hand, the people from southeastern Eu-

rope numbered 5,048,000, an increase of more than 3,000,000, or 175 per cent, and their percentage of the total foreign-born population had increased to 37. When we look at the 1915 figures, we see that things have changed even more. That year the southeastern European population passed the northwestern, their number totaling 7,753,000, or 45 per cent, while the latter numbered 6,942,000, or 40 per cent.

The increase in the ten-year period 1900-1910 was: Italians, 175 per cent; Russians, 170 per cent; Hungarians, 163 per cent; Poles, 210 per cent; Roumanians, 338 per cent; and Greeks, 1,089 per cent. On the other hand, the Germans had increased only 11 per cent, and the Scandinavians had made a gain of only 16 per cent.

Another factor of much importance and consequence is the ability of our foreign-born population to speak English. Again we find a vast difference between the immigrants from southeastern and northwestern Europe, as the following table of English-speaking ability will show:—

Nationalities	Percentage under 5 yrs. in U. S.	Percentage 10 yrs. or more in U. S.
Lithuanians	4	10
Ruthenians	4	11
Poles	5	15
Greeks	7	16
Italians	15	29
Hungarians	13	24
Roumanians	14	32
Russians	19	30

This table does not include the ability either to read or to write in English. If it did, the figures would be considerably smaller.

By comparing this list with another including the people from northwestern Europe, we find that the people from that part of Europe acquire our language much more quickly and in larger numbers. About 85 per cent of the people of the so-called old immigration speak our language after they have been with us from five to ten years.

This sudden transplanting of this agricultural class from the Old World to the conditions and environments in America, has created a most perplexing problem to the social as well as the religious worker. Religion forms a very essential part of the life of the southeastern Europeans. They are inclined to fanatical superstition.

Another outstanding factor of no small importance, especially in later years, is the great number of Catholics who have been pouring into the country. When the immigration tide runs as high as one million and more a year, as it has for the last ten years, more than 600,000 of the total are Roman Catholics. It is therefore safe to say that out of the total number of immigrants landed here during the last twenty years, not less than 10,000,000 were adherents of the Roman Catholic Church. To shepherd these millions speaking thirty different languages, each race having its own customs, prejudices, and superstitions, surely presents a problem that no ecclesiastical body has been called upon to solve in the history of the Christian faith.

In view of the facts presented, probably the most significant feature of the entire situation is the almost complete

ignorance and indifference of the greater part of our population to these recent immigrant colonies and their conditions. This attitude extends even to their native churches, and altogether too few agencies have been established for reaching these people from southeastern Europe with the gospel of Jesus Christ. Altogether too little has been done by us as a denomination. The Lord will hold us accountable for the spiritual welfare of these millions at our very doors. The situation does, indeed, call for most earnest and solemn thought, coupled with careful study and attention on the part of our Union and local conferences, committees, and brethren in other positions of trust and responsibility. Last, but not least, it calls for the closest attention of every church member throughout the length and breadth of the land, because these people are found in every community.

Drifting Away from the Church

We find that many of the immigrants depart from their former religious belief when they come to this country. They are not here long before they discover that church and state are not united. The percentage of those who leave the faith of their fathers is very high; especially is this the case among the young men, to whom the teachings of Socialism have a great attraction.

A strong movement has in later years been going on among the Poles to break loose from the Roman Catholic power. Hundreds of thousands of them have left the church, and are apparently drifting into the mists of indifference and infidelity, as there are not enough Protestant workers to step in and shepherd this wandering flock. The same is true of Italians, Russians, Greeks, Hungarians, and others. An intelligent Pole, when asked why his people were leaving the church, said, "The conduct of the priests accounts for the indifference of the people, who receive no spiritual help from the dead teachings of the church."

In our next article we will further describe some of the existing conditions among these people, and the reasons therefor, and point out some of the remedies that may be applied in raising these people to a higher social, moral, and spiritual standard.

STEEN RASMUSSEN.

Awaiting His Coming

A LITTLE more than fifty-eight years ago Brother Josiah Hart brought the third angel's message to me. When I accepted it, I had no thought that it would be so many years before the Saviour would come. But the whole world must be warned, and it was a great work that had to be done to give this message to every nation on the face of the earth. Today it is penetrating to the most remote corners of the globe. The blessed day will soon dawn when the Lord will lay aside his priestly garments, and come to take his waiting people. May that glad day hasten, is my prayer.

Let us in our daily life carry out the principles of the truth we profess. Let our lives show that we are preparing for the coming of Jesus Christ. Let us do all we can to interest others in that grand and glorious event, which cannot be far distant.

D. T. SHIREMAN.

Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

The Outlook

SOME events of much importance in their relation to religious liberty have taken place since we last wrote in this column. The Oklahoma Supreme Court of Criminal Appeals reversed the decision of the court of Watonga, Blaine County, which had stated that Seventh-day Adventists must also observe Sunday after observing the Sabbath. The supreme court decided that our people have the right to do any kind of secular work or to conduct mercantile business, provided that in so doing they do not disturb or interrupt other persons who observe the first day of the week as holy time.

This decision has established a new precedent in legal status. In the past, a number of State supreme courts have rendered contrary decisions on this point. The Oklahoma Supreme Court reviewed these decisions, and refuted the arguments made against our divine and civil rights to keep the seventh-day Sabbath and to work six days each week.

The Oklahoma court said: "It is facetiously argued by some courts, that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as a 'holy day.' But these courts overlook the fact that under the divine commandment these people are striving to obey, it is just as imperative that they work six days as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another, they would thus be forced to violate the first provision of the commandment they are trying conscientiously to keep. For these reasons and others that might be added, we think the judgment should be reversed."

"The judgment is therefore reversed, and the cause remanded with directions to dismiss the case." To this all three judges of the court agreed.

What a sane, just, and reasonable decision this is! The whole of this decision, together with the argument before the court, will be printed in the next issue of the *Liberty* magazine. This special number ought to be placed in the hands of every judge and lawyer.

This certainly is a wonderful victory for the truth. The credit is due to God, who has heard the prayers of his people. We have often argued this point of our rights under the Constitution and our obligations under the divine commandment, but could not get the courts to recognize them. We have wondered why the judges could not see that it was unjust to require us to observe two days each week simply because we observed another day than Sunday as holy time.

We received a telegram from H. W. Cottrell, president of the Western Oregon Conference, stating that the Sunday blue law of Oregon was repealed with a reported majority of over thirty-two thousand votes, at the November election, when the matter was decided at the polls on the referendum plan. This now gives us two States which have repealed

their Sunday laws by a popular vote. California, having previously repealed her Sunday law, voted again two years ago on the question of reenacting one, and turned down the Sunday-law proposition with a majority of 168,211 votes. The popular sentiment of the West is in favor of religious liberty as guaranteed by the Constitution.

In our recent fight against the liquor traffic we have been enabled to gain some decided victories over the rum tyrant. Six more States have gone dry, making twenty-three on the dry list now. Our next great battle will be for national prohibition.

Congress will soon convene, and we shall have to put forth earnest efforts to prevent the pending Sunday bills from being enacted into law during the last session of the Sixty-fourth Congress. We want our brethren in the field to stand ready for action if a crisis should arise. Let us be vigilant guardians of liberty and of the rights of conscience, for this is the price of our heritage of freedom. Proper education is the surest remedy to cure the threatening ills of religious bigotry and resultant oppression. May every lover of God and truth and justice do his heaven-appointed duty during this day of opportunity and special privilege to disseminate light and knowledge.

C. S. LONGACRE.

Missionary Volunteer Department

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

My Prayer

Not that there be less to bear,
Not that there be more to share.
But for braver heart for bearing.
But for freer heart for sharing.
Here I pray.

Not for scenes of richer beauty.
Not for paths of lighter duty,
But for clearer eyes for seeing,
Gentler hands, more patient heing.
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold me,
But that I may dry a tear,
Speak a word of strength and cheer,
On the way.

— Selected.

The Bible Year

Assignment for December 3 to 9

December 3: Mark 1, 2.
December 4: Mark 3 to 5.
December 5: Mark 6 to 8.
December 6: Mark 9 to 11.
December 7: Mark 12 to 14.
December 8: Mark 15, 16.
December 9: 1 Timothy.

The Gospel According to Mark

"Mark, whose Hebrew name was John, a Jew by birth, was the nephew of Barnabas, Paul's traveling companion, and the son of Mary, a pious woman of Jerusalem, at whose house the apostles and early Christians often assembled. He wrote the Gospel bearing his name, probably at Rome, and in the Greek lan-

guage, about A. D. 64 or 65, under the immediate direction of the apostle Peter, whose intimate friendship he seems to have enjoyed, and chiefly for the use of the Roman converts.

"The special aspect of our Lord's life and labors presented by Mark is that of Christ the friend of man; hence he records chiefly the actions of our Lord rather than his discourses. There is no attempt to give a continuous narrative, but rather a succession of facts and events, delineated with more or less minuteness, and described with graphic power. The contents of this Gospel are very similar to those of Matthew and Luke, nevertheless it has its own distinctive peculiarities. It does not seek to contend with Jewish prejudices, nor does it refer much to the Jewish people, or to the Mosaic law, or to the prophetic writings; but it dwells with vivid completeness on the miracles and doings of our Lord which incontestably prove his divinity. The Gospel of Mark lays claim to be a thoroughly independent and original composition, and neither an abridgment nor a compilation from other sources. Two miracles are recorded not to be found in the writings of the other evangelists, and many important matters are presented or discussed which tend to give a clearer conception of the nature and work of the Lord Jesus Christ.

"The style of Mark's Gospel is vigorous, abrupt, pictorial, and graphic; the present is often used for the past, and persons are introduced as speakers. In diction it approaches nearer to Matthew than to Luke.

"Note especially the prominence given to the human personality of our Lord, both as regards actions, emotions, and physical needs; the miracles of the deaf stammerer and the blind man at Bethsaida healed, recorded only by Mark; the preponderance of the records of miracles generally over those of parables and discourses; and the fulness of the prediction concerning the second advent."—*Dr. J. Anderson.*

The First Epistle to Timothy

"This epistle was written by Paul to Timothy, his own son in the faith, about A. D. 64. He was especially beloved by the apostle, and when quite a youth became his companion in travel. The parentage of Timothy is recorded, as well as the careful instruction he had at an early age in the Word of God. His father was a Greek, his mother (Eunice) was a believing Jewess, who, together with his grandmother Lois, are specially mentioned as having unfeigned faith. It is supposed that Timothy's conversion to the gospel of Christ took place on the occasion of Paul's first visit to Lystra; and that, on the apostle's second visit, Timothy, being well reported of by the brethren, was chosen to be the companion and assistant of Paul in his missionary labors. It was during the sojourn of Timothy at Ephesus, for the purpose of regulating the discipline of the church established in that city, that the apostle wrote him this epistle, the special object of which was to instruct Timothy in the proper choice of office bearers in the church, to caution him against false teachers, to urge upon him in his preaching to give due prominence to practical matters of religion, and generally to stimulate the young evangelist to a full and faithful discharge of all his ministerial duties. . . .

"The style of this epistle is earnest, practical, easy, and flowing, just what would naturally proceed from a loving, true-hearted man to his son in the faith, for whom he felt so much affection, and to whom he delegated so responsible a trust. Note especially the prediction of the apostasy of the latter times, the qualifications of bishops and deacons given with so much minuteness of detail, and the earnest exhortations to ministerial faithfulness."—*"Searching the Scriptures," pp. 166, 167.*

Home Missionary Department

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

The Three Essentials

THERE are three things essential to the growth and development of a healthy body—air, food, exercise. The body can live only a few minutes without air, and a limited number of days without food. It can live longer without exercise, but will eventually yield to the resulting weakness.

There are likewise three essentials for the soul:—

1. Prayer. "Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to him as naturally as the flower turns to the sun."—*"Steps to Christ," p. 104.*

2. Bible study. "Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' And he explains himself by saying, 'The words that I speak unto you, they are spirit, and they are life.' Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy; it is what we meditate upon that will give tone and strength to our spiritual nature."—*Id., p. 93.*

3. Missionary work. "The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual, as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength that he already had."—*Id., p. 85.*

In these three things we have the secret of a victorious Christian life. If any one of the three is neglected, spiritual declension will be the result. Most people realize the truth of this as far as the first two essentials are concerned.

They know that without prayer and Bible study, they will fall away from Christ. But few realize that work for souls is just as necessary to their spiritual life. They are content to attend meetings, pay tithes, and make offerings, and in other respects to busy themselves with the ordinary affairs of life, much as the people of the world do. They feel no burden for the perishing souls around them, and never think of doing anything to make known to them God's last warning message. Such people are in a dangerous condition. Of them it is said:—

"Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, 'Take the talent from him.' Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them."—*"Christ's Object Lessons," p. 365.*

It will be seen from this that it is not enough to receive and enjoy the blessings of the gospel. They must be used for the benefit of others. Some hold back because they think themselves unable to do acceptable work, but this is no excuse.

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable?—No, never. This inability has been produced by their own inactivity, and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, 'Cast ye the unprofitable servant into outer darkness,' sets Heaven's seal to the choice which they themselves have made for eternity."—*Id.*

It is evident that it is by our self-denying works for the souls of others that we show what choice we have made for eternity. It is our activity in this work that affords the outward evidence of the real condition of our hearts. This is a serious matter, in regard to which each member should carefully examine himself, lest he be deceived by the enemy. All who feel no burden to take part in God's closing work need earnestly to seek the Lord for a revival of their spiritual life.

EDITH M. GRAHAM.

OBITUARIES

WORSTER.—Maggie Brillhart was born in Union County, Ohio, May 31, 1852. She was married to Henry B. Worster Jan. 1, 1877. They made their home in North Liberty, Ind., until Oct. 17, 1916, when she fell asleep in Jesus. Two children survive. Sister Worster accepted present truth in 1875, through the efforts of Elder S. H. Lane, and was ever a help and strength to the work of the church. She was patient and uncomplaining during her last long sickness; and while we sorrow, it is in hope.

W. A. YOUNG.

FINK.—Iva Lillian Fink was born April 1, 1896, and died Sept. 16, 1916. She became a member of the church in Battle Creek, Mich., Jan. 23, 1915, and remained faithful to the close of her life. Her loss is mourned by her mother, two brothers, and three sisters. We have the assurance that she sleeps in Jesus.
C. S. WIEST.

WILSON.—John Wilson was born in Bristol, England, Oct. 20, 1834, and died in Savannah, Ga., Oct. 3, 1916. He came to this country forty years ago. In 1900 he accepted present truth and identified himself with the Seventh-day Adventist church, of which he was a member when called by death. Three children and four stepchildren are left to mourn.
W. L. ADKINS.

BLOUM.—Died at her home, in Kankakee, Ill., Oct. 21, 1916, Mrs. Catherine Bloum, aged 88 years and 11 months. Sister Bloum accepted the third angel's message forty-one years ago, under the labors of Elders D. T. Bourdeau and R. F. Andrews. She died trusting in her Saviour, and hoping for a part in the first resurrection.
ADOLPH JOHNSON.

GARRISON.—B. F. Garrison was born in Pennsylvania, Feb. 27, 1834, and died in Sunnyvale, Cal., Oct. 22, 1916. Brother Garrison lived in Iowa, Nebraska, and California, spending about thirty years in the last-named State. Here he accepted the third angel's message a quarter of a century ago. He was the father of seven children; four of whom survive.
A. O. TAIT.

TRUESDALE.—Mary M. Truesdale, wife of Lewis M. Truesdale, died in Marion, Ind., Aug. 17, 1916, aged 65 years and 4 months. The husband and one daughter mourn. Sister Truesdale accepted present truth in 1895, and continued faithful until the close of her life. The many sorrowing relatives and friends are comforted with the assurance of the blessed hope.
W. A. YOUNG.

TRANSEGAARD.—Serine Telefson was born Sept. 13, 1867, in Staten Island, N. Y. She was married to C. R. Transegaard in 1886, and three children were born to them. She accepted present truth two years ago, and was baptized by the writer, uniting with the Seventh-day Adventist church in Staten Island. She remained faithful until her death, which occurred Oct. 14, 1916. Two children survive.
H. C. J. WALLEKER.

LARKEE.—Ann Margaret Anderson was born in Denmark May 5, 1836. She came to America in 1848, and settled in the State of Wisconsin. She was married to Frederick Larkee in 1857, and was left a widow twelve years ago. Seven of her fourteen children survive. Sister Larkee began the observance of the Sabbath of the Lord in 1875, being led to accept present truth through the efforts of Elder C. W. Olds.
A. M. DART.

GOODRICH.—Judson Silas Goodrich was born in Worcester, N. Y., May 17, 1842, and died at his home, in Holton, Kans., Oct. 27, 1916. He was married to Miss Elmira Hartom, Dec. 2, 1868, and two years later they moved to Kansas. His companion, with five of their ten children, and an only brother are left to mourn. In 1906 Brother Goodrich united with the Seventh-day Adventist church at Holton, remaining a faithful member until his death.
A. R. OGDEN.

KELLOGG.—Charles Preston Kellogg was born Dec. 21, 1871, in Union City, Mich. He was married to Rose Dennon April 1, 1896, in Redmon, Ill. To them were born four children. Brother Kellogg was converted and baptized at the age of fifteen, while attending a camp meeting at Springfield, Ill., and ever remained faithful. For two years following his conversion he sold denominational literature. His death occurred at Elgin, Ill., Oct. 28, 1916. His wife and three children, a father, two brothers, and two sisters are left to mourn. Brother Kellogg was a man of sterling worth and an earnest, devoted Christian.
WILLIAM COVERT.

Request for Prayer

A SISTER in Iowa who is suffering from rheumatism asks prayer that she may be restored to health.

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.

Mrs. E. L. Hayes, Wheatland, Wyo. *Little Friend* and *Instructor*.

Mrs. Martha Gates, Willet, N. Y., *Signs* (weekly and monthly) and *Watchman*.

Mrs. A. H. Byam, Box 5, Trout Creek, Ontario, Canada. *Life and Health*, *Signs*, and tracts.

Frank M. Tidrick, Bushnell, Ill. Preferably *Signs*, *Instructor*, *Watchman*, and *Little Friend*.

Duplicating Orders

MANY who ordered Present Truth Series, No. 22, the Eastern Question, when it first came out, are reordering with assurances that the people are pleased with it and want more. The following is a fair sample of many of these renewal orders:—

"I am in receipt of the two hundred Present Truth Series, No. 22. I thank you for your prompt attention to my order. I shall want more copies of this number, so am inclosing herewith an order for another two hundred, which will be enough for a little while. I shall probably need still more later. I wish I had had some of these to take with me when I was out with the Harvest Ingathering *Signs* a few weeks ago. I think it is a splendid idea to use them in connection with the Ingathering work, and we are passing the suggestion on to others. However, there are many ways in which these can be circulated. I want to do all I can to help.

"I gave a few of these to my sister when she was in the city a few days ago, and on her way home she handed one to a man on the train. He became much interested in it, and wanted to send it to his son in France. Indeed, there are many people who are looking for literature of this kind, which explains the things that are of the greatest importance to the world now."

It is Impressive

"I gave a man one of the Extras, No. 22. He gave it to his father, a fine old gentleman. After reading it, he said it was the best thing he had ever read. He will not be the only one to think as he does when others analyze its contents."

The Present Truth Series Helped

ONE of our ministers, in acknowledging the receipt of a shipment of the Present Truth Series, writes as follows concerning the help that this series gave in a tent effort:—

"We have been using the Present Truth Series in our tent work, and I am sure these papers had their influence in creating and holding the excellent interest we had. I never saw a better and more successful effort than we had this summer. Thirty signed the covenant, twenty-one were baptized, and nearly fifty began to keep the Sabbath.

"I believe the Present Truth Series is an excellent means of rapidly spreading the message, and I should like to circulate thousands of copies of this series this winter."

A Temperance Campaign

SEVERAL States are voting on prohibition this fall. Shall the saloon continue to be a menace to the home and the nation? Shall the black hand of the demon rum be permitted to catch our boys and girls and drag them down to perdition through the doors of the saloon? Shall the work of breaking homes and hearts continue? Shall men with good desires but with weakened will-power be given a chance for their lives?

The answer to these questions rests largely with the readers of the REVIEW. The army of REVIEW readers, equipped with temperance ammunition, can do much toward gaining the victory in this temperance campaign. The Spirit of prophecy has told us:—

"The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, 'No compromise and no cessation of our efforts till the victory is gained.'—*Review and Herald*, Oct. 15, 1914.

Are you doing your full duty? Are you helping to enlighten the people in your neighborhood as to the evils of the saloon? If not, will you rally round the standard and make use of the present opportunity? Order a supply of temperance literature and circulate it. This work should be done whether your State is voting on prohibition or not. Educate the people. Scatter the leaflets "like the leaves of autumn."

Prices to be Raised January 1

Owing to the great increase in cost of materials, the price of these tracts must be increased January 1. Now is the time to order, before the new prices become effective. Notice the list of temperance literature:—

	No. in pkg.	Price
Alcohol and Disease.....	100	\$.50
Liquor and Poverty.....	100	.50
Counting the Cost of Alcohol..	100	.50
Is Alcohol a Food?.....	100	.50
The Cure for National Intemperance	100	.50
Patent Medicines	100	.75
Some Effects of Tobacco Using	100	.50
Pointed Facts about Tobacco..	100	.25
The Tobacco Habit.....	100	2.00
Tobacco Using	100	1.50
Diet and Endurance.....	100	3.00
Medical Use of Alcohol.....	100	.75

Special prices on large orders.

Order from your tract society, or from the Review and Herald Publishing Association, Washington, D. C.

Beautiful and Appropriate Gifts

There is nothing more appropriate as a holiday gift than a good book. It will be read and appreciated and the giver gratefully remembered perhaps for years. The benefits of few other gifts, if any, will be as lasting. We suggest the following from which to select:—

Steps to Christ

This book is suitable for any one of any age, whether Christian or sinner. To the one it brings peace and comfort, to the other it shows the way to Christ, the source of all true joy. Presentation edition, gilt edges, gilt title, in handsome box, \$1.00.

Christ Our Saviour

The perusal of this book will instil into the mind of the reader a larger conception and a greater appreciation of the life of Christ and the plan of salvation. An excellent book for any one. Full cloth binding, aluminum cover, 75 cents; presentation edition, gilt top, cover embossed in jet, green, and gold, \$1.25.

Capital and Labor

This book has a special mission at the present time, as will be recognized by its title. It is appreciated by both laborer and employer, as it is a non-partisan, honest presentation of the great problem of, and the living issue between, employers and employees. Do not forget it in your holiday gifts. Cloth, 75 cents.

Colds

This is a seasonable booklet at this time of the year, when frequent changes in weather result in so many persons "catching cold." This book tells how to avoid one, and also how to dispose of it if already caught. Only 25 cents.

Bible Child Life

A biography of the principal children mentioned in the Bible. These stories will be helpful in giving to the reader high and noble aspirations. Cloth, 50 cents.

Best Stories from the Best Book

In this book many vital points of present truth are considered in a manner that not only interests, but creates a desire for deeper investigation. Fully illustrated. Board covers, 50 cents; full cloth, embossed, 75 cents.

Easy Steps in the Bible Story

Beginning with the story of creation, this book gives a connected line of stories of special events, and the lives of prominent characters, down to the close of the life of Christ. Beautifully and profusely illustrated, 600 pages. Cloth, \$3.50; half leather, \$4.50.

Good Form and Social Ethics

An up-to-date book on the subject of etiquette. True Christian courtesy is important. It helps one to succeed both in soul-winning and in everyday business affairs. Uncouth manners tend toward failure. Cloth, 75 cents.

Elo the Eagle, and Other Stories

Contains ten fascinating stories about animals, presented in a most entertaining and instructive manner. Over 200 pages. Cloth, \$1.00.

My Garden Neighbors

A book of interesting nature stories. Tells of certain birds, animals, and other creatures which made their homes in the author's garden. Nicely illustrated; 256 pages, \$1.00.

The Gospel Primer, No. 2

Contains the alphabet, each letter introducing some Bible story in simple language. A complete story on each page. Fully illustrated. Cloth, 50 cents.

Making Home Happy

An excellent book, telling how an unhappy home was made happy. It is a bright and cheery volume for both young and old. Cloth, 75 cents.

Making Home Peaceful

This is the sequel to "Making Home Happy," telling the outcome of the family mentioned in the first book. 75 cents.

Out-of-Doors

The writer points out the supreme value of fresh air from the standpoint of health preservation. 60 cents.

The Printing Press and the Gospel

This little book gives in a nutshell incidents in the lives of Christian workers, stories of God's providences, and the experiences, achievements, and successes of servants of God who have published the gospel by distribution of the printed page. Flexible leather, 60 cents.

The Man That Rum Made

A graphic illustration of the evil effects of intemperance. Filled with stories and incidents showing how boys form the taste for intoxicating liquors. Cloth, 75 cents.

A Friend in the Kitchen

Tells you how to cook a healthful Christmas dinner, and has sufficient recipes for healthful meals throughout the entire year. Cloth, 50 cents.

Home and Health

A volume designed to prevent disease by teaching the principles of life and health. It also contains many simple remedies for home treatment and care of the sick. A gift that would be appreciated by any one. Cloth, \$3.00; half leather, \$4.00.

The Practical Guide to Health

A "doctor book" which gives a scientific description of diseases, their causes and treatment. Cloth, \$3.50; half leather, \$4.50.

The Story of Daniel the Prophet

A biography of this wonderful prophet of God. In connection with the story of this remarkable life, a clear and forceful exposition of the prophecies is also given. Full cloth, marbled edges, \$1.50.

The Speaker's Manual of Pronunciation

Just the thing to present to a minister or to a young man or young woman in school, training for public work. Cloth, 25 cents; leather, 50 cents.

Friends and Foes in Field and Forest

A description of many insects and small animals found in field and forest, with stories as to their habits, and many interesting facts regarding them. Nicely illustrated, 248 pages. Cloth, \$1.00.

Our Little Folks' Bible Nature

A child's book of simple graded lessons on Bible nature. Beautifully illustrated. Cloth, 50 cents.

A Man of Valor

An interesting story of the lives of David and Jonathan. Cloth, \$1.00.

The Ministry of Angels

Explains the work of angels as ministering spirits, their influence upon the lives of men, and the part they act in the plan of redemption. Cloth, 75 cents.

The Ministry of the Spirit

This book directs attention to the many promises in the Scripture concerning the Holy Spirit as an abiding guest and as a direct agency in our personal deliverance from sin. Cloth, 75 cents.

The New Testament Primer

An attractive book for children, composed of simplified nature and Bible topics. Attractively illustrated. Cloth, 50 cents.

Religious Liberty in America

A brief history of the growth of the principles of civil and religious liberty in this country. Cloth, \$1.00.

Thoughts from the Mount of Blessing

An exposition of Christ's Sermon on the Mount. Cloth, 75 cents.

History of the Waldenses

An intensely interesting history of a most remarkable people. Should be read by every one. Cloth, 50 cents.

The World's Crisis Series

The books in this series are nearly uniform in size and style of binding. All are impressively illustrated. Each, cloth, 50 cents.

The World's Crisis
The Shadow of the Bottle
His Glorious Appearing
Our Paradise Home
Armageddon
The Vatican and the War
The Other Side of Death

His Glorious Appearing

This book explains Christ's great prophecy of his second coming, as found in Matthew 24. A very appropriate gift book. Cloth, 50 cents.

The Gospel Story

This is a story of the gospel presented in simple language for children. Attractively illustrated. Cloth, 50 cents.

Uncle Ben's Cobblestones

Familiar talks with boys and girls about the common articles of everyday use, by which the author directs the youthful mind to many practical lessons. Cloth, \$1.00.

SPECIAL BOOKS FOR BOYS

Boy Wanted

Full of joyful, sparkling, invigorating counsel which will help any boy in the attainment of manliness and success. \$1.00.

The Boy Puzzle

This book commends itself to parents and teachers. It is full of helpful suggestions and warnings. Cloth, 75 cents.

Tiger and Tom, and Other Stories

A book that would help boys to conquer many temptations and be victorious over self. Nicely illustrated, 75 cents.

SPECIAL BOOKS FOR GIRLS

Girl Wanted

Cheerful, friendly talks to young women, telling them how to mold their temperaments and shape their characters to sweetest and noblest influence. Cloth, \$1.00.

Confidences

A book explaining the origin and development of life in language intelligible to young girls. The author has very delicately and adequately treated this important subject. 55 cents.

Happy School Days

In this book Mrs. Margaret E. Sangster writes interestingly and sympathetically of the things nearest to the hearts of girls, discussing the school, the home, and the entire life of a girl in her teens. \$1.25.

The King's Daughter

Interesting stories for girls, each of which contains a practical lesson, and is helpful in the formation of right habits. 75 cents.

THAT HOLIDAY GIFT

What Shall It Be?

This question is being asked by thousands at this time of year. People desire to make the holiday season a joyous one by remembering their friends, and often find it perplexing to decide just what to give them, something that will be appropriate. What are you planning to give your friends?

Let Us Help You

answer the question. Present them with a copy of the new book just coming from the Review & Herald press, entitled

"Our Father's House"

A beautiful book, consisting of three essays written by Daniel March, D. D., entitled "God's Glory in the Heavens," "God All in All," and "Heaven Our Home." This book is not dogmatic nor argumentative, and no one can read it without having his vision enlarged and his soul thrilled with emotion at the contemplation of God's greatness and goodness, and the glorious provisions he has made for those who love and trust him. Indeed, our "hearts burn within us" as we seem to walk with Him who saves us from destruction, provides for our needs and comforts in this life, and whom we shall soon see as he is.

The book is artistically printed and bound, and the price is only 50 cents, postpaid. Present it to your friends, and they will ever remember you in appreciation.

OTHER SIMILAR GIFT BOOKS

"SHAMS"

This book was published a year ago, and many hundreds of copies were used as Christmas gifts. It is composed of three essays by Frederick A. Atkins: "Shams," "How to be Insignificant," and "What is a Gentleman?" Each essay presents a splendid ideal, something that will help every person, whether young or old, to strive for higher attainments, and to come into more sympathetic, brotherly touch with his fellow men, and be really helpful in making the world better for his having lived in it.

Scores of testimonials speak of the help it has been to those who have read it. Your friends will appreciate it.

Printed in two colors; cloth binding, gilt stamp, 50 cents.

"Blessed Be Drudgery"

By Wm. C. Gannett

This book will be a real help and uplift to every one whose station in life makes it necessary for him to labor, perhaps doing the same kind of work over and over again, until the frequent doing of it causes it to seem monotonous or even like drudgery. This book presents the fact that what many call drudgery can be made a means of real culture and uplift. A splendid book, especially helpful to young people.

The second essay in the book is entitled "A Cup of Cold Water." This gives many illustrations of little acts, like the giving of a cup of cold water, which are noticed and rewarded by the Master.

A very pretty book, printed in two colors; cloth binding, with gilt title; price, 50 cents.

"Pen Pictures of the Face of Jesus"

By Wm. P. Pearce

The real pictures and the word pictures in this book are among the most inspiring and uplifting. They illustrate the life of Christ from infancy through the various conditions of life to his crucifixion, resurrection, and ascension. No one can read this book without feeling that his desire to see Him face to face is strengthened.

The lessons of trust, humility, sorrow, and resignation, and also of love, mercy, and triumph, are strongly featured in this book.

Printed in two colors; beautiful cloth binding, embossed in two colors, with gilt title; price, 50 cents.

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WASHINGTON, D. C., NOVEMBER 30, 1916

A NOTE from Elder S. B. Horton informs us of the sad death of Elder R. C. Horton, of the West Michigan Conference, which occurred November 16, as the result of an automobile accident. He was buried at Covert, Mich.

WE are glad to hear of the splendid interest that has attended a series of public lectures conducted in Denver, Colo., by Elder T. B. Westbrook. On a recent Sunday evening, 3,500 people, it was estimated, came out to hear the address on Christ's second coming.

THE Mission Board hears of the safe arrival in Seattle of Elder and Sister W. H. Anderson, of the Barotseland Mission, and Sister J. V. Willson, of Kimberley, South Africa. Brother and Sister Anderson return on furlough, while Sister Willson will make her home in this country, following the recent death of her husband, at Kimberley, after many years of missionary service.

IN a private letter received from Brother E. C. Jacobsen, who has recently gone to Porto Rico to take charge of our mission school, he says:—

"We stood the trip well, and are here in Santurce, Porto Rico, now. Our school has a daily attendance of thirty. We enjoy the work very much, and are doing our best to make it successful. The climate is warm, but not hot. The customs are different from those at home. I can understand most of the language already.

"I will send for the *REVIEW* and *Instructor* next month, as we must keep up our connection with the homeland."

THE Mission Board gives us the following list of workers who have accepted appointments to the fields abroad: Clyde Lowry, of Southern California, to Jamaica, as secretary and treasurer of the Jamaica Conference; L. J. Borrowdale, of Ohio, to the Lake Titicaca Indian Mission; E. H. Wilcox, of New Mexico, to the Inca Union Mission, as field missionary secretary; J. J. Strahle, of South Dakota, to the Philippine Islands, as field missionary secretary; Melvin Munson, of California, to Malaysia, for evangelistic and editorial work; Elder W. D. MacLay, president of the Kansas Conference, to South Africa, as president of the Cape Conference; Elder H. F. Neumann, of south Texas, to Brazil, for service in the Santa Catharina Conference; U. M. Cooke, of Texas, to Salvador, Central America, as field missionary secretary; Chas. C. Landis, M. D., of Chico, Cal., to the Asiatic Division, as medical secretary; Elder R. W. Parmele, of the Cumberland Conference, to the superintendency of the Northern Latin American Missions, which comprises Porto Rico, Haiti, Cuba, Mexico, Guatemala, Salvador, and Honduras; G. D. Raff, field missionary agent of Porto Rico, to the same work in the South Caribbean Conference.

The Harvest Ingathering

WE are glad to be able to pass on an encouraging word relative to our Harvest Ingathering campaign. The treasurer reports that \$42,850.20 has been received to date, against \$25,880.04 for the same date one year ago, this being a gain of nearly \$17,000. The Pacific Press has sent out about 1,000,000 papers, and still large orders are being received each week. We say, Good! let the good work go on.

Some conferences are only just beginning, as other special interests demanded their time till November 7. But now they are lining up their forces for big things. Other conferences have determined to place a copy of the special *Signs* in every home in their respective fields. It requires steadfastness,—real stickability,—but the Head of the church is counting on each individual member. Do not let him be disappointed in you. Let us be sure to reach our goals.

F. W. PAAP.

The Week of Prayer and the Annual Offering

DECEMBER 2 brings to us another annual season of prayer and offering. These occasions serve as reminders that "time and tide wait for no man," and help us to appreciate the rapidity with which the years pass, as one after the other takes its place in history. For many years the week of prayer has meant much to this people; and as the stirring events and signs of the time of the end multiply about us, this season of devotion should call us to a deeper consecration.

One of our greatest dangers is the tendency to become engrossed with the cares of this life. We should call a halt in our business affairs, and often take our bearings in our march toward the kingdom of God. The week of prayer gives an opportunity to every one of us to examine himself, whether he "be in the faith." The season of devotion must not be permitted to slip by without bringing into the church and into the lives of its members a richer Christian experience and greater consecration to the Lord and his work.

The benefits of the week of prayer to the church as a whole are proportional to those received by its individual members. If we receive the uplift that we need during this week of prayer, the church will be greatly blessed; but if our own souls miss the blessing, the church will be greatly hindered in its onward movements; for the church can accomplish only what the Holy Spirit can do through its members. This season of prayer will bring rich spiritual blessings to some; others will fail to receive the blessings they need so much, because they will neglect to seek God with all their hearts. "Seek, and ye shall find; knock, and it shall be opened unto you."

Deep heart searching and critical self-examination, oftentimes accompanied by fasting, should be our experience during the week of prayer. All should put sin out of their hearts and lives, receive the confidence of full forgiveness, and enjoy the peace of complete trust in and resignation to the will of God. There should be reconciliation between offended members of families and between brethren who are at variance with one

another. This reconciliation should be sought early in the week, lest the enemy defeat the purpose of the meeting, and many blessings be lost. Backsliders should be sought out, and every endeavor be made to bring them back to the fold.

The young people should have a large place in our prayers, and every possible endeavor should be made to win them to Christ, and to help them to enter heartily into the Master's service. A few kind words, a warm handshake, the invitation to pray and to speak in social meeting, oftentimes have a wonderful influence upon the timid and hesitating.

The unconverted should be invited to surrender to the Lord. The Holy Spirit can do much more through such invitations than we realize.

Often the week of prayer can be made the beginning of a neighborhood revival, by asking those for whom you have been laboring and praying to join in your worship. Invite your friends and neighbors to seek the Lord during this week of prayer. Many will appreciate this opportunity, which they may not have in the church of which they are members.

The Annual Offering

Then we must not neglect the annual offering. This has become an important part of our mission offerings; for it is the time when we try to make up the remainder of the Twenty-cent-a-week Fund for the year. The past two years the annual offerings were as follows:—

1914, \$46,275.42
1915, \$41,604.44

Thus the offering last year was \$4,670.98 less than that of 1914. The offering this year should pass \$50,000. Fifteen cents of the twenty cents a week this year goes to foreign missions, and five cents is returned to the union conferences to apply on the indebtedness of the conferences and institutions.

The past year has been a most prosperous one. Probably our people never found it easier to get hold of money than they have this year. Yet many must plan ahead in order to make a liberal offering on this occasion. Why not plan to give an amount that will help your church to go far beyond its quota of the twenty cents a week? The denomination has never yet made up the full twenty cents a week for each member. Last year the shortage was \$8,924.29. This year the fund should pass beyond the twenty cents, so that the overflow can make a big reduction in the indebtedness of our institutions. Next year the Division Conference has promised that the General Conference shall have sixteen cents out of the twenty. So there never will be another such excellent opportunity to help in reducing the indebtedness on conferences and institutions as is offered the present year.

Many will be glad to learn that during the year 1915 the institutions and conferences in the Division territory reduced their liabilities \$364,723.43, and increased their assets \$152,157.90, thus increasing their net worth \$516,881.33.

It is greatly desired that the indebtedness on all our institutions be wiped out, so that the curse of debt may be removed from our denomination. We urge all to make as liberal an offering as possible, and to seek for rich spiritual blessings.

I. H. EYANS.