

The Advent Review and Sabbath Herald



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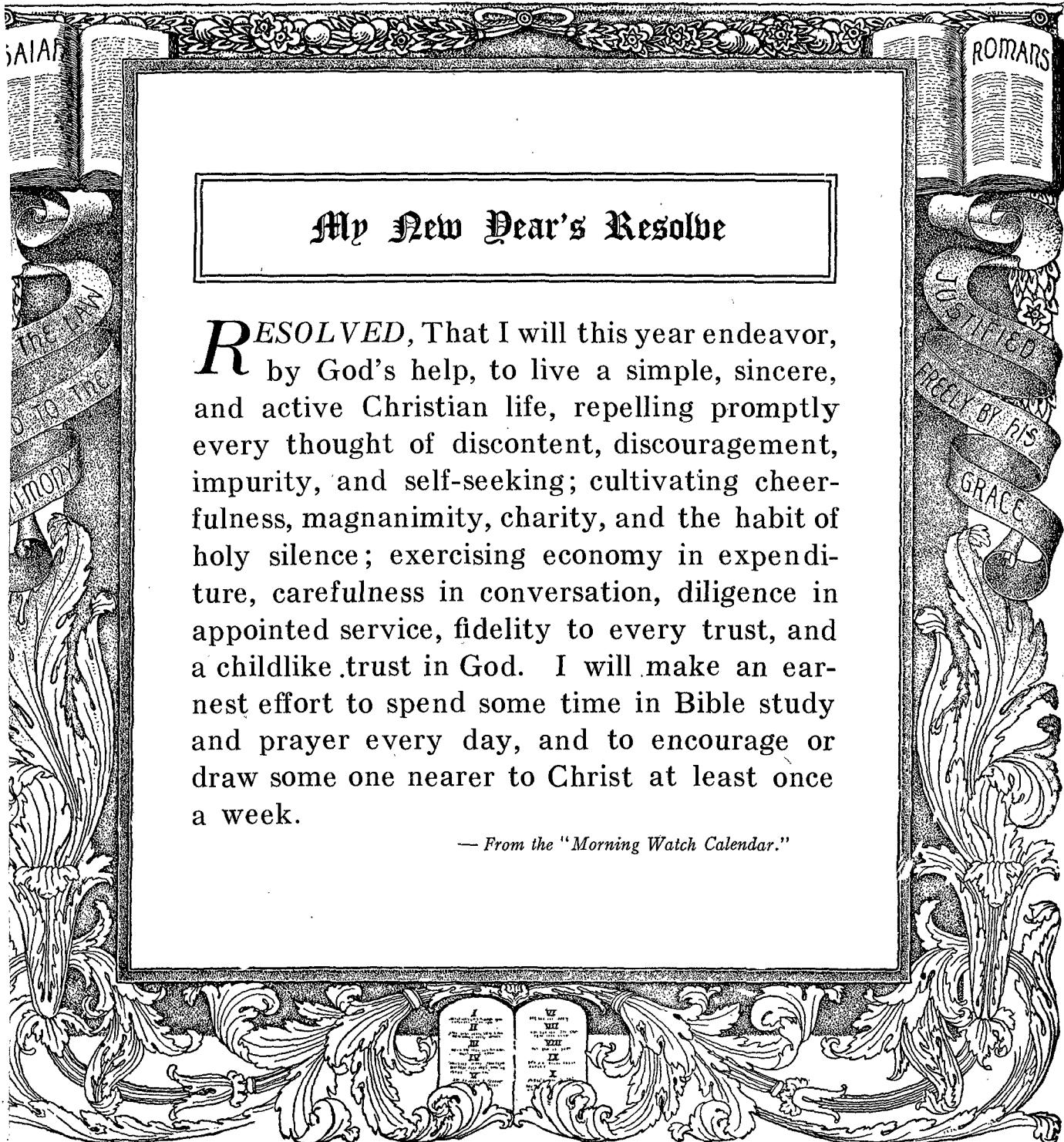
No. 64

THE GOSPEL TO ALL NATIONS

My New Year's Resolve

RESOLVED, That I will this year endeavor, by God's help, to live a simple, sincere, and active Christian life, repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. I will make an earnest effort to spend some time in Bible study and prayer every day, and to encourage or draw some one nearer to Christ at least once a week.

— From the "Morning Watch Calendar."



Current Attention

Current History in the Light of the Bible

To the careful Bible student the daily newspaper often speaks very eloquently concerning the times in which we live. We shall here mention only a few of the items which have caught our attention in the past few days.

Destruction in War

The Lord, speaking through the prophet Joel, tells of the preparation for the final great battle:—

"Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

The present great European conflict, with its multiplied engines of war dealing death to millions, is but a prelude to what we may expect to see in the near future. With figures as to losses in the present war variously given, the most careful calculation which we have seen is that given in the *Current History* magazine of the *New York Times* for December. The following is the general summary there given:—

DIRECT LOSSES OF HUMAN LIFE DURING TWO YEARS OF WAR

	Dead	Wounded	Invalids
Austria-Hungary	718,000	1,777,000	588,000
Belgium	50,000	110,000	35,000
Bulgaria	25,000	60,000	18,000
England	205,000	512,000	154,300
France	885,000	2,115,000	634,000
Germany	385,500	2,116,300	634,900
Italy	105,000	245,000	73,500
Russia	1,498,000	3,820,000	1,146,000
Serbia	110,000	140,000	42,000
Turkey	150,000	350,000	105,000
Totals	4,631,500	11,245,300	3,373,700

Universal Military Service

Universal military training, which is the system in most European nations, may also be adopted in the United States. Maj.-Gen. Hugh L. Scott, chief of staff of the army, in his report says that the volunteer military system has proved itself a failure. He advocates universal training, in words which we quote from the *Washington Post* of Dec. 8, 1916:—

"In my judgment, the country will never be prepared for defense until we do as other great nations do that have large interests to guard, like Germany, Japan, and France, where everybody is ready and does perform military service in time of peace, as he would pay every other tax, and is willing to make sacrifices for the protection he gets and the country gets in return. There is no reason why one woman's son should go out and defend or be trained to defend another woman and her son who refuses to take training or give service. The only democratic method is for every man in his youth to become trained in order that he may render efficient service if called upon in war."

Senator Chamberlain, chairman of the Senate Military Committee, introduced a universal training bill into Congress during its last session, and according to the public press has announced his intention to press vigorously for action on his bill at the present session.

More Strikes

The struggle between capital and labor still breaks out in general strikes. Fifty thousand garment workers have unanimously voted for a general strike. Everywhere throughout the United States and Canada, and even in other parts of the world, industrial workers are organizing for concerted drives for an eight-hour day and wage increases. In addition to this, we still have with us the threatened railroad strike, which may become an actuality unless some solution is found before the first of January.

Increase of Wealth

Bible students have long considered the heaping together of riches a sign of the last days. The apostle James warns the rich of the miseries which are to come upon them. He tells them, "Ye have heaped treasure together for the last days." The returns of the federal income tax just made up by the Commissioner of Internal Revenues are very interesting, showing as they do the great increase in wealth in the United States. Especially interesting is the point made in the following words of comment by the *Independent* of Dec. 11, 1916:—

"The most significant aspect of the income tax statistics is not the great national wealth they indicate, but its rapid increase over last year, especially among the highest incomes. Those in the highest class, with annual incomes of more than half a million dollars a year, increased in a twelvemonth from 174 to 329."

Social and Industrial Conditions

At the convention of the Women's Christian Temperance Union at Indianapolis, Ind., Mrs. C. P. Lindsay referred to the alarming increase of cigarette smoking among the women, urging that some method be used to counteract it. She thought this could be done by advertising the harmfulness of it. She said: "The disgusting, demoralizing habit of smoking, the almost universal catarrh among men as a result, the violation of health laws which cause the innocent to suffer, the selfishness and the awful waste of the habit, the immoral influence of the cigarette, and its first cousins, dope in many guises, the growing habit of cigarette smoking among women,—all this and more can be told on the poster boards."

According to a recent newspaper item, the declaration was made by the district attorney's office that there are two hundred thousand slaves to drugs in New York City alone. Dr. Charles F. Stokes, medical director of the Board of Inebriety, says that in the United States as a whole there are one million drug users, eighty per cent of whom are heroin addicts.

Another rather striking recent occurrence is the promotion of a prize fight by prominent wealthy women, as is seen from the following note in the *Herald* of December 6:—

"Miss Anne Morgan and numerous other prominent and wealthy women of America are said to be actively interested in the project to bring Georges Carpentier, ring champion of France, to this country. He will fight Jess Willard for the heavy-weight championship."

The newspaper clipping goes on, however, to say that the proceeds from this fight are to be applied to French charities. This is a logical outcome of the usual methods of the popular churches

to raise church funds. American women must promote prize fighting in order to raise money for charities!

A local Washington paper reported that in the month previous to December 8, there were more than a score of house breakings, a half-dozen store robberies, and numerous holdups and assaults in the city of Washington. This outbreak of crime in the capital is not an isolated case, but is a part of a country-wide wave of crime which is sweeping through the land in these days.

Statue of Liberty Lighted Up

A few days ago the Statue of Liberty in New York harbor suddenly blazed with light, at a wireless signal from President Wilson. New York City has raised a fund which insures that hereafter this Statue of Liberty will be lighted every night. Not only will the torch be illuminated, but from concealed reflectors all about the great effigy beams of light will be cast over the whole figure. The *Times* of December 3 remarks editorially: "Liberty will hereafter typify all that she should. No more will arrivals, by land or sea, receive with disappointment the explanation that it is not possible to point out and identify the great symbol by night." As the President said in a speech that night:—

"There is a great responsibility in our having adopted liberty as our ideal, because we must illustrate it in what we do. . . . All the world over, the life of the individual means the same thing to him—it means opportunity not only, but it also means his relationship to others, and he comes to his full dignity when he stands upon the same level with others, and, looking in his neighbor's eye, knows that he belongs with him to a common free community of purpose and thought and action."

New Aviation Records

Daniel was told to shut up the words of his prophecy and to seal the book "to the time of the end." "Many shall run to and fro," the angel said, "and knowledge shall be increased."

One of the most recent ways of running to and fro is through the air. November 19 Miss Ruth Law established a new long-distance record, when she flew, without a stop, from Chicago to Hornell, N. Y., a distance of six hundred and sixty miles by railroad. Had it not been for a delayed start and a wind which cut down her speed and forced her to descend to replenish her gasoline, she might have reached New York City without a stop, as she had planned. Her average speed was over one hundred miles an hour. As the *Washington Post* of November 21 says, in its editorial comment:—

"Not only is this the longest flight ever made by a woman, but Miss Law has demonstrated that to fly to New York from Chicago without stopping is wholly practicable. Her obsolete machine had equipment for only fifty-three gallons of gasoline, and it is generally agreed that if she had been able to carry one hundred gallons, as is the case with the modern machines, she would have been able to complete the trip from Chicago to New York in the light of one day."

Another spectacular achievement in aviation has been performed by Representative-elect O. D. Bleakley, who has the distinction of being the first Congressman to make his entrance to the national capital by aeroplane.

The Advent. HOLY BIBLE. And Sabbath. REVIEW AND HERALD

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

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No. 64

EDITORIAL

The Very Religious Athenians

IN the works of the ancient Greek writer, Pausanias, there occurs a paragraph that supplies an interesting comment on Paul's words to the Athenians, as recorded in Acts 17. The apostle opened his speech with the words: "Ye men of Athens, I perceive that in all things ye are too superstitious."

The Revised Version certainly gives the preferable rendering, in harmony with our knowledge of the apostle's unvarying tactfulness and courtesy. According to this, Paul's first words to the men of Athens were: "Ye men of Athens, in all things I perceive that ye are very religious."

About a hundred years later, Pausanias, evidently a Greek of Asia Minor, made a tour of Greece, and wrote a voluminous account of his travels. Of the distinguished religiousness of the Athenians, Pausanias wrote:—

"In the market place of Athens, amongst other objects which are not universally known, there is an altar of Mercy, to whom, though he is of all gods the most helpful in human life and in the vicissitudes of fortune, the Athenians are the only Greeks who pay honor. Humanity is not the only characteristic of the Athenians; they are also more pious than other people."—*Description of Greece,* book 1, chap. 17.

Thus, out of the ancient secular writer, comes an echo of the story told by Inspiration.

W. A. S.

A Happy and Successful New Year

BEFORE the date of issuing another number of the REVIEW, our readers will stand within the portals of a new year. How strange it will seem to read and write 1917! How far off that period of time seemed as we looked forward to it ten, fifteen, twenty years ago! And how changed the scene! We live today in a new world. We face new conditions. The great war in Europe is revolutionizing human thought. It is sweeping away past standards and erecting new ones. In the church, the state, and the world at large we face such problems as we have never faced before.

And how strikingly have we seen prophetic predictions fulfilled before our

very eyes during the last decade. On the one hand, the truth of God is gathering power and volume as it goes out into all the world in preparation for its final triumph. On the other hand, the forces of evil are combining for the last great conflict. Where we had one evidence ten years ago that the coming of the Lord, was near, we have scores today. We have only to open our eyes and look out into the great world around us to see on every hand the verification of the truthfulness of the prophecies given centuries ago relating to present conditions.

The year to come promises to be a duplication of the past two years, only in increasing ratio as the world hastens on in its intensity of thought and life. What experiences it will bring to the nations of men we cannot forecast. What experience the church of God, or the individual members of that church, must pass through no one can foretell. Indeed, no one can tell what a single day will develop in his life's experience. How necessary it is, in view of the solemnity of these times and the strange and startling events that are now taking place around us, that we maintain a close and living connection with the Source of divine wisdom and power!

How greatly we need the Lord to guide us during 1917! Not for one single hour shall we be safe outside of his protection. We shall be the objects of Satan's attacks physically and spiritually. Every believer needs around him a cordon of guardian angels to protect him from these assaults. In the great world of turmoil and strife, we need to cultivate that peace of mind which can come only through rest and confidence in the Lord. This peace and rest is promised to the child of God. Declares the prophet of old: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The worthies of old shared this peace, even when incarcerated within prison walls. It sustained them in sorrow, in pain, and in distress, as they sealed their testimony for Christ with their blood. It comforted Jeremiah in the loathsome pit into which he was cast; Paul and Silas in the prison house

at Philippi; and the martyrs at the stake. Like them, we may obtain comfort and joy in all life's vicissitudes.

We wish for every one of our readers this peace in the Lord through the year to come. And we wish for every one a year of success, not as measured by the world, but according to God's measure. Worldly success means temporal prosperity, abounding health, increasing riches, growing influence, worldly plaudits and acclaim. The child of God may experience none of these temporal advantages, and yet in the sight of heaven be highly successful. He may be despised of man, but loved of God. He may be counted the offscouring of the earth, but more precious than the gold of Ophir in the courts above. Better such an experience with the fruits of righteousness, the result of right-doing, than the most coveted position which this world can afford.

We need to keep ourselves daily upon the altar of service; our plans subordinated to the will of the Master; our lives and property given to him to be spent as his providence shall indicate; our sons and daughters dedicated to the bidding of his Spirit. In this consecration, in the devotion of our lives to the cause of humanity and the salvation of souls, there will be found joy and peace and spiritual prosperity.

Let us purpose during the year to come, as never before in our lives, to make the Lord Jesus Christ our daily example, seeking in every one of life's relationships to do as he would do if he were in our place. Let us seek no union or affiliation, go to no place, nor engage in any enterprise, in which we cannot freely and confidently ask him to be our guide and companion. Let us bring every question in life to this one test: "What would Jesus do?" Taking him as our example, we shall not go astray, and 1917 will prove a happy and successful year.

F. M. W.

Burden Bearing

THERE are few persons indeed who have no burden to bear. Sometimes persons who seem to have no burden may be carrying burdens which would crush others. There are so many different kinds of burdens,—inherited tendencies, acquired habits, pain or sorrow, disagreeable work, heavy respon-

sibility. But perhaps your burden is something not included in what has been here mentioned. You know; and God knows. No one else may seem to care.

Another's Burden

But will the true Christian show no concern or interest in the burdens of his fellows? We are exhorted in Gal. 6:2,—

"Bear ye one another's burdens, and so fulfil the law of Christ."

Many men all about us are finding their burdens too heavy. Some are falling under the load. In some cases there is a loss of physical health; in others (and this is far more serious) there is a moral breakdown. Before this fall, there is many a stumble. This is what the apostle has in mind when he says:—

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

If we see a man stumble, it is not right that we should say, "It is no affair of ours;" for only as we help our brother do we "fulfil the law of Christ." While the exhortation is that those who are spiritual should restore such a one, should not every Christian be spiritual? Even the spiritual Christian must guard the spirit in which the help is offered. It must be done in a spirit of meekness, considering one's own liability to stumble—often on the very same point. It is a fact repeatedly proved in human experience that we notice most quickly in others those very faults into which we ourselves are most prone to fall.

Our Own Burden

There is still another side to the question of burdens; for we are told, "Every man shall bear his own burden." On every hand we see those who are refusing to do this. Through sloth and indolence some refuse to do their part of life's labor; others seem to think that they have some special endowment which makes it right for them to direct and advise while others do the work. It is of this latter class that the apostle speaks in the following words:—

"If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

On the other hand, we should not underestimate ourselves. While avoiding the error of thinking more highly of ourselves than we ought, we should not fail to think soberly of the ability which God has given us. One who depends for his own estimate of himself and his work entirely on what others may say, is surely to be pitied. The method suggested by the apostle is much better:—

"Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6:4.

In God's plan each man has been given his own work to do. This is a burden which we should ask no one to bear for us, lest perchance the reward also be given him by that great Judge who says, "Well done," to him whose work has been well done. L. L. C.



Abiding in the Ship

"EXCEPT these abide in the ship, ye cannot be saved." Acts 27:31. These words were spoken by Paul to the centurion and soldiers, who, seeing the ship being driven to land by the stress of storm, were preparing to flee from the ship by means of smaller boats. He told them their salvation depended on staying in the ship. It did not seem so. Their sense of individual safety told them there was a better way—better to break up into smaller groups, and take to the boats. But Paul knew better. The vessel in which they were was held by four anchors. Better to be all together and anchored than scattered in small groups and drifting. The counsel proved good. By remaining together, the two hundred and seventy-six persons "escaped all safe to land."

So it is today. The church is beset by storms. The fury of the gale is increasing. A woe rests upon the inhabitants of the earth because the devil has come down with great wrath, knowing that his time to deceive souls is rapidly drawing to a close. Breakers are ahead, threatening the stately gospel ship with certain destruction. Side issues will appear, affording what seems a means of escape. Shall we leave the tried ship for some other craft? "Except these abide in the ship, ye cannot be saved." Remain together, is the exhortation.

Here is the message for our time—this great movement which is being carried forward throughout the world. It is the fulfilment of the prophetic message of Rev. 14:6-14. This movement is in fulfilment of prophecy. This people is a prophetic people. Keep this in mind when some are trying to destroy your faith in the message. The revelator saw the movement in vision. We see before us the fulfilment of the vision of the Apocalyptic seer. If this movement with which we are connected is not a fulfilment of the prophecy of Revelation 14, where is its fulfilment? The time has come for its fulfilment, and if this movement is not the fulfilment of the prophetic word, it has no fulfilment, and the word of God is broken. But the word of God cannot be broken. The time for the message has come, and, lo, it is now doing its work in all the world. And that which is in fulfilment of prophecy can no more be stopped than can the sun in its course. God has always fulfilled his word, and he always will. Men may leave the truth on one pretext and an-

other, but the fulfilment of prophecy is sure. At such a time, it is well to remain in the ship.

This message is opposed by many. Truth has always had its opposers. Some who once believed it have given it up, and now wage war on former brethren. This has been the experience of the church throughout the ages. Blind to their own failures and mistakes, these opposers of truth seek for something which they think is wrong in the lives of those who are devoting their entire energy to the promulgation of the message. They criticize administrative plans, and hold up what they call mistakes to the ridicule of a cold, unfeeling world, that hates the truth. No great learning, piety, or depth of Scriptural exegesis is necessary to enable them to do this.

But what about the message? Men may make mistakes, but God has always carried forward his message through such fallible instruments. Even Moses erred, but what about the exodus movement? It triumphed. So it will be in our day. Even if men make mistakes, and are not able to expound every text of the Bible clearly, what about this prophetic message?

If this message is in fulfilment of the words of a prophet of God, it will triumph, and our salvation depends on our remaining in the ship,—no small boats of our own will do.

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until he had placed them upon a solid, immovable platform.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look

again stepped upon it."—*Early Writings*, pp. 258, 259.

We shall do well to study these words. There are those who are continually finding fault with the foundation, saying that this plank and the other were laid wrong, and making suggestions of improvement regarding the message. But the fundamental pillars of the temple of truth are all right. It is well to stand on the foundation. There is none more firm or sure. Here are some further words of counsel:—

"I was shown a platform, braced by solid timbers, the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker, and will stand the storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'"—*Special Testimonies*, p. 38.

Thank the Lord, the foundation will stand the storm! The message fulfilling prophecy will triumph gloriously. In this time God's people should press together, giving no countenance to those who are seeking to destroy the faith of God's people in the message.

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard bearer fainteth.' Isa. 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the in-

scription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. . .

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We cannot afford to be off our guard for one moment."—*Testimonies for the Church*, Vol. VIII, pp. 41, 42.

This is a trumpet call to come into line. "Except these stay in the ship, ye cannot be saved." G. B. T.

◆ ◆ ◆ In the Far East Again

TIME never seemed to rush by so fast as in these days. It seems but yesterday since we said farewell to our dear fellow workers in Shanghai, and left for the States; yet it has been a year and a half, and here we are today running down the coast of Japan to Yokohama.

We sailed from Vancouver, British Columbia, the second of November—eleven days ago. Our voyage has not been the kind one naturally wishes. We have scarcely seen sun, moon, or stars since putting to sea. We have had cloudy, misty weather, and a cold wind from the icy regions of the North. The sea has been rather rough most of the time, yet all but one of our company have been reasonably well and happy. We are thankful for the blessings that have been ours, and especially for a safe journey across the great ocean.

There are fourteen in our party,—twelve adults and two children. Elder W. T. Knox, who, being treasurer, must deal with our foreign mission finances, has come to study this great mission field, and to counsel and encourage the workers. As he will be abroad nearly a year, he has brought Sister Knox along to join in the study of the conditions, needs, and providential openings of this vast field. They will first visit our stations in Ceylon, India, and Burma. At the close of the conference in Calcutta, they will hold a general meeting at Singapore, and visit as large a portion of the Malaysian field as possible. From Singapore they will go to Canton, where a general meeting will be held for south China. Then will be held, at Shanghai, the first session of the Asiatic Division Conference. Following this conference, they will visit central China, Manchuria, Korea, and Japan.

Our appropriations to the Asiatic Division for 1917 reach the splendid sum of \$358,000. This is a large amount to be invested in a single year in this one section of our world field. It is as much as we expended in all our missions throughout the world in 1910. In the expenditure of this money, important questions are continually arising, many of which are pressed upon the attention of the treasurer. This personal inspection of our stations, and the study of the problems with the brethren on the ground, will be of great value to Brother Knox in the future. He will undoubtedly be able to save far more than the cost of the visit.

Brother Knox will be accompanied in his travels by Elder R. C. Porter, president of the Asiatic Division Conference. It has been arranged for Prof. Frederick Griggs, secretary of the Educational Department of the General Conference, and Brother C. E. Weaks, secretary of the Publishing Department of the Asiatic Division Conference, also to be in attendance at these general meetings.

Brother and Sister W. E. Gillis and their son are with us, on their way to China, after a year's furlough in the homeland. After spending years in the Shanghai printing house, they found it necessary to leave for a time, in order to recuperate. They are glad to get back to China, and express the fervent hope that they may now remain here until the Lord comes. It makes one's heart rejoice to hear missionaries talk that way. They have lived in the field, associated with the people, and have experienced sacrifice, privation, and failing health. Yet with this personal knowledge of what is before them, they rejoice in the privilege of returning. It would almost break their hearts if they were prevented from doing so. Surely our people in the homeland should prize such missionaries, and pray earnestly for the preservation of their health and for the success of their work.

Elder J. P. Anderson has also come back to take up his work in south China. He came out ten years ago, at the age of nineteen. The Lord has blessed him in getting command of a number of Chinese dialects, and in winning souls to the Master. He and Sister Anderson attended the last General Conference. They remained only a short time, however. They hurried back to look after their mission stations. With a growing constituency, and many lines of work to carry forward, they toiled early and late. Finally Sister Anderson's health gave way, and a few months ago her husband was compelled to take her home to receive medical attention. She had wasted away until she weighed only seventy pounds. But she has responded so well to the treatments given that Brother Anderson could leave her in a much im-

proved condition, and return to his field. If all continues well, she will soon be able to return to China and resume her work. Sister Anderson has been in China eleven years, and cannot be happy anywhere else. She longs to get back to minister to this needy, responsive people.

Brother and Sister Jesse Barrows, with their little daughter Margaret, have come to this field to join the administrative staff. Brother Barrows, as an accountant, has served in his home conference for some years as secretary and treasurer. He has come to do this line of work in these new and rapidly growing fields. He will work to develop thoroughness in the keeping of accounts and in reporting, and to build up the system of tithes and offerings in the churches, and to promote the distribution of literature throughout the conference in which he will be located. His brother, Henry W. Barrows, is treasurer and auditor of the Asiatic Division Conference. These young men received their education at South Lancaster Academy, and have had a good experience in practical work since leaving school.

After selecting two of her children for the Far East, I asked Sister Barrows, the mother of these brethren, if she felt to forbid our Mission Board drawing so heavily on her family. She replied that she had three others that she would be glad to see us take. What devotion to the cause and loyalty to the Master! This is the spirit that makes the church of Christ triumphant in the world.

Brother and Sister Nathan Brewer are young people who also have come out to devote their lives to the work in China. Brother Brewer is a graduate of South Lancaster. Sister Brewer, a daughter of Sister M. A. Wheeler, a Bible worker in the Atlantic Union Conference, was graduated from Washington Missionary College this past year. Since leaving South Lancaster Academy, Brother Brewer has been connected with the colporteur work. Proving successful in the sale of our subscription books, he was called to take charge of the work in the Maine Conference. When the call came for a young man of experience to take charge of the publishing work in the East China Union, Brother Brewer responded. He will take up language study during this first year, with the view of devoting his life to the circulation of our literature among China's four hundred millions. Surely our cause must succeed, when our young men and women are so ready to go out to spend their lives in non-Christian lands, working for the salvation of people who sit in darkness and in the valley of the shadow of death.

Only a few weeks before we were to sail, the Mission Board asked Brother

Clarence C. Crisler if he would come to the Asiatic Division to give his life to literary work. He and Sister Crisler accepted the call without any hesitation or reservation. He began at once shaping his affairs to leave, and was able to sail with us. Brother Crisler's association with Sister White, as secretary and editor, for a period of fifteen years, gave him a large and valuable experience. Now he has come to the Asiatic Division to give, as best he can, these multiplied millions the benefits of this experience.

The large mission boards of various denominations are coming to value very highly the literary work of experienced men. They see that the press is one of the most effective, economical ways of reaching the many millions still in ignorance of the gospel, and this is leading them to make special efforts to place literary workers in these fields. We rejoice that the providence of God has placed Brother Crisler in the Far East.

Sister Minnie Crisler, who has also had a large and valuable experience in literary work, having for years acted as one of Sister White's secretaries, will be able to render the cause valuable service by assisting in this work of preparing literature. She and their little girl will follow in a few months, probably in time to attend the Division Conference in the month of April.

We now have five printing plants in the Asiatic Division. We have demonstrated to our satisfaction and great encouragement that our literature work can be carried on just as successfully in the Far East as it has been in North America, Europe, Australasia, and South America. We have an excellent system of distribution; we have a splendid body of young people to be trained as colporteurs, and we have experienced leaders to train them. What we need now is a suitable supply of publications for the field. It is to assist in the furtherance of this particular and important line of work that Brother Crisler will devote his life.

Thus we are steadily and rapidly adding experienced and efficient workers to our staff in the Far East. What remarkable strides our cause has made in this part of the world! Only a few years ago we had entered but two widely separated sections,—India and Japan. For years, we made scarcely any headway; but during the past twelve or fifteen years the work has gone by leaps and bounds. There is surely a great harvest to be reaped in these dark lands. May I request our people everywhere to pray for great things in these lands that have dwelt so long in darkness and superstition? The Lord is demonstrating what he can do by his mighty power with those who have long seemed beyond the reach of saving grace. For this we praise his name. A. G. DANIELLS.

Important Resolutions for the Churches

It is essential for an efficient organization to have uniform regulations and a working polity for all its parts. At the late Autumn Council, a strong committee of some of our leading men worked out a series of resolutions, which are submitted herewith as adopted by the council, to be followed by all the churches in the North American Division Conference. It would be well for the officers of each church to have these recommendations preserved in some form for reference whenever they are needed in the future. These church regulations have not been in print for some years, and many will be glad to read and preserve them.

We trust that all our churches will follow these recommendations regarding the election of officers, the transfer of church membership, the keeping of church records, and the handling of funds, so that all will be working on the same plan.

The recommendations are as follows:—

"WHEREAS, There are some questions of church order, in regard to which there has grown up a difference of opinion, because of the passing out of memory of actions taken long ago by the General Conference, we offer the following as a suggestive plan to be followed in church order:—

"1. That the church officers be elders, deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent and secretary, with such additional officers as may be called for on account of the size of the church.

"2. That the elders, deacons, and such other persons as may be chosen by the church, constitute the church board.

"3. That these officers be elected by the church on the following plan:—

"That the church appoint a committee on nominations, or authorize the church board to make such appointment, to suggest to the church names for these offices; that the vote of the church elect the officers; and that they serve for one year in all cases except the Missionary Volunteer officers, who shall hold their offices for six months.

"4. That officers requiring ordination be ordained as soon after the election as possible; that they do not administer the ordinances until they are ordained.

"5. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him elder, except where the conference committee under special circumstances deems it advisable to instruct him to go to another church.

"6. That if he be reelected, or properly elected elder of another church, his ordination shall stand good; he need not be reordained.

"7. That in case of his removal to another conference, the fact that he has acted as elder over one church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there be any doubt, inquiry should be made of the officers of the con-

ference from which he came, to ascertain whether he filled the office acceptably; and if he has been faithful to his church covenant, he need not be reordained.

"8. That all offerings taken in the church be handed each week to the treasurer, who shall keep an account of them; that the treasurer remit all foreign and general offerings to the conference treasurer at the close of each month; that he pay over to the missionary secretary the offerings for the local missionary work; that he disburse the church expense fund as he may be directed by the church board.

"9. That all expenditures from the expense fund and the poor fund be considered by the church board and authorized before being made.

"10. That members be transferred on the following plan:—

"a. That letters of transfer received from other churches, and requests to join on profession of faith, as a general rule, be presented to the church one week before being acted upon.

"b. That members transferring be received only by letters of transfer sent direct from the church clerk issuing them to the clerk of the church to which they wish to be transferred; that personal applications from members for letters be made to the clerk of the church which they wish to join.

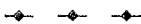
"11. WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,—

"We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside; and, further,—

"We believe it would be advisable, in cases where members do not report to their church for a period of two years, that after due efforts have been put forth by the home church, their names be dropped from the church record.

"12. That we discourage the disbanding of churches in order to discipline unfaithful and troublesome members, but urge that the Bible plan of dealing with unworthy members be followed; that by patience and love, many prayers and earnest entreaties, we put forth untiring and persevering efforts to reclaim those who may have lost their spiritual perception; and that in cases where, after following the plain instruction laid down by the Master, members refuse to respond to the efforts put forth, they be disfellowshipped by vote of the church.

"13. That before a church is organized, those expecting to join be carefully and thoroughly instructed in all matters of doctrine, and in the relation which should exist between members; that the organization of churches be effected in counsel with the executive committee of the conference; and that, if possible, the president of the conference be present and assist in the organization."
I. H. EVANS.



"Do the duty that lies nearest thee. Do it with a loving heart. Do it in confidence that God will assign the highest and most useful tasks that are possible to those whom he can trust."



THE SERMON



The Power for Christian Living *

THERE is a science of salvation. There are many phases of this subject, many viewpoints from which it may be considered. I ask you to consider with me one phase this morning, not as an abstract theory, but as a practical concrete subject—the power for Christian living. I ask you to note especially four divisions:—

1. The source of this power. We read in the sixty-second psalm, the eleventh verse: "God hath spoken once; twice have I heard this; that power belongeth unto God." Then God is the source of all power.

2. The assurance that this power will be given. Isa. 40:28, 29: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." "Power belongeth unto God," and "he giveth power to the faint."

3. How this power may be secured, how it may come to us. Turn to the book of Acts, the first chapter, and the eighth verse: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." "Ye shall receive power, when the Holy Spirit is come upon you."

4. The result of receiving this power. Acts fourth chapter and thirty-third verse: "With great power gave the apostles their witness."

If you forget everything else that may be said, I hope you will cling to these central points: First, all power belongeth unto God, who is the source of power; second, God giveth power unto the faint; third, the assurance that we shall receive the power through the gift of the Holy Spirit; and fourth, the use of this power for witnessing.

In a certain sense the whole Bible may be spoken of as a story of power. Beginning with creation, in Genesis 1, we read: "In the beginning God created the heaven and the earth." The whole first chapter of Genesis is a testimony to God's creative power, a statement to us from the Source of all power of the action of that power. In Rom. 1:16 we read: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." This is the power revealed in the first chapter of Genesis, the power of God unto salvation; and the triumphant declaration is made in the closing book of the New Testament: "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and

honor, and power, unto the Lord our God." Rev. 19:1. We are told repeatedly that all power and glory belong to God. The whole Scripture is a study of this power in its application in the gospel of salvation,—how we may receive this power, and how we may be among those who join finally in this wonderful experience, ascribing all glory and power unto God.

In the first chapter of Genesis, where we have the first revelation of this power, we note that it is revealed through the Spirit and the Word, not as separate from each other, but as inseparably connected. We read in the second verse: "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." This first chapter of Genesis is but an exposition of the thirty-third psalm, the sixth and ninth verses: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast."

We have this revelation of power expressed in a very concrete way in the deliverance of Israel out of Egypt, and this is set before us not as mere history, but as instruction concerning salvation. We read of this in the fourth chapter of Deuteronomy, the thirty-seventh verse: "Because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt." And in the thirty-second verse of the same chapter we read: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" This deliverance of the children of Israel from Egypt was the second great concrete example of this creative power, and from the time of creation till this deliverance nothing like it had been seen. From that time forth the deliverance of Israel from Egypt stood as the greatest expression of God's power to deliver from bondage, no matter though the bondage be rigorous, the power of the oppressor never so great.

The deliverance from Egypt and the wonderful working of God's power in the crossing of the Red Sea and the Jordan also stand as a revelation of redemptive power to deliver us from the bondage of sin. In the song of Moses, as recorded in Ex. 15:13, this deliverance is spoken of as redemption: "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." This is considered as

* Sermon given by Elder W. W. Prescott, at Takoma Park, D. C., Nov. 18, 1916. Reported by Miss Lora E. Clement.

redemption not only from literal bondage, but from spiritual bondage as well.

This same power is revealed in our redemption. We read of it in the first chapter of the book of Luke, in the prophecy of Zacharias, the father of John the Baptist, given about the time of John's birth: "His father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old), salvation from our enemies, and from the hand of all that hate us; to show mercy towards our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear." Verses 67-74. The same power that wrought redemption to Israel of old, the same power revealed in those miraculous workings of old, is the power of salvation, the power of redemption, the power of regeneration, unto every believing Christian.

Let us consider briefly what the Scripture says concerning the original creation of man and our experience and hope for the future. We read in this revelation of the power of God in creation, that "God created man in his own image, in the image of God created he him." Gen. 1:27. God created man in his own image. Further statements enlarging upon this are found in the eighth psalm. Let us read the fourth and fifth verses: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor."

A crown implies kingship. Man was made in the image of God, but a little lower than God; and crowned. What was the nature of his crown? Not a material crown of gold and jewels,—a crown giving arbitrary authority to a person to reign as king,—but a crown of glory and honor. By the Father's own word he was created king, for he had dominion over the earth and the things on the earth, not because of arbitrary power or position bestowed upon him, but because he was capable of exercising dominion by virtue of his being created in the image of God, but a little lower than God. That means kingship. That implies dominion and authority. But man forfeited all this.

In Rom. 3:23 we read: "All have sinned, and come short of the glory of God." Man was crowned by the Creator, but through sin he lost his crown. He lost his character of righteousness in which he had been created; so now he is not crowned. He lost his dominion, and as indicated in our own experience and the experience of others, with that loss came inability to control, lack of power, lack of dominion over the earth, lack of power over ourselves, lack of the power with which man was

endowed in the beginning. We have lost our crown, because we are fallen in sin; lost the righteousness of God with which our first parents were crowned, because we have sinned.

Now into what position does this bring us? Deprived of our crown, of position, authority, and dominion, we become slaves. By one man's sin all are brought under bondage. Every experience in which we are overcome by sin is a testimony to the fact that we have lost our crown. Instead of occupying that high place for which we were created, we are bondmen. Now what is promised? In John 8:31-36, we read: "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin. And the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed."

This is the restoration of the crown. This is deliverance from that condition of hard, rigorous service. This is the reversion again to the original position. The kingdom lost is restored by the work of Christ. He makes man free from the bondage of sin; he restores man to the position he had originally been created to fill—the position of king. It is for this reason that Christ himself is not spoken of merely as king. We read in the sixteenth verse of the nineteenth chapter of Revelation: "He hath on his garment and on his thigh a name written, King of kings, and Lord of lords." He is not only king, but King of kings; and we are to be kings under the reign of him who loved us with an everlasting love, who redeemed us from the bondage of sin, and made us to be kings and priests unto God. And while he is King of kings, we are to be his cheerful, obedient subjects, rejoicing in the restoration of that crown of glory and honor conferred upon us originally at creation, when we were made in the image of God. This is God's great gift—the power of God unto salvation to every one that believeth; "for the invisible things of him since the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "He giveth power to the faint; and to them that have no might he increaseth strength." This is the power that sets us free. This is the power that delivers us from being bondservants, and brings us into the glorious liberty of the sons of God, to be kings and priests unto God.

We see abundant evidence of this power on every side, and yet this power is not conveyed unto us through nature. It is worth while to notice this point and emphasize it. We know that it is by the

word of God—the power of God—that the stars are kept in place; that the planets move across space. We see on every side evidences of the working of God's mighty power. We see that mighty power working under conditions of utmost weakness. If you have ever noticed in your garden the tender shoots springing up, you have seen this. Sometimes after a rain the surface becomes somewhat hard, and you wonder if what you have planted will come up through the crust of earth. A little later you see a piece of hard earth moved to one side by a tender green shoot, something you could crush with the slightest effort. This is a manifestation of the mighty power of God in weakness. Have you ever thought how much power is used in holding up the arms of the trees? Stand with your arms up for a while, and you will begin to see how much power it takes for the trees to hold up their arms, day and night, year in, year out. That is simply this same power revealed so abundantly. But it cannot be conveyed unto us for salvation through material objects.

We, in a certain sense, as we look out over the created world, behold God in the evidences of his power working in the world; but when we say, Behold your God unto salvation, we must say, "Behold the Lamb of God, which taketh away the sin of the world;" for that is necessary for the deliverance of the soul and for successful Christian living. This is not accomplished through the law; "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. Law-power is not sufficient for this experience.

Human power is not sufficient for this experience. Let us read in the nineteenth chapter of the Gospel of Matthew, verses 24 to 26: "Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible."

The first chapter of First Corinthians, the twenty-fourth verse, reads: "Unto them which are called, both Jews and Greeks, Christ the power of God." Here is revealed the channel of the power of God unto salvation. The power of the law is not sufficient. The power of the flesh is not sufficient. Christ, the power of God unto salvation to every one that believeth,—this is the revelation of the power that saves; this is the climax of all gospel experience; this is the power to which the apostle Paul referred when he said, "I can do all things through Christ which strengtheneth me."

This power is a personal power—not an abstract power—revealed to us through a personal Christ; and when we receive the power for salvation, we receive it only as we receive Christ, our Saviour, our Redeemer, our King, and enter into the experience of taking him

as our righteousness, wisdom, sanctification, and redemption.

I know this subject often appears to be very abstract, removed from our experience, a vague something. Whenever I attempt to deal with the subject, I am impressed with its importance and with the value of thinking upon it and meditating upon it. Its realization comes not merely from hearing a sermon on this subject, or thinking of it once in a while, but it comes by association, by fellowship. It comes through that channel which God has given us for dealing with these things—the mind. When the mind is filled with everything else, we cannot enter into this experience. When our minds are open toward heaven, and when we receive through the channel of his Word and the fellowship of his Spirit that experience of power, then we shall know its reality and be able confidently to claim it as our own.

And let me say a word here about the reception of this power, and how it shall be used. This power is not given us to store up. One is not endowed with this power, then we shall know its reality and it up for tomorrow. He is not endowed with it before the trial in order that he may be prepared to meet the trial when it comes. Before the trial comes, before the hard experiences of tomorrow, we must live today in fellowship with that power; and only in that close fellowship will be found power to meet the trials of tomorrow—in communion with and fellowship with the One who is the source of all power, yea, and the power itself. That power is not imparted to keep in storage, but it is a keeping power, present when needed, gone when not needed, never laid up for the future, and never left in the possession longer than the need for it exists.

We cannot tell what this power is; we cannot explain it; but we know its results. We meet this same question every day. We do not stop running the presses because we cannot explain how the motor furnishes power. We cannot tell what the power is, but it works. We turn on the current, and it works. We need not spend our time and energy in an effort to define what this power in the life is. We know it works; it serves. In trial it helps; in sorrow it comforts; in hard places it carries us over. But to have that experience in times of trial and special need, we must know in the daily life a fellowship with that power, and must have a connection with him who is himself that power.

This power, as already indicated, is set forth in the Scripture as the power of God. We read in the book of Zechariah, chapter four, verse six: "This is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;" "to be strengthened with might by his Spirit in the inner man,"—these expressions convey the same idea to our minds, the practical way

in which the power for Christian living may come into the daily life.

There is one illustration of this power that carries with it a very important lesson. In Ephesians, the first chapter, Paul, writing to the church at Ephesus, desired them to know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." This is resurrection power. How shall we know resurrection power?—Only by dying; by that death which means a giving up of all that pertains to ourselves as completely as if physical life became extinct; only by this means can the resurrection power enter our experience. It is not because of lack of power, but because we do not appropriate power, that we are not delivered every day from the bondage of sin and made victorious in the Christian life.

Christ instructed his disciples, when he left them, to tarry in Jerusalem until Pentecost; until they were filled with the Holy Spirit and with great power for witnessing. What was this power? "With great power gave they their witness," because the Spirit of power had rested upon them; because they had received power from on high.

Now what is the purpose of this power? What is the result of receiving this power? The Lord sent the message to Pharaoh of old: "Let my people go, that they may serve me." This indicates deliverance from bondage, and we are delivered from this rigorous service that we may serve the Lord, that power may be revealed in our lives. This was Christ's experience when he was here among men. He made himself as one of us. He put himself in our place absolutely; for he said, "I can of mine own self do nothing." The Scripture says that after the temptation he returned "in the power of the Spirit." He returned from that place of trial in the power of the Spirit. So we may return in the power of the Spirit after every severe trial.

We cannot meet temptation in our own power, but by the power of the word, "It is written." When Satan quoted the word of Christ, saying that he could cast himself down from the temple on the assurance of the promise, "He shall give his angels charge concerning thee," Christ answered, "It is written again." Here we have brought out in a very clear way the difference between the use of that powerful word to deliver from sin, and the use of the word of God as an excuse for sin. Satan cited the word as an excuse for sin. Christ, the Son of man, answered him with the word as power to keep from doing something contrary to the will of God.

There is just another view of this matter to which I wish to call your attention. In John 10:27, 28, we read: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man

pluck them out of my hand." "I give unto them eternal life." I read this text especially to call attention to that statement. It is for the present time, not for the future. It does not say, I *will* give unto them eternal life, but "I *give* unto them eternal life." That is the eternal Spirit. You cannot separate between them. The indwelling Spirit in the heart is eternal life. That is the power imparted to them that receive Christ; therefore we read in 1 John 5:11, 12: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

That is the living power that works in us,—that power of the Spirit; the indwelling Christ, who is himself the power of God; that power which we must have for successful Christian living. And the purpose of all this is service. The life in the plant builds up the plant. The life in the fruit tree is shown in the fruitage. We may have ever so much power, but it will be revealed only through the channel of service. My arm may be ever so strong, but I cannot show that strength unless I lift; when I lift, the power is revealed. The daily life, gaining victory over every evil besetment, keeping the heart pure, speaking no guile, being able to rule the spirit, keeping the temper under trying circumstances, revealing the spirit of Christlikeness,—by these manifestations the presence of power in the life is revealed. Or we may be called to some special service, speaking a word in due season, helping the poor, comforting the sorrowing, bearing public testimony; in any of these ways he can reveal through us the power for right action, the power of Christian living.

And whatever else may slip away from you in the lesson this morning, I hope you will remember these four points:—

The source of this power is God. "Power belongeth unto God."

The assurance that this power will be given. "He giveth power to the faint."

How this power may be secured. "Ye shall receive power, after that the Holy Ghost is come upon you."

And the result of receiving this power. "With great power gave the apostles their witness."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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"We all wish to be loved. We may not confess it, but it is true, and is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love. This is the secret of winning souls into the kingdom."

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TOMORROW with its cares despise,
And make the present hour your own;
Be swift to catch it as it flies,
And score it up as clearly won.

—Horace.



The Danger of Skepticism in Our Youth

MRS. E. G. WHITE

(From the *Signs of the Times* of April 21, 1890.)

THE words of Jesus addressed to this generation may well be regarded with sorrow and awe. He asks, "When the Son of man cometh, shall he find faith on the earth?" Christ looked down the ages, and with prophetic eye marked the conflict between the antagonistic principles of truth and error. He saw how real Christianity would become almost extinct in the world, so that at his second advent he would find a state of society similar to that which existed before the flood. The world would be engaged in festivity and amusement, in theatrical shows, in the indulgence of base passions. Intemperance of every grade would exist, and even the churches would be demoralized, and the Bible would be neglected and desecrated. He saw that the desperate revelries of the last days would only be interrupted by the judgments of God.

Society is now in a state of demoralization, and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the flood. The degradation that is found in the world today is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt. The law of God has been made void by those in sacred office, and what can be expected of those who have listened to their sophistry and error? What can be expected of the youth who have come under the influence of those who have cast away the law of the Lord of hosts and have despised the word of the Holy One of Israel? It is no wonder that the Bible has come to be lightly regarded.

Infidelity is increasing in our land. Our youth are sent to college, and are brought into association with those who hold skeptical views; for even well-educated young men now boast of their unbelief in the Word of God. Who is chargeable for this state of affairs? Is it not chargeable to those who from the sacred desk have belittled the claims of the law of God? Is it not chargeable to those who lead men away from the path of truth by terming the law of God a yoke of bondage, and who thereby picture transgression as a state of liberty? Oh, if those who make light of the requirements of God's law did but know what they are doing, if they did but realize that they are undermining the faith of our youth in the Bible, sending them adrift without anchor or compass on a shoreless sea, they would re-

coil with horror from their fearful work!

I feel the most intense anguish for our youth. I warn you, as one who knows the danger, not to be entrapped by Satan through the little knowledge of science which you may have acquired. It is better to have a pure and humble heart than all the knowledge you can possibly gain without the fear of the Lord. The youth of today will be likely to meet skeptics and infidels wherever they may go; and how necessary that they be equipped so that they may be able to give a reason of their hope with meekness and fear! Thomas Paine has passed into his grave, but his works live to curse the world; and those who doubt the truth of God's Word, will place these infidel productions in the hands of the young and inexperienced, to fill their hearts with the poisonous atmosphere of doubt. The spirit of Satan works through wicked men to carry on his schemes for the ruin of souls.

We are living in an age of licentiousness, and men and youth are bold in sin. Unless our youth are sacredly guarded, unless they are fortified with firm principles, unless greater care is manifested in choosing their associates and the literature which feeds the mind, they will be exposed to a society whose morals are as corrupt as were the morals of the inhabitants of Sodom. The appearance of the people of the world may be very attractive, but if they are continually throwing out suggestions against the Bible, they are dangerous companions; for they will ever seek to undermine the foundations of your faith, to corrupt the conscientiousness of old-fashioned, gospel religion.

The youth often come in contact with those of skeptical tendencies, and their parents are in ignorance of the fact until the terrible work of evil is consummated, and the youth are ruined. The young should be instructed diligently, that they may not be deceived in regard to the true character of these persons, and not form friendships with this class, or listen to their words of sarcasm and sophistry. Unless our young people have moral courage to sever their connection with these persons when they discover their unbelief, they will be ensnared, and will think and talk as do their associates, speaking lightly of religion and the faith of the Bible.

Could the eyes of deluded youth be opened, they would see the exultant leer of Satan at his success in ruining souls. In every conceivable way he seeks to adapt his temptations to the various dispositions and circumstances of those whom he wishes to entangle. He will

try every device, and if the subjects of these temptations do not seek God, they will be blinded to his deceptions, and will be self-confident, self-sufficient, and in ignorance of their condition and danger. They will soon come to despise the faith once delivered to the saints. I speak to the youth as one who knows, as one to whom the Lord has opened the perils that attend their pathway. Self-confidence will lead you into the snare of the enemy. The youth do not ask counsel of God, and make him their refuge and strength. They enter society with all assurance, confident that they are fully able to choose the right and to comprehend divine mysteries, because of their powers of reason, as though they could discover truth for themselves. We fear more for those who are self-confident than for any others, for they will surely be entangled in the net that has been set by the great adversary of God and man. Some associate who has been chosen as a familiar friend, who has been tainted with the corruption of doubt, will instil his leaven of unbelief into the minds of this class. By fulsome flattery of their talent, their intellectual superiority, by inciting in them an ambition for high position, their attention will be gained, and moral blight will fall upon them. Those who are exalted in their own opinions will despise the blood of the atoning sacrifice, and will do despite to the Spirit of grace.

The children of Sabbath-keeping parents, who have had great light, and who have been the objects of the tenderest solicitude, may be the ones who will leave a heritage of shame, who will sow to the wind and reap the whirlwind. In the judgment the names of those who have sinned against great light, will be written with those who are condemned to be separated from the presence of the Lord and from the glory of his power. They will be lost, lost, and will be numbered with the scorers of the grace of Christ. I should rather see my children laid in the grave than see them taking the path that leads to death. The terrible fact that I had nurtured children to fight against the God of heaven, to swell the ranks of apostates in the last days, to march under the black banner of Satan, would indeed be a thought of horror to me.

Our youth will meet temptations on every hand, and they must be so educated that they will depend upon higher power, higher teaching, than can be given by mortals. There are despisers of our Lord everywhere who habitually throw contempt upon Christianity. They call it the plaything of children, invented to impose on the credulity of the ignorant. Those who have not moral power cannot stand in defense of the truth; they have not courage to say: "Unless such conversation ceases I cannot remain in your presence. Jesus, the world's Redeemer, is my Saviour; in him is centered my hope of eternal life." But this is the very way in which to silence them. If you argue with them, they will have arguments with which to meet you, and nothing you may say will

touch them; but if you live for Christ, if you are firm in your allegiance to the God of heaven, you may do for them that which argument will fail to do, and convince them of the fallacy of their doctrines, by the power of godliness.

There is no sadder spectacle than that of those who have been purchased by the blood of Christ, who have been intrusted with talents wherewith they may glorify God, turning to jest the messages graciously sent to them in the gospel, denying the divinity of Christ, and trusting to their own finite reasoning and to arguments that have no foundation. When tested with affliction, when brought face to face with death, all these fallacies they have cherished will be melted away like frost before the sun. How terrible it is to stand by the coffin of one who has rejected the appeals of divine mercy! How terrible to say, Here is a life lost! Here is one who might have reached the highest standard, and gained immortal life, but he surrendered his life to Satan, became ensnared by the vain philosophies of men, and was a plaything of the evil one!

The Christian's hope is as an anchor to the soul, both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near; probation is closing. Oh, let us seek God while he may be found, and call upon him while he is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

A Blessed Trinity

H. A. ST. JOHN

"Now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13. A blessed trinity indeed! The first is faith, faith in God, faith in his word. So important is this precious faith that it is impossible for us to come to God or to please God without it. And who can estimate the importance and value of that "blessed hope" that is anchored in Christ, our forerunner, within the veil, where he has gone for us? This blessed

hope will be realized when he shall come for us and take us to the place prepared for us. And who can measure the value of the love of God? Charity is love, and is so translated in the Revised Version.

The apostle says, "Now abideth faith, hope, love, these three." "Now" means now, just now. This blessed, ever-blessed trinity, are abiding, always abiding, somewhere. Reader, what is your answer? Have you made them welcome? Do they abide with you? If so, then you have implicit, living faith in God's Holy Word, and in his exceeding great and precious promises; you are always rejoicing in the blessed hope, and are never discouraged; you are always cheerfully obedient to all his commandments, for love is the fulfilling of the law: and all such abide in God's most precious love.

"One Fair Ideal"

J. M. HOPKINS

IN a poem entitled "Lincoln, the Great Commoner," Edwin Markham says:—

"And so he came
From prairie cabin up to Capitol;
One fair ideal led our chieftain on.
Forevermore he burned to do his deed
With the fine stroke and gesture of a king.
He built the rail pile as he built the state,
Pouring his splendid strength through every
blow,
The conscience of him testing every stroke
To make his deed the measure of a man."

What a splendid lesson! In building the "rail pile," Lincoln put his conscience into every stroke. He determined to make his every deed "the measure of a man."

In the light of this great man's example, there is no work that is dishonorable, no service, however humble, that is degrading. Every duty has its glory, and every deed should receive the strictest attention. Whatever we do should be done to the very best of our ability. Nothing should be slighted. The one fair ideal should always be to do the very best in our power. Nothing short of this will make the measure of a man.

Booker T. Washington, in his autobiography, says that when paying his tuition at school by working as janitor, he so thoroughly dusted the furniture of the schoolroom that not until he could wipe the furniture with a white handkerchief and discover no soil upon it, was he satisfied. That was his "one fair ideal." He made that deed "the measure of a man."

That same principle of painstaking and thoroughness that characterized Lincoln and Washington, is worthy of us all. In each Christian endeavor let us have for our goal, for our ambition, the one fair ideal, Christ Jesus, "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

Roseburg, Ore.

Israel's Watch

WALTER CARL FISHER

"He took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day." "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:23, 24, 28.

Jacob's name, which meant supplanter, a crafty and cunningly selfish person, was changed to Israel, a pre-vailler with God. Jacob may stand to us for all our selfish and earth-born interests.

How did Jacob receive the experience which was the greatest thing in his life, the experience which transformed him?

Jacob sent over the brook all that he had. He separated himself from all his worldly interests. Even his family was not permitted to stay with him.

Night had settled down over the mountains, and Jacob was left alone. He had reached a crisis in his life. He had humbled himself, and had made his confession to God. "O God of my father Abraham, . . . I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant," was the cry that went up from his heart.

There in the darkness alone he waited, and the angel of the Lord came to him. Then, as never before, Jacob must have felt man's insufficiency and weakness. His soul was tried to its depths. Through the long hours the struggle went on, until the breaking of the day. The victory was won. From that day forth he served God, not Jacob.

At this time, when the night of sin hangs heavy over the world, the children of God must individually have this very experience. Every one must wrestle for the victory over self. All narrow, self-loving, self-seeking, and worldly interests must be separated from the heart, and with strong crying and tears the victory must be won. It can come only through prayer. Until the breaking of the day of God, prayer must be the watchword of God's children.

The Lord Jesus, before leaving this world, gave sufficient instruction to guide us in these perilous times. His words were: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Mark 14:33-36. Then followed words which never had the significance which they have today, and which are spoken to each child of God individually: "What I say unto you I say unto all, Watch."



THE WORLD-WIDE FIELD



The First Fruits on Morea

MRS. MABEL HOWSE

MOREA is a beautiful mountainous island lying about nine miles west of Papeite, Tahiti. It was here that John Williams first settled when he came to these islands so many years ago. It was not until last year, however, that the third angel's message was preached here, although literature and occasional visits from workers had prepared the way for the reception of the truth in some hearts, and we believe there are many jewels yet to be found.

Recently we had our first baptism. Having never witnessed a baptism before, the natives were very much interested in all that took place. Monu, the candidate, was baptized by Elder F. E. Lyndon, in a peaceful stream shaded by tall trees. Almost all the people of the village were present, also some from other villages. We had a little folding organ on the banks of the stream, and sang some good hymns to open the service. Pastor Lyndon made the subject of baptism very clear to the native mind. He took as his text the words found in Eph. 4:5: "One Lord, one faith, one baptism," and illustrated it by a chart with a picture of the baptism of Jesus. All felt convinced that sprinkling is not Bible baptism, although these people have known of no other.

We have two small companies of Sabbath keepers here now, but only one member has been baptized so far. We hope that several others may also take this step soon. We are working to this end, and are of good courage in this blessed work.

Report from the Victoria Nyanza Mission Field

At the outbreak of the war the mission stations in German East Africa were cut off from communication with the outside world, save as a few fragmentary reports were sent out in the early stages through Portuguese East Africa. This is the first full report that we have received from the missions along the Victoria Nyanza, since the conquest by the British forces in German East Africa. It is sent by Brother V. E. Toppenberg, who is of neutral citizenship, and who was therefore able to remain on the stations until he could reach the advancing British lines. His report of the perils that surrounded them in the interim, when the natives of the country were left without any governmental supervision, will be read with deep interest. We believe Brother Toppenberg is of Danish citizenship, though he formerly lived in America, having worked in Colorado. Sister

Toppenberg was Miss Minnie Hansen, of the Washington Sanitarium Training School for Nurses. The letter, in part, is as follows:—

"ENGLISH CAMP, UKEREWEE ISLAND (formerly German East Africa), August 6, 1916.

"To the Mission Board of Seventh-day Adventists, Washington, D. C.

"DEAR BRETHREN: Finally, after two long years of waiting, the way opens so that we can get in communication with the outside world, so I think it my duty

had bananas, native grains and *muhogo* for flour, wild honey for sugar, candles made of tallow for lights, and soap made from wood ashes and lime. Clothes were also unprocurable, so we replaced worn-out garments by clothing made of goat and gazelle skins; made yarn of cotton, and knitted stockings of it; and improvised in other ways. But in spite of all, our bread and water has been sure, and more than that, God has given us an abundance of good things; his promises have been more than fulfilled.

"All building was stopped, but otherwise the mission work was carried on as usual. Uprisings among the natives were feared by the government people at the beginning of the war, and we were instructed to inform the natives of our stations that there was no war between the Europeans and the natives; it was only soldier against soldier.

"Not long after the opening of the war, Brother and Sister F. Bornath, at



Map drawn from sketch furnished by V. E. Toppenberg, accompanying his report from Victoria Nyanza Mission. First report received since beginning of war.

to report from this remote corner of the Master's vineyard.

"When the war began, we were not very well prepared for it as far as food and clothes were concerned. We had just sent orders to British East Africa for sugar, flour, oil, and other supplies. Large shipments of goods from Europe and America had arrived in Mombasa, none of which, however, ever reached us. At a stroke we were set back in the Middle Ages. We had no white flour, not even wheat from which to make it, no white sugar, no petroleum, no soap; in short, none of all the things we have been accustomed to think indispensable. For these and many other things we had to find substitutes. We

our station in Utimbaru, were taken for internment, as you undoubtedly know. Later the Masais, a fierce and warlike tribe east of us, came swarming the country, stealing cattle. At one time when they plundered in Usukuma, near Kanadi, Brother R. Munzig wanted to help his natives to keep them off, but lost his life in defense of the people for whom he faithfully worked. He was stabbed from behind by a spear, and cut with a sword on his cheek and neck, this attack also coming from behind. Before this occurred, Brother H. Palm had been shot in Shirati, of which I presume you have heard. [He was killed by a stray bullet that passed through the wall of the mission house,

which was in the zone of conflict.]

"Shortly before the war, we had been transferred from Sizaki to our oldest station, Busegwe, which Elder J. Persson left when he went on furlough to Europe, in July, 1914. Soon Sizaki, as well as some other stations, was entirely deserted by our missionaries, only a native teacher being left to hold school and to look after the station. The mission station in Utimbaru was made into a fort, Niavangi was occupied by the district secretary, and the school building in Busegwe was for some time used as a hospital for wounded native soldiers, and later as a base for supplies. In Ikidzu they occupied both school and shop, though we continued the work as usual on the last two of these stations. Considering the number of workers in mission service, I am sure the work during this time of war, until we had to entirely abandon our stations, compares very favorably with the same period in times of peace, as far as the number of natives won for Christ, and the tithes and offerings received, are concerned.

"In June, 1916, the English occupied Ukerewe Island, where I am writing this, and last month (July) they took Muanza, the seat of the provincial commissioner of this province, in which all our stations on the German side are located. When the natives heard of this, they lost fear of the German officials, and even openly disobeyed orders, and it became worse when all the officials as well as soldiers left Ikidzu, going south; uproar started immediately by the natives in Ikidzu killing the native police and watchmen left to guard the station. They robbed the government property, and it was reported to us that the Christians who had been left behind by Dr. F. W. Vasenius to watch his property and that of the mission, had been driven away, some having been killed and their huts burned. I tried to send messengers to them with words of courage and instruction, but all the letters were brought back undelivered because of the war raging everywhere. The uproar quickly spread from tribe to tribe.

"Every day brought new and startling reports. My family and I were the only Europeans left in the district as far south as the river Mbalageti, and we had been warned by the government officials that an uprising was to be expected. When Brother B. Ohme went south, he wrote that he feared an uprising, but did not know of any safe place where he could advise us to go. This was the last word we heard from any of our missionaries. With our fifteen months' old baby we could not very well run around in the unknown parts with the soldiers, so we decided to wait on our station until we were sure that the time had come for us to leave. We did what we could to protect ourselves, put out night watches, and for the rest we committed ourselves to God's care.

"Finally the uprising spread to Busegwe also. A chief and his subchief, with women and children, had fled from Niavangi with their one hundred and fifty head of cattle. Busegwe natives

surrounded them and robbed them of all the cattle, and killed one woman and a child. This started trouble; the natives painted themselves for war, and all wore spears and swords, and carried bows and poisoned arrows. They rushed in crowds here and there, and finally came howling and yelling on the mission land toward our house. We now saw that the time had come to leave. We had everything ready for flight, and left Busegwe with the Christians belonging to the mission and the boys. Several chiefs who were robbed of all their property by the natives came to us, because the natives sought to kill them.

"So we started off. At every kraal we passed through, we heard of new troubles. Having remained behind eight days in a land without law, where there were uprisings, we were very tired from the nervous strain and from loss of sleep. Friday evening we arrived in Sizaki, our former home. Here the natives had already robbed the mission, and the teacher had fled. Sizaki was also in a state of war, the subchiefs having been robbed of their cattle, and the natives were attempting to steal the property of the chief when we came. We felt that it might be the last day we should ever see, and yet we decided not to go away before the Sabbath was over; accordingly we remained until Saturday night, when we left for Guta.

"Five chiefs and their subchiefs who feared for their lives, accompanied us through a country that was like a zoölogical garden. Right and left were thousands of zebras, hartebeests, wildebeests, and many other antelopes and gazelles, also ostriches, and other beasts and birds. I did not take time to hunt, but hurried right on. That evening we slept by the seashore, at Speke Gulf. Here the Swahili overseers of the lime works had been killed. We saw their empty huts and the empty house of the European who used to live here. Monday we came into country under the chief of Ukerewe, and Tuesday we were by the channel separating Ukerewe Island from the mainland. Wednesday we crossed in the canoes, and soon we were met by the English outposts,—and we were safe. The chief official himself came down to meet us, and received us very kindly. We were brought to the camp at Buramba, where we were given a very nice and comfortable thatch hut.

"Since coming here we have received news that the natives have not only robbed one station after another, but have destroyed the buildings and everything. We had hoped to be able to stay here until the English officials came to bring order and law into the country, and then to go back to our station, where we of course shall find all our things gone and the house damaged. We had personal property at the station to the value of \$300 at least, besides much mission and government property. The chief official here thinks, however, that possibly we shall be called to Muanza, where all Europeans are sent who come from the German colony.

"During these two years we have had much sickness in our family, but we thank God that our lives have been spared through these seven years of labor in Africa."



The Work in South Africa

ELDER W. B. WHITE, of Cape Town, South Africa, writes:—

"It has recently been my privilege to assist in the dedication of two new native churches in our Union Conference. The first of these services was at Kolo Mission. For about a year the work of building had been going forward. The church is of cut sandstone, with iron roof and flagstone floor. It has a modest cupola, or belfry, which gives the building a neat, finished appearance. We doubt if there is a better native church in Basutoland. To the dedicatory service came a great crowd of Basutos from all parts of the surrounding country. They packed the church full, and many were obliged to remain outside.

"The following week we were with our native people at Kroonstad. For a month or two the brethren in charge, with a number of native helpers, had been laboring hard to erect a church in the native location. This building is of burned brick, with iron roof and clay floor. Probably later a brick floor will be put in. The building is about twenty-two by forty feet, and will furnish a very convenient place of worship for our native believers in Kroonstad. The brethren have built well, and the house is a credit to the work."



BROTHER I. J. HANKINS reports from South Africa: "In the Cape Province the selling of books on commission without license is now prohibited. We may place our agents on salary, however, and thus continue our work. We have decided to do this, and have so notified the authorities. Our agents will receive their salary direct from the office each month, having first faithfully reported their time and sales."

A RECENT letter from Elder F. A. Detamore, of the Malaysian Mission, who had been meeting some of the new recruits arriving in the Asiatic Division, voices again the joy of the workers as reënforcements come to the mission fields. "I cannot tell you," he writes, "how it rejoices our hearts to meet these new recruits. Surely the Lord has set his hand to finish the work rapidly."

THE Near East is not the old East any more, in these days of change. A London journal, the *Near East*, speaking of the recent building of roads to facilitate military operations, says: "A carriage can now travel all the way from Jerusalem to Damascus. The journey was actually accomplished last April by a motor car in one day. The car started from Jerusalem at 5 A. M., stopped for lunch at Tiberias, and reached Damascus at 7 P. M."



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.

Compensation

A FEW steps only down the days
All plain the path before us lies;
Then mists and shades fold out the view,
And hide it from our anxious eyes.

Yet still we go—but not afraid,
As one who walks at night alone:
The mists will lift, the shadows flee;
God's sheltering love will guard his own.

And when, far forward on life's road,
The sun shines backward o'er the years,
A miracle I seem to see,—
Life's rainbow from life's tears!

MRS. I. H. E.

The Morning Watch

A NEW year is almost here, and 1916 will soon be history. The past we must leave with God, and the future is also his. But to us he has given the present; and though it is separated from the past and hidden from the future, it holds the key to all success.

How many good resolutions will be formed, how many new promises made, during these closing hours of the old year! We desire to make for 1917 a better record than the one we are now committing to the mercy of our heavenly Father. Many of us have determined to amend our ways, and more fully live the Christ-life during the coming days. Some will think of special weaknesses, such as impatience, intemperance, covetousness, and other attributes of the carnal heart over which they propose by the grace of God to gain the victory.

But it will take more than resolutions to enable us to win in the battle against sin, and live a victorious Christian life. Great victories are not often won without great battles. Some of us will have such conflicts as we have never before waged if we are to overcome, but every one of us has the assurance that we may gain the victory if we will.

I wish to suggest two things that will aid in obtaining this result: First, a daily study of the Word of God; and second, daily prayer. Without these, no life can be victorious.

No one thing will prove of greater help to a victorious Christian life than the Morning Watch. You may ask, What is the Morning Watch? It is not a thing, it is a habit,—the habit of daily reading and memorizing one or more Bible texts in the early morning hours, meditating upon their meaning, receiving their divine message to the heart, and then spending a few minutes in secret prayer.

This habit is the preparation that will often insure victory in the day's struggles and conflicts.

The Missionary Volunteer Department has a beautiful Morning Watch Calendar prepared for 1917. It contains selected Scriptures for memorizing for every day in the year. It also gives sunset tables, and suggests subjects for special prayer.

Many have received great help from the use of the Morning Watch Calendar in forming the habit of daily Bible study and prayer. The blessing this little booklet has proved to thousands can never be told in type and ink. It is an experience, and an experience so precious that those who have formed the Morning Watch habit would not willingly give it up.

Why not start the new year with a definite purpose to avail yourself of the blessings that may come to your life through the Morning Watch? And why not encourage the members of your family, especially the children and youth, to avail themselves of this spiritual help? Such a habit, formed in their early years, will follow them all their lives, and its influence can never be measured.

Let us form the Morning Watch habit.

MRS. I. H. E.

The Undertone

"MOTH-ER," a boy's voice called from the dining-room, "Moth-er!"

Mrs. Hanson set her lips in a firm line, and went on with her dish-washing as if she had not heard. She was so very tired that even this name, to which she usually responded so proudly, sounded hateful to her, and she thought, bitterly, "They're always calling mother. They roll it slowly over their tongues as if to get all the flavor out of it, and I'm so tired."

"Mother," came more briskly from the kitchen door, "say, moth-er, will you help me with my 'rithmetic, soon as the dishes are done?"

"No, I will not. You must learn sometime to depend on yourself, and you might as well begin now."

Joseph William Hanson, Jr., gasped at the unexpected reply, then gulped hard at the lump that filled his throat. He wasn't going to make a baby of himself before the girls, that was certain; so he pulled his cap down over his eyes, and made a dash for the side door.

Mrs. Hanson jumped nervously as the door slammed, then went on with her task as if nothing unusual had happened. Down deep in her heart she was already sorry that she had answered her big boy in such a cross tone. What if she should be the cause of his running about on the streets at night, as so many boys did. He was her first-born, her big boy! How proudly she had addressed the tiny announcement cards, bearing the dignified name Joseph William Hanson, Jr. To be sure, the name had not been used much, except to decorate these cards; for a mischievous friend of the father's had gazed into the wee red face, saying: "I'm glad to make your acquaintance, Joe Bill," and the nickname had stuck.

"Where d'you reckon Joe Bill went?" asked Martia, the slender little girl who was drying the dishes.

"Attend to your work, and stop asking questions" was the surprising answer, and Martia came so near dropping the plate she held that fat little Elsie, who had not yet been promoted from spoons and forks, giggled gleefully; but one glance from her mother had a quieting effect. Just then, Wayne and Walter, the two younger boys, came racing into the kitchen, squabbling over their football, running into Elsie, who was carrying her tray of silverware to the dining-room table. There was a jingling down-pour, and an indignant cry from Elsie. Mrs. Hanson, drying her hands quickly, gave each of the boys a good shaking, sending them from the room with the stern command to stay out.

Mr. Hanson looked up wearily from his paper as the two came rushing back into the sitting-room, and Walter, the littlest one, sobbed out the explanation, "Moth-er is — is — crossways."

The work in the kitchen was finished in absolute silence. Usually the girls sang, with mother joining in, but the girls were afraid to try it tonight.

Mrs. Hanson was tired. Every inch of her body cried out from utter weariness; and as she thought it over, it seemed to her that she was always tired. It had been her usual baking day, and baking day for her healthy brood was no small affair. Unexpected company on the day before had thrown her cleaning off schedule, adding it to the over-full baking day. If she neglected any of her usual tasks, they piled up on her, she said laughingly, on the days when all went well, and she was feeling at her best. "They pile up in such a big heap that I get covered over and can't climb out," was one of her joking ways of expressing it; but she did not feel like joking tonight. Her house had been in order when the older children and the father came home, but they came in out of a steady downpour of rain, bringing dripping umbrellas and raincoats, and muddy overshoes. Then they had attacked the products of her day's toil with such vigor that there threatened to be a shortage before another baking day. So it wasn't the proverbial last straw that had caused her temper to break, but a whole bale of last straws.

Martia and Elsie scurried off to the sitting-room to their books as soon as they had finished their tasks in the kitchen. Their father was still buried in his paper, oblivious to the fact that he had the best chair in the best light, and that the sheets of his paper, which he had finished reading and thrown down, had added to the general disorder. Mrs. Hanson glanced about the room with a frown, then snatching up a shawl, she said: "I'm going out for a while. Don't wait up for me."

The girls glanced at each other in dismay. With Joe Bill sulking out in the porch swing, and mother away, it gave promise of being a dull evening. The littlest boy began to whimper again, but she went out and closed the door, making no explanations. Out in the misty night, she made her way across the street to the beautiful house on the corner, and Miss Ault, its owner, greeted her unexpected guest cordially.

"But where are the children?" she asked. "Wasn't it Elsie's time to come?"

Going to Miss Margaret's was one of the rewards for good behavior in the Hanson family, and the children had to take turns being mother's companion on these calls.

"I didn't tell them I was coming here. I didn't want them—any of them," was the weary reply. "I wanted to get away. It has been such a day! I couldn't make you understand how hard it has been. I'm so tired of being a slave! It would take more than a war to strike off my shackles. I've worked so hard, but the house looks as if a whirlwind had struck it. My artistic soul cried out hungrily from where it was buried under all that rubbish, for just one glimpse of your peaceful, beautiful, orderly house, so I came. Please play for me."

Miss Ault looked pityingly at the small, fair woman who had dropped in a discouraged heap in one corner of the big, soft divan across the room from the grand piano. It was her favorite position while listening to the music made by her gifted friend.

As Miss Ault played, the tired eyes of her listener drank in hungrily the beauty of the big, perfect room. Everything was in order. Its quiet tones all harmonized. Even the lights from the open fire blended with the rich brown of Miss Ault's dress, and with the copper tints of her lovely hair. Gradually Mrs. Hanson's tense nerves relaxed, and the weariness faded from her face. Miss Ault saw, and nodded approvingly, then her supple white fingers drew forth a new melody. Mrs. Hanson listened eagerly. She had never heard her friend play like this. There was something about the beautiful strains that she did not understand.

"What is it?" she cried, as the fingers dropped from the last tender, caressing note. "I never heard you play that before."

"No, I play this one only for myself. It is called 'Good Night,'" and Miss Ault's voice was unsteady.

"There's a something about it—something different from your usual

playing," Mrs. Hanson insisted. "I can't explain it, but there was an undertone that tugged at my heartstrings until they ached, and I want to know what you were trying to say to me."

"Do you really want to know what that undertone was?" Miss Ault's voice thrilled with intense feeling. "You never heard me play like that because I do not lay my heart bare before even my dearest friend. But tonight I wanted to tug at your heartstrings, I wanted to make them ache, for oh, my dear, you needed it! You have had a hard day,—you say I can't understand how hard, but I know this, that the day has been infinitely harder for me than for you. A spring day with lowering clouds and rainfall brings memories that stir my heart's depths; and make me hate the peace and order of this house. Let me try to tell you what that little wordless song means to me. When I play, I see a home, not merely a suite of orderly rooms, and in the home is a busy woman, absorbed, maybe almost submerged, with home duties, but looking forward eagerly to the close of the day that will bring her loved ones all within the heart circle.

"Perhaps the husband and father will come home tired and quiet, but she will understand that he has worked hard for his family, and that home is the one place in all the world where he can relax and rest, feeling that he is understood. Perhaps the children will be careless and thoughtless at times, but they are hers,—her very own, loving her best of all the world; for to them she is the center of all this old world holds in the way of love and happiness. There will be the happy time when the whole circle mingles together, then good-night kisses and clinging arms of sleepy children; then the hour when the two faithful partners sit together, perhaps without words, yet each feeling sure of the other's love and trust.

"The picture I see in that little song almost drives me mad. You speak of your artistic soul crying out hungrily—what if it was your *woman's heart*? Do you ever stop to think of the wonderful joy of being necessary to their happiness? Do you ever recognize the music in that call of 'Moth-er' as they every one begin calling you from the time they enter the door until they have found you? They prove by this very call that you are the home, the all in all of their existence.

"I'd gladly exchange this house, beautiful as it is, in all its perfect order, for just one day in a home like yours,—the kind of home that was to have been mine,—one precious evening with the one who was to have been my partner for life, and with my bairns calling to me as yours call to you. Weariness of body and nerves is hard to bear, but oh, thank God that you have your loved ones to work for! And after this, when your artistic soul cries out for order and quiet, think of the hungry heart across the way starving for love such as you have in abundance every day. I—let me play it again, now that you understand what the undertone means."

Jessie Hanson listened this time, with

tears stealing down her face, washing away all the bitterness, all the thoughts of her work as being slavery. Her heart was swelling with gratitude for the bonds of love that held her close. She was listening, but her heart was across the way, in the house where things showed the marks of use; and she was saying to herself: "I must hurry, for I want to play the children's good-night song while they sing, and put the littlest boy to bed, and let the girls tell me all about what happened at school, and help Joe Bill with his troublesome arithmetic. And then, when they are all in bed, I want to smooth the tired look away from the dear eyes of Joe, Sr., and tell him how happy I am to be his wife and the mother of our little flock!"

At the last note of the song she said simply, "I must go home," and Miss Ault understood.—*Lulu Linton, in the Sunday School Times.*

Two Prune Dishes

To make prune whip, wash one pound of prunes well, and soak in cold water to cover overnight. In the morning cook in the same water, over a slow fire, until tender. When cool, remove the stones, and put the pulp through a sieve. Sweeten to taste with powdered sugar, and beat well with a fork or Dover egg beater. Then take the whites of two eggs and beat very stiff. When stiff, add slowly two heaping tablespoonfuls of powdered sugar. Whip this slowly into the prunes, pile into the dish from which it is to be served, and let stand on ice for one hour, at least, to get firm.

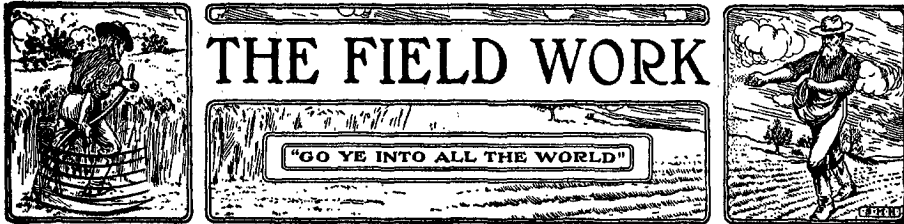
Prune whip may be served with whipped cream or the following custard: To one dessertspoonful of cornstarch add two tablespoonfuls of sugar and the yolks of two eggs well beaten. Mix this well until there are no lumps. Have ready in a double boiler one pint of milk that has just come to the boiling point. Stir the mixture of cornstarch, sugar, and eggs into the scalding milk, and cook until it thickens. Take from the fire, and flavor to taste with vanilla.

This delicate custard may be served also as an addition to fresh or stewed fruit.

Prune *soufflé* may be made as prune whip is made, with the exception that it is put into the oven to brown instead of on the ice to cool. After the eggs have been beaten into the sweetened prunes, the whole mixture is put into a buttered dish, and then put into the oven for twenty minutes to brown. It may be served hot or cold, and with either custard or whipped cream as a sauce.—*Housewives' League Magazine.*

"He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."



Field Class Work at Redlands, California

THE two-year medical evangelistic class at Loma Linda this year numbers twenty-eight. They are mature persons, — licentiate preachers, Bible workers, canvassers, graduate nurses, and others. All of these are intent upon a speedy preparation for efficient work, largely in foreign fields.

To aid in the practical experience work of this class, a series of tent meetings has been conducted at Redlands, six miles from Loma Linda. The tent, which was fifty by seventy feet, and made of fine brown duck, was purchased by the churches of Loma Linda, San Bernardino, Colton, and Redlands, and presented to the conference for work in this district. The Lord prospered us in securing a most desirable location, and meetings were held for eight weeks, four nights each week, from September 19 to November 12. The meetings were conducted by the teachers and the class. Entrance to hundreds of homes was obtained, and many Bible readings were given. Publications were lent, sold, and given away. One man and his wife have begun to observe the Sabbath, and others manifest decided interest and conviction.

A marked spirit of quietness and serious attention was very noticeable throughout the meetings. The blending of the medical work and the evangelistic seemed to meet with general favor, and in some instances with special approval. A good attendance was maintained throughout. In fact, the interest was so good at the close that it was thought best to continue the meetings two nights each week, holding them in a Presbyterian church, centrally located, which we were able to rent at a reasonable price for the purpose. We intend to continue these services until the holidays, and possibly all winter.

The accompanying cut shows a portion of the class with the autotruck and automobiles, ready for their afternoon and evening work. The class has secured \$67.07 for the Harvest Ingathering, and hopes to reach \$100.

G. B. STARR.

Porto Rico

LAST year, about the time of the week of prayer, a man of considerable ability and force of character, who had served as pastor of another church for a number of years, called on me to present himself as a candidate for membership in our church here. During the months that have elapsed, he has given diligent study to the truth, and is serving the church as a teacher and officer, and in the mission is an enthusiastic canvasser and self-supporting worker.

Largely through the influence of this worker, another minister, a man whom any church would gladly welcome, has connected with our work in Santurce. He has a trade and business relations that are not interfered with by his Sab-

bath keeping. The first-mentioned man has had considerable experience as a carpenter and contractor.

About the same time a minister of yet another church severed his connection therewith because, through the efforts of a faithful canvasser, he had seen the light of the Sabbath. He moved to Santurce, spent some time in study, was rebaptized, and is now in the canvassing field. His wife is also fully with us.

The tenth of this month, in discharge of my responsibilities as Missionary Volunteer secretary, I went to the western end of the island to work among the young people in that section. While associated with Brother Moon in this



MEDICAL EVANGELISTIC WORKERS AT REDLANDS, CAL.

work, I learned of a man who, after serving as a pastor for ten years, had come to Brother Moon, asking for baptism. As he was not sufficiently acquainted with the doctrinal points of our faith, he was asked to wait awhile. Brother Moon and I went to the town where he lived, studied with him, and left him prepared for baptism, which will doubtless be administered within the next few weeks. Conversing with this man, I learned that he and his wife had been keeping the Sabbath for six months, and he gave much of the credit for his change of faith to the contact he had had with the faithful canvassers. He is now carrying on a printing office for himself.

On returning from this trip, I found on my desk a letter from another minister, from which I quote as follows:—

"I am a teacher in the public schools of ——. Last summer I worked as a preacher with the — mission, laboring day and night against the doctrines you preach.

"I should confess that I really had not made a serious study of the Bible. But now that the Holy Spirit has opened my eyes wider, I see that you are preaching what the Bible really says about what the Father wants us to do and believe.

"I want to join the Adventist Church as soon as I can, and wish you to send me some religious literature."

We have reason to expect greater things as the Lord continues to work, for surely this is the Lord's work and not man's.

D. D. FITCH.

Ten Years in the South

JUST ten years ago the sixth of January, my wife and I came to Nashville, Tenn., to labor in the Southern field. The first year I was connected with the circulation department of the Southern Publishing Association, and my wife was on the medical staff of the Nashville Sanitarium. I was then called to the presidency of the Florida Conference, where we labored for five years.

During our stay in Florida, we had the pleasure of seeing the membership of the conference nearly doubled, and the funds for all purposes fully doubled. It was also our privilege to have an active part in founding the Florida Sanitarium, and to watch its growth for four years before our departure for another field. That institution has continued to grow, as has also the conference, and the future prospects of both are bright indeed.

We were called to like responsibilities in the Louisiana Conference, so we removed to New Orleans in 1912. Here

we remained for three and one-half years. During our stay in Louisiana five new church buildings were added, and one that had been purchased before our arrival was practically freed of debt. Of the five only one has any obligations against it.

A little less than one year ago, we came to the Cumberland Conference to take charge of the work in east Tennessee. Though this year has been filled with hard labor and with many perplexing problems connected with institutional work, it has been a most enjoyable one. We have become greatly attached to the field and to the people. We should be glad to continue in the work here, but we have been called to another field, and we feel that we should respond.

In harmony with the request of the General Conference, we shall soon be leaving for Cuba, to take up responsibilities in the general work of the Northern Latin American Mission; but before leaving, we felt that we should like to speak to our people through the columns of the REVIEW in reference to this field that has become endeared to our hearts by ten years of service.

I have attended meetings in every State south of Mason and Dixon's line, and I am quite well acquainted with conditions in all these fields, and I know something of their needs. From my experience in the South, I have not found this field very different from those in the North, where I labored for fifteen years prior to coming here. In fact, the

line that once separated the North from the South seems to be rapidly vanishing, and we are fast becoming one people. To my mind there is no more difference between the North and the South than there is between the East and the West.

As we now disconnect with the work in this field, it is with very tender feelings for the South and for the Southern people. The progress in the work that I have noted above is but an index to the progress that has been made in all the conferences, and we shall continue to pray for the success of the cause in this great Southland. We desire also that our brethren for whom we have labored will follow us with their prayers, as we take up new duties in a new field and among a people speaking a language that is new to us.

R. W. PARMELE.

Cleveland, Ohio

THE Lord has greatly blessed the work done in Cleveland, Ohio, during the past two years. Our church members have rallied to the task of warning this great city of the things which are to come upon the world. Three tent efforts have been held. From September, 1915, to October, 1916, seventy-two persons received baptism and united with the church, while fifteen have been received on profession of faith, and fourteen by letter, making the total additions for that time one hundred and one. There are approximately fifty persons keeping the Sabbath who have not as yet fully taken their stand with us.

The large tent effort the past summer resulted in forty-six persons accepting the third angel's message. The expense of this effort, which lasted seven weeks, was about four hundred dollars, and the donations totaled four hundred and nine dollars.

Our Harvest Ingathering goal is one thousand dollars, and we are glad to report that the spirit of zeal and earnestness on the part of our united membership is indicative of final victory. Thus far we have eight hundred dollars. We are of good courage, and feel confident that the onward march of the truth of God throughout the world-wide harvest field is an omen of the speedy triumph of the cause we love.

R. S. LINDSAY.

Cassie Wilson-Dennis

CASSIE WILSON-DENNIS was born in Georgetown, Mich., July 13, 1886, and passed away Aug. 2, 1916, at the sanitarium near Buenos Aires, Argentina, South America. Her parents were Sabbath keepers, and she was baptized at the age of eighteen. The next year she entered Emmanuel Missionary College, where she remained two years preparing for the Lord's work. At the close of her second year at the college, a call was made for Bible workers for the city of New Orleans, and she was one of those who accepted the call. She and Miss Edna Walker went to New Orleans, and labored successfully in soul-winning for a year and a half.

Sister Cassie decided to attend the Foreign Mission Seminary at Washington, D. C., to prepare for work in some foreign field, and after spending a year at the seminary she sailed from

New York, Nov. 20, 1911, for South America. April 3, 1913, she was married to Mr. Allen Dennis, a former schoolmate at the Washington Seminary, and both being acquainted with the Spanish language, they labored together successfully in soul-winning until the time of her death.

Besides her husband she leaves a father, mother, two brothers, and two sisters to mourn her seemingly untimely death. Of a sunshiny disposition, and loyal and devoted to the cause of her Master, Sister Dennis won friends wherever she labored. She was laid to rest in a beautiful cemetery near others who had fallen on the firing line. Elder



CASSIE WILSON-DENNIS

W. W. Wheeler, of Diamante, Entre Rios, Argentina, had charge of the funeral services.

Memorial services were held in Bauer, Mich., in which Elder William Guthrie, president of the West Michigan Conference, Elder J. M. Wilbur, Miss Edna Walker, and the writer took part.

S. B. HORTON.

Spanish Honduras

It does our hearts good as we see the Spanish people here taking their stand for the truth, for it seems that they have such a long way to come.

Our members have been very liberal in their Sabbath school contributions, but it seems to us that the tithe is not what it should be. The other day I received a very encouraging report from our Sabbath school at Lower Cays, Bonacca. They had a fourteenth Sabbath offering of \$152.67, making a total offering for the quarter of \$239.77. This school has a membership of nearly 140, but nearly two thirds of this number are children.

We certainly enjoyed our short visit over on the coast in August, though the weather was very hot. The mosquitoes are very thick there. The only comfortable place a person can find after dark is under his net. I contracted malaria while there, and have since had some trouble in getting rid of it.

Elder and Mrs. Isaac Baker are here at the mission home now. We are all planning to go to Bonacca in a few days,

where we expect to hold a Sabbath school and young people's convention.

We are glad to know that our bookman, Brother Williams, is on his way here from Cuba. He is possibly over on the coast somewhere now, but the weather has been so rough for nearly two weeks that the boats have not been running between here and the coast. Just now we are having plenty of rain, with a nice cool breeze from the north. One of our native young men from Rutan has been over on the coast for several weeks, working with our publications among the Spanish people. He has had very good success for a person who never had any experience in such work. We ask your prayers for the work here.

CHAS. M. PADEN.

Honduras

THE message is slowly making its way on the mainland of the republic of Honduras. We have no great things to report, yet we rejoice to see a few taking their stand for the commandments of God.

The middle of last May, in company with one of the native brethren, I made a five days' trip by mule into the interior, where for over a year one of our brethren has been giving the third angel's message. Several persons began the observance of the Sabbath, and were faithful until severe trials came; then some went back into their former way of living. Others, however, remained steadfast. The people here have all been reared Roman Catholics, so have not been taught the Bible, but rather, to worship images, to honor relics, and to do what the priests say. All they knew about Protestantism was what they had learned through Catholic channels, so they did not see it in its true light. The result is they do not want anything that is Protestant, as they fear they will be defiled by it.

After we had been with them a few days, they seemed to have a little better opinion of us than when we first arrived. Quite a number began to come to listen to the singing, as the singing of hymns was new to them. They seemed to enjoy it, and most of them remained for Bible study. Near the close of our stay with them, six who had remained faithful from the time they first heard the truth, signed the covenant and were baptized. According to the last report, all were standing firm for the truth. Twelve others there and in near-by villages are observing the Sabbath. The brother who first took the message to them is still doing all he can to teach others also. We are praying the Lord to bless him in his efforts.

While I cannot say that I enjoyed the trip, I am willing to go again whenever it becomes necessary to do so. We had the privilege of baptizing nine on that trip, three at Mesica, near the coast, and six in Manguailile. All were Spanish-speaking people. On the way we passed several small villages where the truth should be presented, and the only way to do it is to support some one while he goes from place to place giving the message.

Later I made a visit to the islands for a few weeks, and then returned to La Ceiba to get things in readiness for the convention, which closed a little more than a week ago. We had a very profitable time during the convention. The

English-speaking people had their rally day the first Sabbath of the meeting, and the Spanish-speaking had theirs on Sunday. There was preaching in Spanish every night, and these services were attended by persons who understood Spanish, some of whom were not believers.

Elder J. B. Stuyvesant and his wife were with us during the meeting, and did most of the preaching. All appreciated their efforts, and were sorry when the time came for them to return to their field of labor in Guatemala.

On the last Sunday of the meeting a good company gathered at the river, about one-half mile from the town, where seven persons were baptized, five of whom are Spanish and two English. There are two or three others to be baptized soon.

We are now planning to visit the churches and companies on the islands before returning. This will take us about two or three months if we stay as long at each place as we should.

While Honduras is but a small place on the map, we trust our brethren and sisters will not forget the work here, and that they will remember us in their prayers.

ISAAC BAKER.

Field Notes

A NEW church building is in process of erection at Minneapolis, Minn.

ELDER J. R. PATTERSON reports the baptism of thirteen persons in Southern California during the month of October.

DURING the past quarter the membership of the Sabbath school in Moline, Ill., has grown from fifty-eight to seventy-five.

FIFTY of the seventy-one conferences in the North American Division have used more Harvest Ingathering papers than last year.

TWELVE have gone forward in baptism in Humboldt County, northwestern California, during the past month, and several others are keeping the Sabbath and studying various points of doctrine.

ELDER J. F. WRIGHT reports a successful tour among some of the Alabama churches. He visited the companies at Ashford, Dothan, Mobile, Fairhope, Summerdale, Silverhill, Pine Grove, and Stapleton.

REPORTING from central California, Elder E. H. Adams says: "It has been my privilege to baptize thirty-eight since coming to Fresno a year ago. Three of these were rebaptisms, and thirty-five united with the church at this place."

We are glad to note that Elder C. H. Edwards, of Providence, R. I., is recovering from his long illness sufficiently to undertake public labor again. He is holding a series of Sunday night lectures in the church in Pawtucket.

THE new church at Liberty Center, Iowa, was dedicated to the service of God the first Sunday in November. On the previous Sabbath five new members were taken into the church, three of whom had but recently accepted present truth. A series of special meetings is being conducted there.

Missionary Volunteer Department

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

"The Lord Himself"

It is not for a Sign we are watching,—
For wonders above and below,
The pouring of vials of judgment,
The sounding of trumpets of woe;
It is not for a Day we are looking,
Not even the time yet to be
When the earth shall be filled with God's glory
As the waters cover the sea;
It is not for a King we are longing,
To make the world kingdoms his own;
It is not for a Judge who shall summon
The nations of earth to his throne.

Not for these, though we know they are coming;

For they are but adjuncts of him
Before whom all glory is clouded,
Beside whom all splendor grows dim.
We wait for the Lord, our Beloved,
Our Comforter, Master, and Friend,
The substance of all that we hope for,
Beginning of faith and its end;
We watch for our Saviour and Bridegroom,
Who loved us and made us his own;
For him we are looking and longing:
For Jesus, and Jesus alone.

—Annie Johnson Flint.

The Senior Bible Year

Assignment

- Jan. 1. Genesis 1 to 3: Creation; sin; salvation.
Jan. 2. Genesis 4 to 7: Enoch; Noah; the ark and the flood.
Jan. 3. Genesis 8 to 11: A new beginning; Babel.
Jan. 4. Genesis 12 to 15: A man of faith; tithing; the covenant.
Jan. 5. Genesis 16 to 19: Lot delivered; Sodom destroyed.
Jan. 6. Genesis 20 to 22: Abraham's faith tested.

Announcement

The interest that has been manifested in the Bible Year by REVIEW readers is greatly appreciated by the editor and by the Missionary Volunteer Department, for it is by the "word of his grace" that we are built up in the Christian life. Acts 20:32. The assignments will be run again this year, not in partial chronological order, as last year, but in consecutive order according to our English Bible. Short notes will also be given, which it is hoped may be of some help to the reader in securing a general and comprehensive knowledge of the Word of God.

It has been decided to outline a Bible Year for the Juniors which will omit portions of the Bible which are not so easily understood by children, and will make it easier for them to complete the reading in a year. The assignments and notes for the Junior Bible Year will be found in the *Youth's Instructor*.

Bible Reading by Books

Almost every Bible reader knows that originally its books were not divided into chapters and verses. The division into chapters was made in the early part

of the thirteenth century, and the division of the chapters into verses was made after the art of printing had been invented, about the middle of the sixteenth century.

While these divisions are very convenient for reference, they have doubtless in many cases served to obscure the meaning. The books of the Bible are like other books in that there is an introduction, a development, and a conclusion. Every book of the Bible has an object, as well as a subject, and to really get its message one needs to read it through without reference to these artificial divisions. To stop at the end of a chapter or verse, often breaks the thought of the book, and hence obscures the meaning. While the Bible has many short, terse sayings, it is not a string of aphorisms (unless it be some parts of the book of Proverbs).

Topical study is all right after a comprehensive survey has been made, and when the general study is continued; but topical study alone, without much study of the contexts from which the texts are taken, is very likely to lead to misinterpretations. The person who studies this way only is likely to think of the Bible merely as a collection of texts to which he may go for blocks with which to construct a creed to his liking, or for ammunition with which to bombard an enemy.

The best understanding of the Word cannot be obtained by making topical study the first or only method. It is possible that under exceptional conditions the germ might be taken from the grain of corn, planted, and made to grow, but an all-wise Creator embedded it in the starch of the grain from which its early life should be nourished.

So we would earnestly recommend all our people to take up the reading of the Bible through during 1917. There are many professed Christians who have never read the Bible through. And while we give an assignment for each day, it is more with the idea of telling you at any particular date whether you are keeping up with the reading. We recommend the reading of a whole book at a sitting when possible. And if time will permit, a rereading will more than double its value to you.

M. E. KERN.

The Ministry of Money

It was not the purpose of the officers of the Missionary Volunteer Department when the department was organized in 1907, to especially emphasize finances in the young people's work. But the young people wanted to give, and different local and Union Conferences asked for missionary enterprises to support. Finally a North American Division goal was adopted, including a certain sum of money to be raised for missions; and working to a goal has proved to be a great blessing to our young people.

The Missionary Volunteer financial goal for the North American Division for 1917 is \$35,000. This is more than the entire denomination donated to foreign missions in 1886, thirty years ago. Not only will the raising of this money greatly aid our foreign mission work, but in the raising of this money the young people are gaining an experience

in the principles and practice of Christian stewardship, which is of great value.

Children and young people need to be educated in this as in every other line of Christian life and work. This thought is well expressed in the following from the *Epworth Herald*:—

"Giving is a matter that demands careful education and constant supervision. The church needs today to teach right habits of giving which shall remain with children as they grow into manhood and womanhood. How is this to be done? In short, three methods may be suggested: 1. Supply material so that the right motives may constantly be appealed to. Here may be seen the great value of a study of missions. 2. Have children make definite pledges to give to definite causes which can be made to appeal to them. Pledges like this are good, because as soon as children come to deal with money in the business world, they must make pledges. It is businesslike to do it. 3. Keep a constant supervision until the habit of giving is formed. This means years of work, until the child reaches middle adolescence. We may then look for some results in greater giving in after-years."

A uniform plan has been adopted for the education of all our Missionary Volunteers in the habit of systematic giving, and for reaching their financial goal. This is outlined in the *Instructor* of January 2. It has also been printed in Missionary Volunteer Leaflet No. 54, which will be sent free of charge, by the conference Missionary Volunteer secretary, to all Missionary Volunteer leaders and church elders. Every church officer and every one interested in the advancement of our Missionary Volunteer work should study this plan, and should lend his influence to the training of the young in systematic giving and in an appreciation of the ministry of money. M. E. KERN.

A Periodical with a Special Mission

ALL over the world, our churches, large and small, are bound together by the ties of brotherhood. We believe the same truth, together we look for our Saviour soon to come, and we are all interested in giving the message to our neighbors and to the world. With this common faith and purpose, how natural that we should organize! It is an apostolic principle that everything should be done "in order." Step by step God has led us into an effective church organization. We are not, however, to trust in the organization, but in the living God, who will make the church in all its parts an instrumentality for the finishing of his work. Over and over the Lord has admonished us to press together and unitedly do the work which he has committed to our hands.

We believe that one of the most effective measures ever adopted for increasing the efficiency of the church was the establishment of the *Church Officers' Gazette*. With two pages of general matter addressed to ministers and church officers by the Division Conference officers, five pages full of most helpful missionary instruction and programs by the Home Missionary Department, and nine pages of programs and helps for our Senior and Junior Missionary Volunteers, the *Gazette* comes filled every

month with that which will greatly aid our church officers in making their work a success.

A Missionary Volunteer leader tells how she struggled under the load of her responsibilities, sitting up nights to prepare studies and to plan her work, when she happened to see a copy of the *Gazette* which contained studies on the very subject she was planning, besides many practical suggestions and much helpful instruction to leaders. The *Gazette* has relieved her of the burden of preparing material for the programs, and given her time to spend in adapting material already prepared, and in working with and for her members. Then, too, she has the satisfaction of knowing that her company is keeping step with the great "army of youth" which is moving forward to victory.

Here and there we find a church which does not receive the *Gazette*. But such churches, like Adventists that do not take the REVIEW, are usually on the background. This article is an appeal to such churches to subscribe for the *Gazette*. Especially are we anxious for every company of Missionary Volunteers to have the benefit of this periodical, which has a special mission. We do not urge our people in general to take the *Gazette*, but we do wish every Missionary Volunteer leader and secretary to have it. The church elder and home missionary secretary should also have it. Money invested in something that will greatly increase the efficiency of the church, is money well spent.

The price of the *Gazette* is 50 cents a year. Two or more copies to one address, 35 cents each. Order through your tract society. M. E. KERN.

Medical Missionary Department

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

The Value of High Ideals to the Professional Nurse

(Paper read at the opening exercises of the Nurses' Training School, at the Florida Sanitarium, Orlando, Fla., Thursday evening, Nov. 16, 1916.)

It matters not what profession or occupation or business a person may choose for his life work, if he does not have a mental conception of perfection, he will not reach the highest rung of the ladder of success. If the nurse does not enter the training school with a certain amount of enthusiasm, which daily grows more ardent, with greater zeal and love for the work, she would better consider well her calling to this profession. If it means nothing more to her than a life of drudgery, whereby she is able to collect a few dollars for her maintenance, she will find neither happiness nor success. Unwilling service, given only with thought of the financial compensation, will bring no thrill of joy.

The nurse with high ideals is bound to succeed. She will not be untidy about her person, nor in the care of the sick-room or her patient. High ideals will help her in the matter of etiquette toward her patients, the doctor, and her associates in the world outside, as well

as in her professional work. She will be clean in word and speech, not given to slang, or repeating vulgar stories to her patients, which is not uncommon with many nurses. Her professional work will prosper, for she will read and study, thus keeping abreast of the new methods and the progressive spirit of the age. Addison said, "What sculpture is to the block of marble, education is to the human soul."

If the nurse will, by much reading and study, endeavor to educate herself, not only in her profession, but in all lines wherever opportunity offers, she will become liberal in her views, with a deeper sympathy for all mankind. Her standard of perfection will not permit her to retrograde, but she will always be in the front ranks. She will not seek to escape hard work, but, health permitting, will always be ready for service wherever called. She will be a woman chaste and pure in all things, and although she may not become known to the world at large, she will be popular in her own little world; for some one has said, "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

On occasions like this, it is customary to recite the deeds of courage and heroism of the nurses who have won renown on the fields of battle. Their acts of devotion thrill our hearts. Just at this time, when Europe is passing through a great convulsion of conquest, it is of interest to remember that about sixty years ago Florence Nightingale organized the first nursing corps of women to go on the field of battle. By her wonderful genius and devotion, she glorified her sex and her calling. Another heroic figure in the history of nursing was Clara Barton. She was especially identified with the Red Cross Society, of which organization she was the first president. Florence Nightingale and Clara Barton will live forever in the grateful memory of the human family. They are heroic figures in the history of nursing, not only of the war periods, but also in the subsequent or scientific period of nursing. The luster about their names will never tarnish, but will endure as long as men and women are sick and need care.

The first institution for training nurses was founded in Kaiserwerth, Germany, in 1836. In 1840 Mrs. Fry founded a school in London. The first school for nurses in America was established in Boston in 1877. The first school for medical missionary nurses was established in Battle Creek, Mich., in 1883. The first class had a course of only one year's study. The regular two years' course began in 1884, and the first class was graduated in 1886. Later, the school started a three years' course.

Since then schools have been started in different parts of this country, and also in foreign lands, where many noble young men and women have been trained to work for the sick and suffering. They not only give relief from pain and sickness, but by their beautiful Christian character and faithfulness to duty, they lead sin-sick souls to accept the Lord Jesus as their Saviour. Though no worldly honor has been bestowed on them, we know that when Jesus comes to claim his own, those who have worked faithfully will receive their reward.

More is expected of the nurse today than ever before. The laity are better educated than formerly; to some extent the outside world has raised the standard of nursing, and we as medical missionary nurses must not fall short of that standard. Therefore it is essential that from the beginning of our training we should form high ideals: first, that the name of our Master be not dishonored, and that our own success be assured; second, that the public may have greater faith in the professional nurse, and less chance to criticize her.

Having chosen nursing for our vocation, we should give the best that is in us to those we serve, cheerfully and willingly. Let us follow the golden rule in daily conduct. If we do this, our life will be not only useful, but happy; for happiness always follows right living, right thinking, and the faithful performance of duty.

EMMA DINESEN, R. N.

Home Missionary Department

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

The Tender Ministry of Love

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 6, 7.

"Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, he laid his hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls; bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there."—*Christ's Object Lessons*, pp. 417, 418.

Here we have set before us some ways in which we may win souls for Christ. All around us are starved souls, who are hungering for the love of Christ, but do not know it. Christlike love and sympathy manifested to them by Christ's followers will lead these people to him.

Each church should take a burden for the people living around it, and should plan for systematic house-to-house work. The lending of tracts is a good way to begin. As the members visit the homes, they should endeavor to establish a friendly acquaintance, and learn something of the circumstances of the people. If sickness is mentioned, inquiry could be made as to whether the invalid would enjoy a short visit. Flowers might be left later, or some little delicacy to tempt the appetite. A card with an appropriate promise of God could accompany the gift. Little attentions like these are usually received with gratitude.

In some cases it might be possible to give simple treatments that will relieve pain. Every Seventh-day Adventist should know how to give fomentations, foot baths, packs, and other simple treatments that require no appliances beyond those found in most homes. These will often give wonderful relief. They should never be given, however, when a doctor is in charge of the case, except with his consent.

Some chronic invalids, blind people, and others afflicted in many ways, may be found. All these greatly appreciate any evidences of loving interest they may receive, though they may not at first be very cordial; in some cases suffering has embittered them.

Chronic invalids enjoy visits. Conversation with them should be bright and cheerful, so as to direct their thoughts in hopeful channels. If possible they should be enlisted in some sort of service for others; nothing so cheers any one as to help some one else. They are usually glad to be supplied with good reading matter, and may enjoy being read to.

The blind also like to be read to, and arrangements should be made to have some one do this regularly. Study ways to brighten their lives, and thus lead them to give themselves fully to Christ.

Poor people will be found who need assistance. The best aid that can be given is to help them to help themselves. But some will need food and clothing before they can do anything for themselves. Some of the people in the community who are well off may be willing to give food and clothing when they know the case is a worthy one. Church members can become the medium for such help.

These are a few ways in which brightness may be brought into sad lives, and by which hearts may be prepared to receive the gospel message. Those whose hearts are full of Christ-love will find many other such openings.

EDITH M. GRAHAM.

How One Sister Learned Present Truth

ONE sister, in telling me how she received the truth by reading one of our books, related the following incident connected with it:—

"One day my husband attended an auction sale and purchased several different things. Among them was a large book. The book was entitled, 'Thoughts on Daniel and the Revelation.' I asked him why he bought that book, and he said that it was a nice large book with queer pictures in it. He had given but twenty-five cents for it, and thought it

would look nice in the bookcase, if nothing more. The book was placed in the bookcase, and was untouched for a time; but later I became interested in it and read it, accepting the doctrine it taught."

God has a care for his message-filled literature. If we are only faithful in its circulation, he will see that it falls into the hands of the honest in heart. Evidently the family that first purchased this book did not read it, or at least did not value it very highly, as they offered it for sale at an auction. It was not lost, however, but fell into the hands of one who was seeking truth. This sister is faithful and active, training up her children in the love of the truth. Let us be faithful in sowing the seed, trusting the Lord for the increase.

LYLE SHEPARD.

Educational Department

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

Among the Schools

THERE are so many things to tell about these inspiring visits to our schools that one hardly knows what to leave out. Generally speaking, their story is one of progress, though not without the battles and marches which only can spell advancement. One thing is sure, our schools are steadily gaining in comprehension of what the length and breadth of their function in this advent movement really are. A deeper sense of this inevitably drives responsible leaders to God for greater wisdom and capacity to direct, and leads them to turn to the people, old and young, in appeal for coöperation and support. This, in turn, marks progress.

Kansas Academies

The State of Kansas, with its achievements in prohibition, its woman suffrage, and its one telephone for every home in the State, affords a promising field for equally aggressive achievement in the development of Christian education. As a result of uniting her two conferences into one for the sake of more economic and efficient administration, the question of uniting her two academies is a pressing one.

Strode Industrial Academy, a school of twelve grades, is located near the Oklahoma line, in the southeastern part of the State. With our shortage of school administrators the past year, Prof. Varner Johns, former educational superintendent of the Colorado Conference, was called to take the principalship. He and Mrs. Johns united in working the field vigorously for students last summer, with the result that they have seventy-six this year, as compared with forty-eight last. This body of young people seems thoroughly imbued with the spirit of work and a purpose to make service for God their highest aim. Their quarters are so limited, however, that students have to be put out among neighbors.

Hill Agricultural Academy, a school of ten grades, is located near the Nebraska line in the northwestern part of the State. Prof. H. H. Howard, the

principal, has stood by the school for four years, and has steadily built up its interests. The school has only one small building, however, for all its work as a boarding school. It can room only sixteen students and teachers; the rest of its enrolment of forty-four are day students. It must soon build or cease to grow.

There is good reason to believe that Kansas will rise to the situation and work out a plan for her two schools that will assure progress in educating her large body of young people.

Clinton German Seminary

Unique among our schools are three seminaries established seven years ago for three nationalities of foreign origin that constitute a sufficiently large and substantial element in our church membership to merit special provision for the education of their young people. These nationalities are the Germans, the Danish-Norwegians, and the Swedes. The three seminaries conducted by and for them are the German Seminary, at Clinton, Mo., the Danish-Norwegian Seminary, at Hutchinson, Minn., and the Swedish Seminary, at La Grange, Ill.

These schools were first operated as departments of Union College, but because of certain handicaps in realizing fully the purpose of their organization while attached to an English school, they were all removed the same year to their present location. Their general policies are directed by boards of corresponding nationality in the North American Foreign Department, in counsel and co-operation with the Union and the North American Department of Education. Their aim is to develop workers for the large populations of their own nationalities in America, many of whom cannot be reached through the English language.

The Clinton German Seminary, under the principalship of Prof. F. R. Isaac, is enjoying the largest enrolment of its history, one hundred and fifty-three mature, stalwart young men and women. The work of the school is conducted largely in German, and aims to develop chiefly ministers, Bible workers, and teachers. A suggestion of how urgent is the need of such a school is contained in the fact that twenty more German church schools could now be carried on if we had teachers to conduct them in the German language. As it is, they must wait till the teachers can be prepared. The seminary is building up a normal department for this purpose. Though hampered this year by the director's failure in health after two months' faithful service, yet satisfactory arrangements have now been made for continuing the work, with the prospect of six graduates to take up teaching next year.

This school bears numerous marks of thrift—well-kept premises; order and discipline in and about the buildings; a productive farm and registered dairy stock; a carpentry department just being installed; a thriving greenhouse, with an expert gardener and florist, who with student classes is growing winter vegetables for the market, and flowers indoors and out; a growing library, and laboratory equipment; a hard-working faculty; and an excellent spirit in the student body.

Danish-Norwegian Seminary

This institution is located in a State—Minnesota—whose population is at least two thirds Scandinavian. The main structure is substantially built of brick, with maple flooring, and was purchased from the Lutherans. One wing has never been completed above the foundation, but pledges to cover a considerable part of what remains to be done, are already on hand. The farm of one hundred and sixty acres lies in a fertile section of the State, and affords much labor for students. The editor of a local paper told me the value of this land had more than trebled since it was purchased seven years ago.

The aim of the school is to develop laborers who can work for their own nationalities in their own tongue, as also those who can labor in mixed communities, for either English or Scandinavian people as the case may call for. More than one hundred mature students are in attendance, the enrolment being somewhat reduced this year because of crop failure. Most of the instruction is given in Danish and Norwegian. The president is by birth a European, of Danish-Norwegian parentage. The other Scandinavian members of the faculty, though American born, have been well educated in their native tongue in America and Europe. The teachers are thoroughly loyal to the denominational school courses and standards, making only such modifications as their special demands in language and textbooks require. The morale of the student body is so good that Professor Andreassen, the president, told me they had had no need of a preceptor or a preceptress this year up to the present, so far as discipline is concerned.

Like the German Seminary, this school, while incorporated in the local Union, draws students and support from the entire Division Conference. Members of the faculty have been very considerate of other schools in soliciting students. Our other school men and our conference officers everywhere should remember these important seminaries, and encourage young people of suitable nationality to attend them. Both nationalities afford much of our most loyal and substantial church membership. There can be no danger in our giving strong support to their separate educational enterprises.

Thrift, cleanliness, and sobriety characterize all the work of the school at Hutchinson. Class work in carpentry and cabinetmaking, in sewing, cooking, printing, and agriculture, is maintained, all students working two hours a day, besides five hours a week if they take a trade. The seminary enjoys the highest esteem and confidence of Hutchinson citizens.

W. E. HOWELL.

—It is reported that the cadet barracks at West Point are already crowded as a result of the recent act of Congress doubling the cadet corps there. When the corps reaches the authorized maximum, there will be between 900 and 1,000 cadets, and this increase in students will make necessary the construction of new mess halls, barracks, hospitals, officers' quarters, and alterations in other buildings, estimated to involve an expenditure of \$3,074,079. The last session of Congress appropriated \$120,603.35 for buildings and grounds at West Point.

News and Miscellany

Notes and clippings from the daily and weekly press

—The annual fire loss in New York City is \$6,000,000, caused mostly by carelessness.

—A miniature automobile horn blown by pressing an electric button, has been invented to replace doorbells.

—The Indian who gained great wealth from discovering the Klondike gold fields, recently died in poverty.

—An inventor living at Troy, N. Y., has patented a laundry machine that irons an entire skirt over a conical roller at a single operation.

—It is stated that there are 10,000 towns west of the Missouri River, each having over 300 population, where the gospel is not preached by any one.

—Two hundred and fifty thousand dollars for missions was a recent gift from Mrs. D. Willard James, of New York, to the Methodist Board. She has already given \$7,000,000 to various funds for retired ministers.

—Dr. Percival Lowell, founder and director of the Lowell Observatory at Flagstaff, Ariz., and an astronomer of international reputation, died November 12, from a stroke of apoplexy. Dr. Lowell was best known as the principal exponent of the theory that Mars is inhabited. He was the brother of A. Lawrence Lowell, president of Harvard University, and a cousin of James Russell Lowell.

—The United States cruiser "Boston," considered at one time the fastest and best ship in the United States Navy, will soon be relegated to the scrap heap. Some years ago the ship ran aground. It was found that the cost of repairing her practically amounted to reconstruction, so the Navy Department advised dismantling her. She was launched at Chester, Pa., in 1886, and took an active part in the Spanish-American War.

—The white potato crop is the smallest since 1911, says the Department of Agriculture's latest monthly report. The outlook for corn is more favorable, though it is still about 300,000,000 bushels less than was harvested a year ago. Wheat also has taken a drop, the estimated production being about 400,000,000 bushels under last year's crop. Oats, barley, buckwheat, and apples show smaller yields than were estimated in September.

—Henryk Sienkiewicz, the most widely read Polish author of his time, died at Vevey, Switzerland, on the shore of Lake Geneva, November 18. He was distinguished for his patriotism as well as for his literary productions. He was born in 1845, and a considerable part of his life was spent in exile. He was a prolific writer, but the work which brought him greatest reputation and financial profit was "Quo Vadis," a novel which, with fascinating vividness, purports to describe Roman life in the days of Nero. It has been translated into thirty different languages.

—“To be useful in the world needs preparation. Everything really useful must be shaped to fit some place or task. Youth is the time to follow the advice of the old Persian proverb, ‘Square thyself for use; a stone that may fit in the wall is not left in the road.’”

—To soar over the north pole in a hydroaeroplane is the ambition of Roald Amundsen, the Norwegian explorer who a few years ago attained the south pole. Captain Amundsen arrived in New York recently from Copenhagen to purchase two hydroaeroplanes for that purpose. Starting in the summer of 1918, he said, he expects to be in the far north from three to five years. The main object of his flight, Captain Amundsen declared, would be to study the air currents around the pole.

—According to a report received by the National Geographic Society, the United States now owns exactly 8,000 islands, supporting a population of 10,000,000. The commerce of these islands exceeds \$300,000,000, or more than that of the United States in any year prior to 1850. American capital invested in the islands aggregates approximately \$400,000,000, and from them there is shipped to the United States \$100,000,000 worth of products every year, and they take in exchange products of about equal value.

—President Wilson gave the wireless flash which bathed the Statue of Liberty in light at six o'clock on the night of December 2. Bartholdi's famous symbol of American freedom, which has been for thirty years a token of welcome to the United States to millions of immigrants from every land, will be illuminated every night hereafter from top to bottom. Funds to install the permanent lighting system for the statue, the gift to the United States of 400,000 citizens of France, were provided by public subscription.

—The Japanese, like the Chinese, have no alphabet, in the ordinary sense, every word in their written language being represented by a separate character. In telegraphing in those languages, therefore, about 10,000 words are selected, and figures ranging from 1 to 9,999 are allotted to each word. Each word of a message to be transmitted by telegraph is first given its proper number by the telegraph clerk, by means of a dictionary which has been prepared under the authority of the government. These numbers are then transmitted by the Morse alphabet, and when received, the message is translated back into the Chinese or Japanese characters by reference to a corresponding dictionary.

—Yale University began its work as an academy at Saybrook, Conn. Two hundred years ago the academic foundation was transplanted to New Haven, Conn., and that removal was celebrated this year. The most picturesque feature of the celebration was a historical pageant. This was participated in by more than 7,000 persons. The Yale “Bowl,” with its accommodations for nearly 60,000 persons, was the setting, while upon the green turf were depicted the episodes and incidents of college life. The interludes were allegorical, and many hundreds of children and their elders took part in the groupings and dances. The pageant had been arranged at a cost of about \$60,000, and drew Yale alumni from far and near.

—Dr. Thomas D. Wood, of Columbia University, announces some astounding facts in relation to the 20,000,000 children in the public schools. He says that there are 1,000,000 with defective hearing, 5,000,000 with defective vision, 6,000,000 suffering from malnutrition, 10,000,000 have defective teeth, and 6,000,000 have adenoids and enlarged tonsils needing attention.

—Some relief in the present tense news-print paper situation is likely to be afforded by the fact that several additional mills will be put into operation within the next few months in the United States and Canada. The output of these new mills, in the opinion of officials of the Department of Commerce, will go a long way toward increasing the supply of news-print paper to meet the demands, which are said by the manufacturers and jobbers to be responsible for the prevailing exorbitant prices. While, in time, the increased output from the additional mills is expected to have its effect, officials of the Federal Trade Commission doubt if there will be any immediate reduction in the market price as a result of the present government inquiry. This is a time, they understand, when publishers make their contracts for the next year's supply. Under the present circumstances the officials would not be surprised if the paper manufacturers and jobbers undertook to increase the prices, which at present are shown to be out of all proportion to the cost of manufacture.

—Buddhism is credited with a revived life in Japan. It is imitating Christian missions in some phases of their propaganda. It is characterized by aggressiveness and adaptability. One of the forms of activity shown is the “Sunday school.” The work was inaugurated at the time of the emperor's coronation a year ago. In six months, it is stated, there were 800 schools, with 120,000 children. The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwana-ji, which has a board which acts for all Japan. This board gives a banner to the best school, and confers medals for special merit. The child having the best record in each school is given the privilege of visiting the far-famed building and treasures of the West Hongwana-ji temples. In every detail the schools imitate the Christian schools—the same officers and committees; the same classification of departments. They have gone so far as to organize mothers' meetings, young men's associations, and special meetings for children, corresponding to our children's day, rally day, etc. In literature for children it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, “Life of Buddha” series, attendance cards, etc., conform to those used in Christian Sabbath schools. But the climax of imitation is reached in the music. Christian hymns—words, tunes, and all—have been appropriated. Such songs as “O for a thousand tongues to sing,” “Jesus loves me! this I know,” “Bringing in the sheaves,” “God is love,” are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as “heavenly Father.”

OBITUARIES

WILSON.—Lyman Wilson was born in Bowne, Mich., Aug. 7, 1859, and died in Bauer, Mich., Nov. 19, 1916. He gave his heart to God shortly before his death, and fell asleep trusting in the saving power of his Saviour. His wife, one daughter, several brothers, and other relatives are left to mourn.

WM. GUTHRIE,
W. H. SHERRIG.

GREER.—William John Greer was born in Ireland, July 15, 1853, and died in North Yakima, Wash., Oct. 31, 1916. He accepted the third angel's message in 1912, being baptized by Elder P. A. Hanson, and ever remained faithful to the cause he loved. He sleeps in the hope of a soon-coming Saviour and a glorious resurrection. His companion and three children mourn.

J. K. LUTHER.

MAXSON.—Henry J. Maxson died Oct. 27, 1916, aged 81 years and 7 months. New York was his native State, but for many years he lived in Waterloo, Iowa. Ten years ago he moved to Prescott, Wash. He heard and accepted the third angel's message seven years ago. We laid him to rest beside his companion, who fell asleep in Jesus only a few months before he was called to rest. One daughter survives.

OSCAR HILL.

SEWELL.—Solomon Sewell was born in Tuscarawas County, Ohio, May 26, 1835. He was united in marriage to Mary C. Kelly Dec. 24, 1863, and to them were born ten children. About twenty-three years ago Brother Sewell united with the Seventh-day Adventist church, and to the end of his life he was devoted to the cause of the third angel's message. After a very brief illness he fell asleep in the hope of eternal life.

J. J. MARIETTA.

KOONTZ.—Cora Louise Butler was born in Buffalo, N. Y., May 18, 1860. She was married to John I. Koontz in Mapleton, Iowa, Aug. 16, 1881. The following spring they settled in Onawa, Iowa, where they have since resided. Mrs. Koontz united with the Seventh-day Adventist church in 1897, and remained a faithful and consistent member until her death. She is survived by her husband and four children.

W. A. MCKIBBEN.

DESCOMBES.—Bertha Cornelia Descombes was born in Switzerland, in the year 1883. Her parents settled in Berlin, Ontario, when she was five years of age, and she died at the family home in that place Oct. 29, 1916. When fourteen years of age she was baptized by Elder H. P. Holser, and until her death remained a firm believer in the third angel's message. An aged father and mother are left to mourn, but they sorrow in hope.

A. V. OLSON.

TOWER.—Laura L. Mallitte was born in Ypsilanti, Mich., Feb. 19, 1829. When she was thirteen years of age, her parents moved to Barry County, and three years later she taught the first school in Woodland. In 1846 she was married to Harvey Tower, and to them were born eleven children. Sister Tower accepted the third angel's message in 1875, and was faithful unto death. She fell asleep at the home of her daughter, Sept. 27, 1916.

W. C. HEBNER.

HUDSON.—Charlotte M. Hudson, *née* Hall, was born Aug. 5, 1839, near London, Canada, and fell asleep in Jesus, in Fresno, Cal., Aug. 28, 1916. In early days her parents came to Illinois, and in 1850 she crossed the plains with them to California. Her marriage to George Hudson took place in 1859. She was left a widow twenty years later. In 1899 she went to Honolulu, and there accepted present truth, receiving baptism from her son-in-law, Elder B. L. Howe. Sister Hudson was a faithful wife, a loving mother, a considerate neighbor, and a conscientious Christian. She is survived by five children.

E. H. ADAMS.

BORDO.—Mrs. Ida M. Saxby-Bordo was born in Springfield, Mass., in the year 1855. She died Oct. 12, 1916. Sister Bordo was born in the message, and united with the Seventh-day Adventist church by baptism at the age of thirteen, remaining faithful until death. She is survived by her husband, one son, three daughters, and two brothers. We feel assured that she will receive a crown of righteousness when the Saviour comes to claim his own. C. S. WIEST.

STRATTON.—Lena Maria Bell was born in Fairfax, Vt., June 2, 1854. She was married to Luman H. Stratton Oct. 31, 1874. Two sons were born to them, one of whom died in infancy. She loved children, and a number of young people can testify to her motherly care. She was a mother to the writer for sixteen years. Thirty-five years ago, under the labors of Elder H. W. Pierce, she embraced present truth. She died in Cambridge, Vt., Oct. 26, 1916. Her husband and son mourn, but they sorrow in hope.

MRS. A. M. CRAM.

WEIAND.—William Weiand was born in Germany, March 28, 1845, and died at the home of his daughter, in Spokane, Wash., Nov. 20, 1916. He was married to Bertha Scheef in 1868, and to them were born six children. In 1882 he came to America. He lived in Ohio until 1889, when he came to Ritzville, Wash., being one of the pioneers in Adams County. In 1906 he moved to Spokane, and there his wife died in 1915. He bore the sufferings of his last illness with Christian fortitude. Three daughters survive.

A. M. DART.

DURST.—Melchior Durst was born in Switzerland seventy-eight years ago. At the age of twenty-six he came to the United States, and finally settled near Portland, Ore. Thirty years ago he accepted present truth under the labors of Elder C. L. Boyd. In 1904 he was married to Louise Schuler, and to them was born one son. Brother Durst fell asleep Oct. 8, 1916, and rests in the cemetery at Gaston, Ore., awaiting the call of the Life-giver. His wife and son, three sisters, and one brother are left to mourn, but they sorrow in hope.

J. L. KAY.

KLATT.—Mary Galbraith was born in Lorneville, New Brunswick, Nov. 20, 1871. She was married to Hans H. L. Klatt May 12, 1915. About nine years ago she became a member of the Seventh-day Adventist church at St. John, New Brunswick, having accepted the third angel's message through the efforts of Elder J. O. Miller. She suffered much during her last illness, but she was perfectly resigned to the will of God. Her death occurred in St. John, Nov. 17, 1916. Her husband and many relatives are left to mourn.

GEO. H. SKINNER.

JENSEN.—Mrs. Kersten Jensen, née Petersen, was born in Denmark, Jan. 1, 1848. She came to America, a widow with two children, in 1883, and that year was married to Jacob Jensen, of Fremont, Wis. They resided at that place until last spring, when they removed to Oshkosh, where Sister Jensen died Nov. 16, 1916. She was an earnest member of the Seventh-day Adventist church. Her companion, one daughter, one brother, two sisters, and many other relatives and friends are left to mourn. Our sister sleeps in hope of the resurrection.

P. A. HANSON.

ALLRED.—Mrs. Harriett Amanda Allred died in Lincoln, Nebr., Nov. 19, 1916, aged nearly 62 years. She accepted present truth under the labors of Elder M. Enoch about thirty-two years ago, and remained faithful until called by death. Our sister was a devoted wife, a kind and loving mother, and was highly respected by all who knew her. Her husband, one daughter, and three sons are left to mourn. The sufferings of a long illness were all patiently borne, and she fell asleep fully resigned to the will of God, confident of a part in the first resurrection. Funeral services were conducted by the writer, assisted by C. E. AcMoody.

J. S. HART.

HAMEL.—Louis C. Hamel was born near Merrill, Wis., Dec. 9, 1858, and died in Minneapolis, Minn., Nov. 28, 1916. He was married to Alice Cornell, and to them were born eleven children, of whom nine, with their mother, are left to mourn. Years ago, while living in Nebraska, Brother and Sister Hamel accepted the third angel's message, and as the end drew near he expressed anew his confidence in God. Funeral services were held at Appleton, Wis.

E. F. FERRIS.

PARLIN.—Elmer E. Parlin died at his home, in Oakland, Cal., Nov. 4, 1916. Brother Parlin was born in Lysander, N. Y., May 10, 1861. He was married to Amanda H. Webber March 15, 1888. They accepted the Seventh-day Adventist faith and were baptized in January, 1891. In 1893 Brother Parlin was connected with our branch publishing house in New York City. In 1895 he and his wife went to Battle Creek, Mich., and spent about one year, and a half in connection with the International Tract Society and Religious Liberty offices. Following this, they came to California, and both Brother and Sister Parlin were very active in the work in San Francisco and Oakland. Brother Parlin was a good counselor and a good worker, and for a long time served on the conference committee, and in other important capacities. Many persons are rejoicing in the truth today because of the faithful labors of Brother and Sister Parlin. A large congregation assembled in the Oakland church on November 8, to pay their respects to his memory, and to show their sympathy with his wife and other relatives, who mourn the loss of this true-hearted Christian man. His death came suddenly, as a result of a rupture of an artery near the heart. He was conscious to the last moment, and expressed a clear confidence in the hope of the soon coming of Christ and the great resurrection day.

A. O. TARR.

Appointments and Notices

Review and Herald Publishing Association

NOTICE is hereby given that the thirteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 p. m., Jan. 30, 1917, for the election of five trustees for the coming year, to take the place of five whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists; and the general agents of the above-named Union Conferences of Seventh-day Adventists, the field agents and the tract society secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the Board of Trustees.

F. M. WILCOX, *President.*

L. A. FORD, *Secretary.*

An Important Court Decision

THE supreme court of criminal appeals of the State of Oklahoma has just handed down a very important decision in the case of G. J. Krieger et al. v. the State of Oklahoma. This decision is a reversal of the Blaine County court decision, which condemned G. J. Krieger and son for exposing merchandise for sale on Sunday. These men are Sabbatarians, and are conducting a general mercantile business in Hitchcock, Okla. The supreme court of Oklahoma guarantees full religious liberty to all those who observe another day than Sunday as holy time. All three judges concurred in one of the most learned and able opinions which was ever written upon this subject, and it is a long step forward instead of backward.

This decision, with arguments before the court, is printed in the issue of *Liberty*, First Quarter, 1917, now ready.

This decision is most important to Seventh-day Adventists, as it is the first instance where a State supreme court ever handed down a decision so favorable to Sabbatarians.

In the same number of *Liberty* appears the report of the recent campaign in the State of Oregon which resulted in wiping the blue laws off the statute books by a majority vote of 32,163.

These two articles alone make this number of *Liberty* so important that it should have an extremely large circulation.

The prices are: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. This number is especially appropriate to use in an educational campaign, sending to all leading men of each community. This number will be mailed separately to lists of names you may furnish, for five cents a copy. Orders should come through your conference tract society.

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Its Own Recommendation

MANY are the letters coming to the publishers of the Present Truth Series from individuals who have in one way or another come into possession of copies of the Series. The following are some of the latest received:—

"KIND SIR: I have one of your papers called, 'Life Only in Christ,' Extra No. 20, in which I have become quite interested, so I am inclosing enough stamps to pay for about thirty or thirty-five papers in all. I want about eight of these Extras No. 20, and two each of any other kind you may happen to have on hand. I notice you charge fifteen cents for twenty-five. Should also be glad to accept any free tracts you may have. I hope you will favor me with an early reply, as I wish to distribute a few among my friends for Christmas."

"DEAR SIR: A short time ago a friend of mine picked up a September number of the REVIEW AND HERALD on a steamer from Boston to Portland, Maine, and brought the number to me. I passed it along to another Christian brother, who is a believer in immortality now, and not when Jesus comes to reign, and I was pleased to have the truth to hand him as in that number. Inclosed find fifteen cents in stamps for a few back numbers to hand to hungry people. I should be glad to get subscribers to this paper for you where I work."



WASHINGTON, D. C., DECEMBER 28, 1916

We shall begin next week the special Bible studies on the message, which we plan to continue throughout the year. Elder O. F. Butcher, Bible teacher in South Lancaster Academy, will introduce the series by articles on the second coming of Christ.

MR. and Mrs. J. L. Borrowdale, graduate nurses of Melrose Sanitarium, and recently of Ohio, sailed last week on the steamship "Heredia," via Panama, for Mollendo, Peru. These young people answer one more of the urgent calls for additional help in the Lake Titicaca region.

THE REVIEW IN EVERY ENGLISH-SPEAKING SEVENTH-DAY ADVENTIST FAMILY,—this is our slogan for 1917. Will you help us reach the realization of this purpose? It will be made possible if each reader will see to it that every family in his local church has a copy.

A PERSONAL letter from Prof. W. G. Wirth, principal of South Lancaster Academy, states that the school enjoyed an excellent week of prayer. Elder G. B. Thompson was with them, and led in the services. As a result of the meetings, about twenty students asked for baptism.

N. Z. TOWN reports for himself and Professor Griggs, profitable meetings in New Zealand and Australia, in the interests of the educational and the publishing work. Brother C. H. Watson, president of the Australasian Union Conference, accompanied Brother Town to India, intending later to visit Malaysia, and possibly other sections of the Asiatic Division field, in the interest of closer coöperation, especially in the issuing of publications in the English language. Our readers will follow, from week to week, the interesting reports which we shall publish from our brethren visiting the Far East.

A NOTE from H. B. Thomas, secretary-treasurer of the California Conference, says: "The arrival at San Francisco of the steamship 'China,' Tuesday, December 12, brought to our shores Brother and Sister Frederick Lee and their two children, of the Central China Mission, and Sister B. Miller and son Percy, from the East China Mission. After spending a few days in sunny California, Brother and Sister Lee go on to the home of Sister Lee's parents, in Falmouth, Maine. Sister Miller and her son continue their journey in a few days, going to the State of Maine also. Our prayers and sympathies are with these good people, who have returned to the homeland to rest and recuperate, preparatory to further service in the Lord's work."

BROTHER H. C. GOODRICH, laboring on the Isle of Pines, Cuba, reports that from a single copy of the *Ingathering Signs* which a brother sent to a wealthy friend in Connecticut, a check for twenty-five dollars was received.

LETTERS mailed from Yokohama, Japan, received last week, report the safe arrival of the steamship "Empress of Asia," on which Brethren Daniells and Knox and their party sailed. A rather rough voyage had been experienced, but all were well.

The West Indian Union

AFTER a somewhat uneventful passage of nine days, I arrived at Port of Spain, Trinidad. Our boat stopped two days at the island of Grenada, where we have two churches.

I have been visiting the churches throughout the field, and getting acquainted with our people, the work, and workers. I returned yesterday from a nine-day trip to British Guiana. Our work is going forward in that field encouragingly. As the result of a recent tent effort in Georgetown, conducted by Elders I. G. Knight and M. B. Butterfield, a baptismal class of sixty-four was organized. Some of these have already been baptized, and most of the others will take this step in the near future. We shall then have a church of nearly two hundred members. The church building here is too small for the attendance. Though many of our people in the West Indies have little of this world's goods, their zeal in attending church services and in missionary work is encouraging. J. L. SHAW.

"The Sea and the Waves Roaring"

AMONG the signs given by Christ are those indicated in the very familiar words, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Many are the disasters by land and sea reported in the newspapers recently. Last month most extraordinary weather conditions prevailed in France, which culminated in a tidal wave in the Gulf of Marseilles, on the Mediterranean coast. Many vessels foundered. Concerning this storm the Washington, D. C., *Post* of November 20, says:—

"According to M. Angot, director of the Weather Bureau, the fluctuations of the barometer yesterday beat all the records of sixty years for quick changes. From 721 millimeters, which already was 39 below normal, it dropped 44 millimeters in 36 hours. . . . The storm beat all records for twenty years on the Mediterranean coast."

An Economic Phenomenon

WHAT *Zion's Herald* for September 6 calls an "economic phenomenon" is seen in the wonderful increase of the automobile industry in the United States during the last two or three years. No fewer than 2,932,455 automobiles are officially registered in the various States. There was paid into the State treasuries for license fees during the first six

months of 1916, \$14,261,000. By the end of the year there will have been manufactured in this country 1,500,000 new machines, at a retail value of more than \$1,000,000,000. The growth of this industry in 1914 amounted to 68 per cent over the preceding year, and 75 per cent in 1915.

This industry is rapidly changing the economic and social conditions in many parts of the country. In many instances this means of transportation has proved a great blessing to communities and to individuals. With others it has been a luxury rather than a necessity. Thousands of men have mortgaged their homes in order to obtain an automobile which was wholly unneeded in the development of their business. A desire to emulate the rich or those more fortunately situated has led to the financial undoing of thousands. What might be an actual necessity with one would be a luxury and a needless expense in the case of another.

We need to bind about our supposed wants. In these times of the high cost of living, and times as well of great necessity in the mission field and of actual want among the poor and unfortunate, we need to distinguish between a needless luxury and that which is a necessity in the carrying forward of our work. We may make of a house, a horse, or an automobile, or for that matter any other object of interest, an idol, placing our affections on it instead of on God; or we may use the things of this world as not abusing them. In every relationship let us seek to know what the Master would have us do. That which will honor him and advance his work will prove in the end to be for our highest good.

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